CRIMEAN KARAIM VERSION OF *MELUKHAT SHA'UL*

CRITICAL EDITION AND LINGUISTIC ANALYSIS

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CRIMEAN KARAIM VERSION OF *MELUKHAT SHA'UL*

CRITICAL EDITION AND LINGUISTIC ANALYSIS

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for my loved ones,
Kuba and Tomek

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PREFACE

This monograph presents the contents of a Crimean Karaim manuscript of Samuel, son of Rabbi Kohen, written in 1876 with short fragments copied in 1875 and 1879. Manuscripts of this type are a unique source of knowledge of the languages used by the Crimean Karaims in the nineteenth century, that is Crimean Karaim and Crimean Turkish. Most of these manuscripts are unpublished and many are difficult to access. They 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 recent critical editions of Joseph Qılcı's *mejuma* by Aqtay (2009) and Qatıq's *mejuma* by Çulha (2010), contain folklore texts such as tales, songs and proverbs. The novelty of my study lies in the fact that the core of the manuscript I present here consists of new literary material, namely a translation of the Hebrew drama *Melukhat Sha'ul* into Turkic, which has not been examined until now.

The study comprises, in the first instance, a short outline of the religion, history, language and literature of the Crimean Karaims. It is followed by a chapter dedicated to a description of the manuscript along with the characteristics of the translation of *Melukhat Sha'ul* and a chapter in which I present a linguistic analysis of the language of the drama. These introductory chapters precede the critical edition which consists of the transcription of the translated drama with notes and a translation into English.

The present publication is a revised version of my doctoral dissertation. I would like to express my gratitude to my supervisor, Professor Henryk Jankowski, for his guidance during all stages of writing the dissertation and the edition of the present publication. I am grateful to Professor Marek Stachowski and Professor Piotr Muchowski for their valuable comments communicated in reviews, which enabled me to improve many aspects of this study. My thanks also go to Agnieszka Olek for her help in gaining access to the Hebrew original of the drama *Melukhat Sha'ul* and to Leszek Kwiatkowski for his aid in translating all unclear Hebrew passages and for his numerous suggestions. Last but not least, I would like to thank Mr. David-Viktor Tiriaki, the hazzan of Eupatoria Karaim congregation, for making the manuscript accessible for research.

THE PURPOSE AND SCOPE OF THE STUDY

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

Thereafter, the transcribed Turkic text was translated into English. For the parts of the text which were written with errors by the copyist and for the sentences the reading of which was tentative, therefore making a correct translation into English impossible, I referred to the relevant fragments of the Hebrew drama. I have enclosed respective Hebrew phrases in footnotes to equip future researchers with an independent comparison. The translation into Turkic strictly follows the original Hebrew text. Therefore a thorough reading of Hebrew phrases, which are the counterparts of tentative or unclear Turkic ones, enabled me to perform a complete transcription and translation with only a few illegible words and phrases. Furthermore, I provided the explanations in footnotes for all those 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 pho-

netic variants of Turkish words which are characteristic of the Crimean dialects of Turkic.

In the chapters preceding the transcription of *Melukhat Sha'ul*, I have presented the history of the study of the Crimean Karaims concentrating on religion, history, language and literature. Furthermore, I have given a description of the manuscript, outlined the plot of the drama and elaborated on Abraham Lutski, the author of the translation. Subsequently, I provided a list of the titles of ten folk songs which appear at the end the manuscript after the text of the drama. I compared the songs with those known from the previously published *mejumas*. The songs and their language are not unique and they are not related to the drama, thus I refrained from including their transcription in this study. In the following section, I focused on a comparison of the translation of the drama preserved in the Karaim manuscript and the original Hebrew drama. I have enclosed samples of both texts with a word-for-word translation into English in order to demonstrate similarities and differences between them. Lastly, I 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, I referred to available grammars and dictionaries of Crimean Turkic languages as well as to *mejumas* published 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, I specified the features that distinguish it from other Crimean languages, and thus constitute a distinctive Crimean Karaim substrate. The language of the previously edited Crimean Karaim manuscripts is not homogeneous, partially due to the fact that they were copied in different locations, nonetheless I observed numerous similarities between them. Particularly, the comparison of vocabulary against other *mejumas* reveals a considerable degree of affinity.

PART I

THE CRIMEAN KARAIMS

1.1 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 opposed an 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 other canonical works, such as the Talmud.[1] The significance of reading the Torah is reflected in the name 'Karaite' which is derived from the Hebrew root קרא which means 'read'. Adherents of Karaism believe 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 isolation from 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 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 under the influence of 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

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1 My aim is not to elaborate on the doctrine of Karaism here. 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).

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 the taking off of 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.

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 a 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 on 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 the Christian and then the Muslim authorities. Moreover, they regarded each other as brothers in faith. 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 previous acts of hostility. I 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. A 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, although many authors do not use the term 'Karaim' at all, and a common English denomination is 'Karaite'. Though initially Greek-speaking, this group used a Turkic language as the means of

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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 their rapprochement. During "the Golden Age" the Karaites in Palestine (as well as in Egypt) intermarried with the Rabbanites (Mann 1972: vii).

communication.[6] In my study I 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 this minority. Not later than at the end of the thirteenth century[7] Karaims inhabited a land occupied mainly by 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 of 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 a separation from the Rabbanites in the nineteenth century. I shall return to this issue in the following section.

1.2 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 issues which remain questionable. The oldest document to attest the presence of "heretics" of Jewish provenance in Eastern Europe was written by Rabbi Petaḥyah of Regensburg and dates back to c. 1180. It refers to the Land of Kedar (contemporary Ukraine) and describes a Jewish minority who had lived there and had not read or even heard of the Talmud. According to Mann (1972: 288-290) these "heretics" must have been followers of Karaism, as they "spent Sabbath-eve in darkness and (their) prayers consisted only of Psalms". The first reliable record[10] of the presence of Karaims in the Crimea indicates the end of the thirteenth century (Harviainen 2003a: 636,

6 The identification of Karaims is complicated issue, for further reading see Jankowski (2004a) or Kizilov (2009: 1-13).

7 It is likely that the migration to the Crimea started earlier, see section 1.2 "History".

8 The appearance of the Karaims in the Crimea is the subject of 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. Re-establishment of religious institutions is not likely after more than seventy years of forced secularization.

10 I 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.

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]

According to Karaim tradition, supported by Karaim scholars such as Zajączkowski (1961: 12-23) and Szyszman (2005: 71-83), Karaims were descendants of the Khazars who converted to the Karaite religion in the middle of the eighth century. After the fall 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 the 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 Karaim scholars that the Khazars professed Karaism is not supported by any document.[13]

Contemporary scholars in Jewish studies presented an alternative theory about the background of Karaism in the Crimea. The religion was probably brought by 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 Solχat (Eski

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11 Many scholars discussed the time of the appearance of Karaims in the Crimea. In his *opus magnum* Ankori (1959: 61-64) accepted the theory that it was Karaims who were described by Petaḥyah. However, he stated that at that time they were in "a preliterary stage of their history". It was the immigration of Karaite men of letters from Byzantium, which must have started later, at the beginning of the thirteenth century, which triggered the development of the Crimean Karaim community.

12 See below, section 1.3 "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 references contradicts the thesis that it was the Karaite religion that was professed by the 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 the fourteenth centuries, 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, I should note that according to Jankowski (2003b: 131), Karaims must have migrated to the Crimea earlier, prior to the Mongol invasion. He argued that Karaims must have shifted to a Turkic language of the Kipchak type at least one hundred years before the appearance of *Codex Cumanicus*, that is at least at the beginning of the thirteenth century.

Qırım, Staryi Krym), Caffa (Kefe, Feodosia), Qale (Chufut Qale, Qırqyer) and Mangup. Solχat was the first capital of the Turkic Crimea, whereas Caffa played a role of a major port on the Silk Road and attracted tradesmen who wanted to profit from trade with the Far East. Chufut Qale became the second capital at the end of the fourteenth century. A hundred years later khan Mengli Giray ordered the building of the "Garden Palace", that is Bahçesaray (Bakhchesaray). Subsequently Chufut Qale became a suburb of the new capital, the city of non-Muslims, mainly Jews (most of them Karaims)[16] and Armenians, and thus it was called the "Jewish Castle". As the status of Solχat and Caffa diminished, Chufut Qale and nearby Bahçesaray gained importance. Afterwards cities such as Gözleve (Kezlev, Közlev, 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).

At the end of the fourteenth century a certain number of Karaim families migrated from the Crimea to the Grand Duchy of Lithuania, namely to the city of Troki (Trakai, Troχ), to serve as guards of the Lithuanian Duke Vytautas (Vitold).[17] Troki remained the most important Karaim city in Eastern Europe until the first half of the seventeenth century. Other places where they settled 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 the 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 (Akhiezer 2003: 744).

The Russian annexation of the Crimea marked a turning point for the Karaims. The political leadership of the Crimean Karaim community fell into the hands of the richest merchant, namely Solomon Babovich (Miller 2003: 820). Under the Russian rule the level of education among the Crimean

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16 As Shapira (2003a: 661) has concluded, it was the Karaims who were the majority of the Jewish population in the Crimea, whereas the Rabbanites were the minority. These circumstances were unheard of in other countries inhabited by the Karaites.

17 See e.g. Schur (1992: 107). However, Harviainen (2003a: 643-645) referred to this story and described it as unhistorical.

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.[18] 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 numbered 1505 Karaims in Gözleve. Although, as argued by Aqtay (2009: 13-14), the number was probably overestimated, the comparison with other Karaim cities mentioned in the census (Feodosia – 1233 people, Bahçesaray – 395 people) shows that the biggest Karaim population in the Crimea at the time resided in Gözleve.[19] 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 the *kenesa* till the present day.

The nineteenth century's Gözleve was the period which saw 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 the double tax which was imposed on all Jews by the Empress of Russia, Catherine II. The Crimean Karaims enjoyed 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 that made Jews subject to obligatory military service.[20] As a result, the Crimean Karaims distinguished themselves from the Rabbanite Jews and gained a separate identity in the eyes of law (Miller 1993: 13-14, 20-34). I should note that though the relation of the Crimean Karaims and the Rabbanites was not free from tension and quarrels, they considered each

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18 The Babovich family, as the richest and the most powerful among the Crimean Karaims, led 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).

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

20 The first expedition in 1795 was led 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 Teshuʿat Yisra'el*, see Miller (1993).

other brethren in faith.[21] 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 Simḥah Babovich's efforts, the Karaim Spiritual Consistory was established in 1837, a fact which marked the independence of the Karaims.[22] 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 to the Russian society. The translation of *Melukhat Sha'ul*, which is the subject of this study and which was made in the first half of the nineteenth century by a Karaim scholar, contributes to supporting the fact that Karaims respected and valued their Jewish neighbors and what is more, that they were aware of the contemporary trends in Jewish literature.[23]

During the twentieth century Karaims were living under Soviet rule and 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 replaced their Turkic language with Russian. At present the Karaim communities are dispersed and scattered mainly in metropolitan cities of Russia (St. Petersburg, Moscow), Ukraine (Odessa, Kiev, Symferopol), Lithuania (Vilnius, Troki), and Poland (Warsaw, Wrocław, Gdańsk).[24] The historical minority in Lutsk does not exist any longer, two elderly women[25] reside in Halicz and the number of the Crimean Karaims in the Crimea exceeds 500 people (Jankowski 2004a: 84).

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21 Miller (1993: 41) stated that in *Iggeret Teshuʿat Yisra'el* Joseph Solomon Lutski repeatedly referred to the Rabbanites as *aḥenu* 'our brethren'. It is an example of the friendly attitude of Karaims towards the Rabbanites.

22 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).

23 In the introduction to his basic work, Mann argued 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.

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

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

1.3 LANGUAGE

The Karaim language is one of the main features 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 *tavlï* 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 perspectives 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 the 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) examined 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 a Turkic linguistic material from the fourteenth century collected in the Crimea, occurred the word *i̯a* 'bow, arch', attested also in a variant *yaa*.[26] Kowalski (1929: lxiii) suggested that it was probable that the Troki Karaim word *i̯ai̯a* 'rainbow' was related to Kuman *i̯a*.[27] Interestingly, a word of the same form and denotation as in Kuman occurs repeatedly in

[26] 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 the same meaning (KRPS 213).

[27] The glossary appended to Kowalski (1929) contains *i̯ai̯* in the denotation of 'bow' and *i̯ai̯a* in the denotation of 'rainbow' (Kowalski 1929: 197).

the *mejuma* of Samuel Kohen (38b: *yaalarımı ḥadırlarım*, 49a: *yaa çėkmesinler*, etc.), even though the language of MSK is in fact Crimean Turkish with a Crimean Tatar admixture.[28] Beside *yaa*, other words which were attested in CC are also present, e.g. *uyuḥu* 'a dream' (in MSK 37b, 56a, 59a, in CC *uyuχu* ~ *uyuχï* 'Schlaf', Grønbech 1942: 264),[29] *yumşaq* 'soft' (in MSK 18a, in CC *yımşaq* ~ *yumşaq* 'weich, etc.', Grønbech 1942: 133),[30] 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 demonstrated 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.[31] Historical evidence also supports this claim. Before the migration to Galicia, Wolhynia and Lithuania, the Western Karaims had lived in the Crimea, therefore they had to speak the same language as the Crimean Karaims at one time.[32] 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 contrasted 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).[33]

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28 This evidence should be treated as a remnant of the no longer existing Crimean Karaim.

29 For CKar. KRPS provides *yuḫu* 'sen | dream' (KRPS 260), this form occurs also in MSK (53b), as well as in MEQ (23/6). Moreover, the variant *uyuqu* occurs in Radloff's texts from Qarasuv Bazar (1896: 163).

30 For CKar. KRPS provides *yımşaq* 'sen | dream' (KRPS 266), this form occurs also in MEQ (177/5).

31 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).

32 For more arguments, see e.g. Jankowski (2003b: 131-132).

33 Among the provided examples there are verbs followed by the imperative mood 2SG suffix: (Bible's language and WK) *bolğın*, *kelgin* versus CKar. *bol*, *kel* 'be, come', respectively; and optative suffixes (1SG, 2PL): (Bible's language and WK) *barğaymın*, *sevingeysiz* 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

The very existence of Crimean Karaim is a matter of a scholarly dispute. Shapira recognizes only Western Karaim (Kipchak type), denying the existence of an Eastern dialect. He claims that the Crimean Karaims used only local varieties of Crimean Turkish and Crimean Tatar and rejects the existence of a common old Karaim language. Shapira concludes that the idea of such a language was not tenable because of the lack of any scientific evidence since "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 attributes all the pre-nineteenth century literary output of the 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 Slavic loanwords appeared in the Crimea 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.[34] 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)[35] in *Meqabbeṣ Niddeḥei 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 religious texts. 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 Nogay.[36] 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 of 1896, Radloff described the languages of non-Muslim minori-

Karaim, e.g. Musaev (1964, 1977), Zajączkowski (1931). Recently a comparative grammar of all three Karaim dialects was prepared by Çulha (2006: 137-140).

34 See also the response to Shapira's claims in Aqtay (2009: 17-18).

35 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.

36 The latter was spoken only in the northern part of the Peninsula and in the Kerch Peninsula in the east. Therefore it could not have any impact on Crimean Karaim.

ties in the Crimea as being identical with Crimean Tatar. Consequently, he ascribed Karaim and Krimchak of the inhabitants of Bahçesaray and Qarasuv Bazar to the urban dialect of Crimean Tatar and 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,[37] 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 should be mentioned that an important contribution to our knowledge of modern Crimean Karaim was made by Prik, who wrote a 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).[38] Unfortunately, there is hardly any evidence of spoken Crimean Karaim, and 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 of them are el-

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37 According to Jankowski (2003a: 111-112), Crimean Karaim is not a 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.

38 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 the Kipchak type were replaced by *d-* and *g-* of the 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. *yibırmek* 'to send' (Prik 1976: 14-15). Important material on spoken CKar. was provided by Jankowski, even though it was based only on 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, they are not identical, see Jankowski (2003a: 115-116).

ders.[39] 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 been organized annually.[40] 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 was 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 remain a few people who have some knowledge of Crimean Karaim and that they consider it a separate language, yet the linguistic material they provided is influenced by the respective dialects of Crimean Tatar. None of them uses Crimean Karaim as a means of communication.

1.4 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). The following papers of Zajączkowski (1926), Shapira (2003a) and Walfish (2003) are largely based on his articles.[41]

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39 According to Adamczuk (2003: 65, 70, 72), only 24 Lithuanian Karaims spoke Karaim in their households, even though 69 people claimed that they were able to speak it. Moreover, 183 Karaims declared Karaim as their mother tongue.

40 For further information on this subject, see Csató (2007: 207-230) and various texts in the Karaim magazine *Awazymyz* (2006, 2008, 2009).

41 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

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 first written evidence[42] 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 the mid-seventeenth century, copied by a Karaim from Lutsk for another Lutsk resident as an example.[43] Furthermore, all publishing activities of the first Karaite printing house set in Chufut Qale in 1730s, such as the printed edition of *Meqabbeṣ Niddeḥei Yisra'el* (Trk. *Meqabbeç*)[44] from 1734 edited by Sulimowicz (1972)[45] and the Bible translation edited by Jan-

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 the literary output of the Crimean Karaims. For the purpose of this study I shall refer to the language of the post-eighteenth century literature of the Crimean Karaims using the general term 'Turkic'.

42 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).

43 See also Poznanski (1913: 37-39).

44 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 Seliḥot*. He enclosed the first two lines of this text written in the Hebrew alphabet (here in my transcription into the Latin script): *Ha-Şem Tañrımıznıñdır ol rahimler de ol boşatlıqlar ki tanıdıq añar. Da eşitmedik sözine ha-Şem tañrımıznıñ 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.').

45 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

kowski (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).[46]

There is barely 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 in their literary activity in Hebrew and in their Turkic vernacular began with the re-establishment 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 and to produce reprints of rare books so they would be accessible to a wider public. Below, I make an attempt to present original works of Crimean Karaim writers composed in their Crimean Turkic vernacular in chronological order.

The first known Crimean Karaim literary work written in Turkic is *Ṣuf Devash* (*Çuf Devaş*, *Balnıñ solağı*). It was written by Mordecai ben Solomon Kazaz from Chufut Qale (Poznanski 1913: 44, 1918: 76) and was printed in Gözleve in 1835. According to Shapira (2003a: 695), it comprises *piyyutim* (poems performed during religious services) and translated stories. Zajączkowski (1926: 10) paraphrased Poznanski's article and described *Ṣuf Devash* (*Çuf Devaş*) as a work combined of three separate parts. The first part, which apparently is a *piyyut*, was described as religious poems for every week of the year (21 leaves). The second one, entitled *Ṭuv ṭaʿam*, is a short catechism (13 leaves). The third one, entitled *Meshalim u-maʿasiyot*, consists of various didactic stories of non-Jewish origin (34 leaves).[47] Moreover, some copies of this work comprise the story of Hannah and her seven sons.[48] 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 1834 (Poznanski 1913: 44, Walfish 2003: 938).[49] It is a translation of the Ten Commandments of Karaism, written in Hebrew and Turkic. Additionally, the book 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 Teshuʿat*

1972a: 37-56). Moreover, the title of his article is "The lexical material of the Crimean Karaim language monument".

46 See section 1.3 "Language".

47 According to Zajączkowski – 94 leaves. Probably a printing mistake.

48 For more information on *Ṣuf Devash* (*Çuf Devaş*), see Aqtay (2009: 61-62).

49 Shapira (2003a: 969) attributed this work to Joseph Solomon Lutski.

Yisraʿel prepared by Abraham Firkovich.[50] 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 bileshon Ṭaṭar*, was published in four volumes (Shapira 2003a: 696, Walfish 2003: 936). The printing 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 printings in Gözleve were works by Abraham ben Joseph Solomon Lutski,[51] such as *Mishlei musar* (Zajączkowski 1926: 11, Walfish 2003: 939), which consists 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.[52] Concurrently, another immigrant from Eastern Europe, Joseph ben Mordecai Sultanski, wrote biblical dramas *Ahab* and *Izebel* (Shapira 2003a: 698).[53]

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.[54] A collection of nineteen poems by Elijah Kazaz (born in 1831) was printed first under the title *Shirim aḥadim* in 1857. Then, in the year 1910, a more bulky volume of his poems was published under the title *Yeled shaʿashuʿim* 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 known also 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 Hebrew text book with translation into Turkic, a chrestomathy and a Hebrew-Turkic

50 Aqtay (2009: 24) argued that it was translated into Turkish.

51 For more detailed information on Abraham Lutski, see section 2.2.1 "The author of the translation".

52 Shapshal referred to the author of this play by his penname, i.e. Aben Yashar.

53 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.

54 According to Walfish (2003: 928), the printing house in Gözleve terminated any publishing activity after 1867, and therefore Karaims began to use Rabbanite presses, i.a. in Vilna and Odessa.

glossary (Poznanski 1913: 43).[55] Furthermore, I should mention the writings of Joseph Erak, namely dramas and translations of Russian poetry, which were published in 1868 and 1888, and then 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 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 a fragment in the part entitled *Ve-davar be-ʿitto* which, amongst other works, comprised sermons along with their translation into Hebrew and Russian (Poznanski 1910: 116, 1913: 42). Moreover, two songs by the same author appeared in *Караимская Жизнь* in 1911, namely *Фукаренынъ тюркюсы* (*Fuqareniñ türküsi*) and *Зенгинынъ тюркюсы* (*Zenginiñ türküsi*) (Poznanski 1913: 47). At the same time A. Levi's *Ахыръ Зэманъ (Ahır Zeman)* was published in St. Petersburg (Zajączkowski 1926: 12).[56] This play 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.[57] A year earlier R. S. Kefeli collected 500 Crimean Karaim proverbs[58] in the book entitled *Atalar sözi* and published them in St. Petersburg (Shapshal 1918: 14, Walfish 2003: 944). Lastly, I should mention Aaron Qatıq, an important Crimean Karaim

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55 The exact language of these works 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.

56 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).

57 Ibidem. While paraphrasing Poznanski, Zajączkowski (1926: 13) argued that the play was still staged in the 1920s, but 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 should make a scholar cautious while reading his works.

58 Shapshal emphasized that it is hard to determine the origin of folk literature as it is compiled by various anonymous authors. Nevertheless, he claimed that the proverbs gathered by Kefeli were the heritage of the Karaims. Kokenaj (1933: 14) claimed that Kefeli, after completing the above-mentioned book, gathered two thousands more proverbs, which were never published.

writer, renowned mainly for 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.[59] 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 were known to 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.[60] *Mejumas*, once very 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).[61]

The first scholar who published a *mejuma* was Radloff (1888, 1896). However, Radloff 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 supplemented it with a Cyrillic transcription of same parts of the text, however it was not a fully-fledged critical edition.[62] Radloff was not an expert in Crimean Karaim, and therefore his transcription should be always compared with the text in He-

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59 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.

60 For a comparison of the Crimean Karaim version of *Aşıq Qarip* with its counterparts in Krymchak, Turkish and Azerbaijani, see Aqtay (2009: 53-55).

61 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 likely that there is also one in the library in Bahçesaray (Sklare 2003: 910).

62 The first review of Radloff's work was published by Samoilovich in 1917.

brew letters.[63] The 1896 edition was recently published in Latin script by Çulha (2010c). It contains a transcription of pp. 1-240 in Cyrillic[64] 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.[65] During the twentieth century no scholar continued the work started by Radloff.[66] 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.[67] Both manuscripts comprise a rich collection of folk literature from the Crimea, such as *türkü*, *mani* and various stories, such as the tale of *Aşıq Qarip* or *Tenbel oğlannıñ meselesi*.[68] Many songs and poems which appeared in Radloff's edition reoccur in Qılcı's and Qatıq's *mejumas*.[69] Among ten folk songs copied into the *mejuma* of Samuel Kohen, which is the subject of my study, and as many as seven occur also in the above-mentioned manuscripts.

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63 In the preface to the seventh volume of *Proben der Volkslitteratur der Nördlichen Türkischen Stämme*, Radloff argued that Crimean Karaim did not differ from Crimean Tatar. However, it is likely 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 based his transcription into Cyrillic mainly on the pronunciation of two Karaims with whom he was acquainted, namely Firkovich and J. Erak (Radloff 1896: xviii).

64 This is the first part of Radloff's seventh volume that includes CTat. texts from Bahçesaray, Caffa, Gözleve etc.

65 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 *dyrḥwny* is transcribed by Radloff (1896: 257) as *derune*, whereas Çulha (2010c: 260) transcribed it as *derhunı*.

66 Basic information on the subject in provided in 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.

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

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

69 For the comparison of the contents, see Aqtay (2009: 55-61) and Çulha (2010b: 13-19).

PART II

THE *MEJUMA* OF SAMUEL KOHEN

2.1 DESCRIPTION OF THE MANUSCRIPT

The original manuscript of Samuel Kohen's *mejuma*, No. VI-3/22, is kept among the holdings of Karaim Congregation in Eupatoria (Jankowski 2013: 253-255). I based my research on a photocopy made by Henryk Jankowski during his visit to the peninsula. The photocopy is of high quality, which allows me 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. The 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 I had no basis for comparison. I 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. I 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. I should emphasize that the copyist paid 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 drew a rectangle with a pencil on each folio and then he wrote a text inside of it. This way it was easier for him to leave the margins blank. There

are 22 to 25 lines of text on every page. Each line is filled to the end. If a word does not finish at the end of a line and there is not enough space for another one, a horizontal line is drawn till the end of a line.

Folios from 1a to 62b consist of a translation of the drama *Melukhat Sha'ul*. The play is followed by ten folk songs called *türkü*. They appear on folios 63a to 65a and then on folios 101a to 104b. Moreover, the first eight lines of a story called *Aşıq Qarip* occur on folio 65b. The way of copying of the drama differs from the remaining part of the text. The former is written without division into sentences. A few 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.[70] The first line of a colophon on folio 62b reads *'Ani katavti. Şemu'el ha-maskil ha-baḥur 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 theater play in the year'. The year 1876 was added later before the second line, whereas the year 1875 was put beneath it, both dates were written in the same grey pencil by the same hand. Below, there is another note in blue pencil by another hand, which reads *şana 1876 yom d Noyabr' 24 kabul ėttim* 'I received (this) in the year 1876, Wednesday, 24 November', this is the date of acceptance of the manuscript. Thus, we may draw the 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 ġ*, '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: *Beraḫa 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 should recognize this statement as true and conclude that he was well-educated, because his handwriting is regular. I am not able to determine which of the spelling mistakes stem from the copyist and which had been made by the author of the translation himself. Nonethe-

70 The following description is devoted solely to the copyist of the drama. The author of the translation, Abraham ben Yashar Lutski, is not mentioned in the *mejuma* of Samuel, son of Rabbi Kohen, therefore I do not refer to him in this section. For information on the translator of the drama, see section 2.2.1 "The author of the translation".

less, 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 pages as many as five or six spelling mistakes occur, while on the next pages the respective words are written correctly. Nonetheless, the copyist must have had a limited knowledge of Arabic and Persian. He had a difficulty in writing words from these languages.[71] 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. I 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.[72]

2.1.2 Vocalization

An overwhelming majority of the text is unvoweled. The vowels are marked in an irregular manner with *alef* (both *a* and *e* in every position), *vav* (o, u, ö, ü) and *yod* (e, i, ı). On average, on each page only two or three words are provided with diacritical signs. Moreover, words which are vocalized on one page, are written without diacritical signs in other parts of the text. The copyist places the vocalization mainly to demonstrate whether the relevant word should be read with the front vowel *e* or the back vowel *a*. In the majority of cases only the first syllable is vocalized. The copyist places *ṣere* (rarely *segol*) in the first syllable in order to indicate that it should be read as *e*, e.g. יֵרא *yere* (2b) 'to a place', גֵ׳זא *ceza* (5a) 'penalty', אֵבַגא *evge* (9b) 'to a house', אֵרים *erim* (14b) 'my husband', סֵרי *seri* (28a) 'head of'. Analogically, he places *pataḥ* or *qamatz* in the first syllable to indicate that it should be read as *a*, e.g. שַשירמיש *şaşırmış* (1b) 'puzzled', סָאכין *sakin* (*ol-*) (6a) 'to dwell', [73]עָנדא *anda* (6b) 'in a moment', אָמִין *amin* (17a) 'amen'. There are a few examples of using *pataḥ* to indicate the front vowel *e* in the first syllable, e.g. דַפַע *def*ˣ (*ėt-*) (10b) 'to chase away'.[74] I should note that this spelling of the vowel *e* is very rare in the word-initial position. Moreover, there are exam-

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

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

73 The word *an* 'moment' is mistakenly spelled with *ayn* throughout the text.

74 Note that in the other parts of the text *def* is spelled correctly with *ṣere,* e.g. דֵף *def* (*ėt-*) (12b) 'to chase away'.

ples of using *ṣere* to indicate *e* in non-first syllables, e.g. נָאלֵיט *nalet* (*ėt-*) (3a) 'to curse' and טָזֶאלאדיג *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. Jankowski (1994: 111) was of different opinion. 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 *qamatz* is used to indicate that the vowel should be read as either as *a*, e.g. שָׂמָארלן *ṣamarlan* (*ur-*) (8a) 'to slap in the face', אָקָאר *aqar* (28a) 'flowing' or as *ä*, e.g. בילַכְלרי *bilekleri* (10b) 'his wrists', where *ä* is spelled with *pataḥ* in the second syllable; בֶּרי אוטָא *öte beri* (21b) 'various things', where *ä* is spelled with *qamatz* in the second syllable of *öte* and *e* with *ṣere* in the first syllable of *beri*.[75]

The majority of vocalized words have diacritic marks only in the first syllable, in some cases also in the second syllable. Nevertheless, there are some words which are fully vocalized,[76] mainly Arabic, Persian and Hebrew loanwords, e.g. עֲמָלֶק *ʿAmeleq* (1a) 'Amalek', עָקִיבָטיגי *ʿaqıbatıñı* (3a) 'its endACC', גָּלְיָת *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 the loanwords derived from Greek is vocalized, namely טִירֶימְפֶּטָא *tirempeta* (24b) 'trumpet'.

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75 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.

76 That is true only for the roots of words, e.g. only *feraḥ* in *feraḥlıqları* (6a) and only *ceza* in *cezalar* (3a) are vocalized.

2.2 CONTENTS OF THE *MEJUMA*

2.2.1 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)[77] who was a brother-in-law of Abraham Firkovich, one of the most famous Karaim scholars of the 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 the nineteenth century[78] 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. The list of their publications included original works of Karaim writers, writings dedicated to history, such as *Iggeret Teshuʿat Yisraʿel* by Joseph Solomon Lutski (published in 1840)[79] as well as an edition of Pentateuch (published in 1840) and a Karaim translation of the Bible (published in 1841).

Abraham Lutski followed the footsteps of his father, who provided him with the traditional Karaim education. The son continued education on his own and studied Turkish, Persian, Arabic, Greek, Italian, Spanish and Russian[80] as well as Talmud and works of Rabbinic classics of Hebrew literature. At the same time Abraham Lutski involved in various commercial activities

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77 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. It was probably due to the fact that they were both *ḥazzans* in Gözleve in the first half of the 19th century, as well as active writers and poets. 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 committed by Włodzimierz Zajączkowski (1973: 512-513).

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

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

80 The list of languages known by the scholar was taken from El'jaševič (1993) but it seems implausible that Lutski was fluent in so many languages. It can be assumed that he could have had a certain command of them.

which secured him financially. According to El'jaševič this was why he remained independent in his opinions and actions of the ignorant and influential members of Crimean Karaim community.[81] When Abraham Lutski returned from Istanbul[82] to Gözleve (Eupatoria), he was offered a position of the new *ḥakham*. 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 *ḥakham* (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 the less prominent position of *ḥazzan*, the chief prayer leader (Miller 1993: 46). Soon after Lutski devoted himself to educational activities. He opened his own independent school (called among Karaims *midrash*). Throughout 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 the scholar and the poet Elijah Kazaz (El'jaševič 1993: 125-126).

Abraham Lutski wrote many important works among which were three 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 Kazaz.[84] 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

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81 This statement of El'jaševič is clearly pointed at Simḥah Babovich, the richest and the most powerful Karaim in Gözleve.

82 Lutski's stay in Istanbul is confirmed by Danon (1925: 352). Unfortunately, the scholar did not provide any details concerning this visit.

83 I based this list on the bibliography of printed Karaite works compiled by Walfish (2003) and on Poznanski (1913, 1918). Two of them were mentioned by El'jaševič (1993: 126), namely *Iggeret zug ve-nifrad* and *Mishlei musar*. Poznanski (1913) attributed *Mishlei musar* to Abraham Lutski. Zajączkowski (1926: 11) praised high didactic value of *Mishlei musar*, but 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).

knowledge, the rest of Lutski's works remained unpublished, including the translation of *Melukhat Sha'ul* which apparently was only copied in Karaim manuscripts. I 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 Jewish provenance. It is noteworthy that both Karaims in Istanbul and in the Crimea were familiar with Rabbinic literature, this fact being reflected in the style of their correspondence written in Hebrew at the turn of the eighteenth and the nineteenth centuries (Mann 1972: 341).[86]

2.2.2 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 the motives of his action.

The main thread of the play is the story of a 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 them mercy. 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 in order to ease his pain. 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

[86] It is also possible that he obtained it from Abraham Firkovich. 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).

hide in a desert. At the end of the play the story deviated from the last chapter of The First Book of Samuel. When king Saul was dying during a battle against the Philistines, David appeared by his side. In his last moments he apologized to David and called him his son. He showed that deep at heart he had been a decent man and his cruel deeds had been induced by God's sudden rejection.

The Bible is quite laconic and little space is dedicated to the description of the biblical figures' states of mind. This play is an attempt to fill that gap. King Saul is depicted as a man 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 the leader of Israel. As one can imagine, he puts the 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.

I would like to quote a fragment from the drama in my 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 ẖor olduñ Qiş'niñ oğlu. Ne rezildir şöḥretiñ. Naletlidir dürlü yırlayan qarılar. Hey ceḥennem aşaḥadan ceḥennem. Ne uçun açmadıñ boğurdağınnı yutmaq uçun beni qargışlı naletli yırları ilen barabar? Bu mukruḥ padişaḥ dayiresine geldigi günden o günden ki daḥa bir ʿay geçmedi. Zam ėttim derdimi ḥafifletmeye, lakin ʿaksine oldu. Anamıñ raḥimünden çıqtığım günden beri ileriden olan ḥilletlerim cümleleri mevcud oldular. Cümleleri yıldırım gibi geçerler, bende sakin olurlar. Bu mukruḥ bir gün ya eki gün daḥa durursa, padişaḥ da olacaq topraqda, ḥükümder 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 eminence. Cursed are the singing women. Hey hell, hell down under! Why did not 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 abomina-

ble stays (here) one or two days longer, he will be the king of this land, he will be the monarch.'

2.3 Comparison of the translation with the original Hebrew drama

2.3.1 *Melukhat Sha'ul* by Joseph Ha-Efrati Tropplowitz

The original drama *Melukhat Sha'ul* 'Saul's Kingdom' was written by Joseph Ha-Efrati Tropplowitz (1770-1804). He lived in Prussian Silesia, in the town of Tropplowitz.[87] 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 the 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, the Maskilim, i.e. the 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, I was not able to obtain the first edition of the original play. Therefore, I based my research on later editions, which were published in Cracow in 1821 and in Vienna in 1829.[88]

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87 Nowadays Opawica in Poland.

88 For further study I suggest the latest edition of the drama, which was prepared by Gershon Shaked (Jerusalem, 1968).

2.3.2 Description of the original play

Both Cracow and Vienna editions of *Melukhat Sha'ul* are complete and have an almost identical number of pages.[89] They are printed in the Hebrew block script. The main body of the text is preceded by the title page, three panegyrics[90] 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, 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, I 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'.

2.3.3 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 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 names of chapters and stage di-

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89 222 full pages in the Vienna edition and 224 pages in the Cracow edition.

90 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.

rections 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, contrary to the original play. The only punctuation marks present in the text are two consecutive commas („) or a colon (:).[91] 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.[92] It may be of either Arabic (*tamām* 'finished') or Hebrew origin (תם 'the end').[93]

2.3.4 Comparison of the contents

To examine the original drama, I 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, I 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).[94] The vocalization of the Hebrew text is based on the Vienna edition of the drama. The second example is unvocalized as in the original.

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91 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 occurs („) and sometimes a colon (:), analogically to MSK.

92 The same word appears at the end of the tales in *Qatıq's Mejuma* (Jankowski 2004b: 106).

93 For more information on the description of the manuscript see 3.1 "Description of the manuscript".

94 The Hebrew text is taken from the Vienna edition (I - p. 1a, II - 33b, III - 99b, IV - 82a).

1. The first six lines

	original text	text in translation
1	עוֹד חֲמָתִי כַּלַּבַּת אֵשׁ בִּלְבָבִי בּוֹעֶרֶת!	*Daḥa qaḥarım yüregimde alevli ateş gibi yanayır.*
	still anger-my like-flame fire in-heart-my burns	still anger-my heart-my-in flaming fire like burns
2	גַּם אַחֲרֵי הַכּוֹתִיו לֹא מָצָאתִי מַרְגּוֹעַ	*Bu ʿAmeleq qavmunı qırdığımdan sonra, daẖı raḥatlıq bulamayırım.*
	also after smite-I-him not found-I peace	this Amalek tribe overcoming-my after even peace find-can-not-I
3	מַשְׂטִין לִבְנֵי עַמִּי בַּעֲלוֹתָם מִמִּצְרַיִם	*Milletim Mısır'dan çıqtıqları vaqıt onlara ḥasımlik göstürücüni.*
	opposing to-children-of people-my in-coming-up-they from-Egypt	people-my Egypt-from leaving-their when them-to hostility showed-who
4	הַיּוֹם הַזֶּה בְּחֶרֶב נוֹקֶמֶת הִפַּלְתִּיהוּ	*Bugün intiqam alıcı qılıçlan onu düşürdim.*
	day this with-sword-of revenging defeated-I-him	today revenge taking sword-with him defeated-I
5	אַבֵּד זִכְרוֹ לָנֶצַח אֵל מֵאָז הוֹכִיחַ	*Zikrini ömüre dek qayıp ėdmeye nice ki ileride Allah emir buyurdu.*
	erasing memory-his forever God since-then has-decided	memory-his forever lose-to as in-advance God commanded
6	נָקַמְתִּי נִקְמַת מָרוֹם וּדְבָרָיו מָלֵאתִי	*Allah'ıñ intiqamını aldım ve cevablarını tekmil ėttim.*
	revenged-I revenge-of hights and-words-his fulfilled-I	God's revenge took-I and words-his fulfilled-I

2. The beginning of the Fourth Act

	original text	text in translation
1	שאול המלך, דוד מימינו קיש משמאלו יונתן אצל דוד	*Ṣaul ha-meleẖ, soñ yanından David, oñ yanından Qiṣ, Yonatan David'niñ yanına.*
	Saul the-king David to-right-his Kish to-left-his Jonathan by David	Saul the-king left his-to David right his-to Kish Jonathan David side-his-by
2	נר אבנר ושאר שרי הצבאות	*Ner, Avner ve sayır sereskerler,*
	Ner Avner and-other captains-of the-armies	Ner Avner and other commanders

3	ואנשי המלחמה הולכים על סדר תוך and-men-of the-war walk in order	*cenk adamları gideyürler sıra ilen.* war men-of walk order in
4	רחוב המלך חצוצרות וקול שופר street-of the-king trumpets and-sound-of shofar	*Padişaḥ dayiresiniñ içerisine tirempetalar tıruba.* king chambers-his inside-of trumpets trumpet
5	ומשני עברי הרחוב תעמודנה נשים המשחקות and-from-both sides-of the-street stand-will women who-play	*Ḥavlunıñ eki taraflarında da oynayan qarılar duruyur.* courtyard's both sides-on too playing women stand

3. The final five lines

	original text	text in translation
1	יוֹתֵר מִכָּל מַהֲלָל יָפְיוּ מַעֲלָלֶיךָ more than-all praising beautiful-are deeds- your	*Cümle mataḥdan ziyede senin işlerin yaqışıklı oldular.* all goods more-than your deeds-your beautiful became
2	הֲיֵשׁ יִתְרוֹן לַסַּפִּיר כִּי יִשָּׁבֵץ בָּעוֹפֶרֶת is-there profit to-sapphire when set-will-be in-lead	*Ne mertebe olur cevaḥere eger etrafdan qurşun ilen işlense.* what grade gets gem if surroundings lead with engraved-is-if
3	שָׁם בַּמְּרוֹם קִנְּךָ תִּמְאַס שִׁירֵי תֵבֵל there in-hights nest-your fed-up-will-be songs-of world	*Orada öksekde duran bu dünyanın maqamlarını ikraḥ ėdersin.* there above standing this world's melodies loathe-you
4	שָׁם בֵּין כּוֹכְבֵי בֹּקֶר תָּרוֹן תִּשְׂחַק אֶל אֵבֶל there among stars-of morning sing-will-you enjoy-will-you to mourning	*Orada sabaḥ yıldızlarının arasına sen sevinirsin. Yas uçun gülersin.* there morning stars among you happy-are mourning to laugh-you
5	שָׁם בַּמַּחְזֶה שַׁדַּי נַפְשְׁךָ נֶצַח נִשְׁאָרֶת there in-the-vision-of the-Almighty soul-your forever remains	*Orada qadir Allah ḥuzurunda canın ömüre dek qayyam qalır.* there mighty God presence-his-in soul-your forever eternal remains

4. The witches' song

original text	text in the *mejuma*
I	I
המכשפות	*Cadular*
בָּאָה הָעֵת בָּא חֲצִי הַלָּיִל	Vaqıt geldi, yarı gece vaqıtı oldu.
בָּאָה הָעֵת הַמְשַׂמֶּחֶת נַפְשֵׁנוּ	Canımızı sevindiren vaqıt geldi.
עוּרוּ קוֹסְמוֹת! עוּרוּ נְשֵׁי חָיִל	Ḥaydi qosemciler, ḥaydi müteayyin qarılar.
רֹנוּ בַּלַּיְלָה הִיא חֶדְוַת לִבֵּנוּ	Çığırıñ gece ile, odır qalbımızıñ ferraḥlığı.
כלן	*Cümleler*
הַלַּיְלָה, הַלַּיְלָה, חֶדְוַת לִבֵּנוּ	Gece, anca gece. Oldır qalbımızıñ ferraḥlığı.
II	II
המכשפות	*Cadular*
בְּתוּלָה בַּמָּחוֹל בַּחוּרִים יַחַד	Qızlar kemanğa yigitler kezalik.
אַדְּ בַּיּוֹם בַּיּוֹם תָּרֹנוּ	Sizler gündüz sevinir oynarsız.
וּבְבוֹא הַלַּיְל מָלֵאתֶם פַּחַד	Gece geldükte qorquya düşersiz.
חֶדֶר בַּחֶדֶר אָז תַּלִּינוּ	Oda içinde odaya girip yatarsız.
כלן	*Cümleleri*
הַלַּיְלָה, הַלַּיְלָה, חֶדְוַת לִבֵּנוּ	Gece, anca gece. Oldır qalbımızıñ ferraḥlığı.
III	III
המכשפות	*Cadular*
גַּם הַגִּבּוֹרִים גִּבּוֹרֵי חָיִל	Eskerniñ bağatırları daḫı.
יֵעָצְבוּ עֹצֶב עֵת גִּילֵנוּ	Bizim sevindigimiz vaqıt onlar beḥzun olurlar.
הֵם יָנוּסוּ מֵחֲשֵׁכַת לָיִל	Onlar gece qaranlığından qaçarlar.
אָמְנָה אָז שָׂמֵחַ לִבֵּנוּ	Anca bizim qalbımız sevinir.
כלן	*Cümleleri*
הַלַּיְלָה, הַלַּיְלָה, חֶדְוַת לִבֵּנוּ	Gece, anca gece. Oldır qalbımızıñ ferraḥlığı.
IV	IV
ב״א	*Baş cadu*
אַרְכִּי, בַּרְסִי, הֵחָלַצְנָה	Arki, Barsi[95] ḥadır olun.
אר׳ בר׳	*Arki, Barsi*
צַוִּי, צַוִּי! כִּי הִנֵּנוּ	Emir eyle üşte biz buradayız.
ב״א	*Baş cadu*
אַתֶּן אַחֲיוֹת, הִקָּבַצְנָה	Siz qızqardaşlar devşirilin.
המכשפות	*Cadular*
חֶפְצֵי לִבֵּךְ גַּם חֶפְצֵנוּ	Seniñ qalbıñnıñ muradlarıdır bizim de muradımız.
כלן בלכתן	*Cümleleri*
הַלַּיְלָה, הַלַּיְלָה, חֶדְוַת לִבֵּנוּ	Gece, anca gece. Oldır qalbımızıñ ferraḥlığı.

95 These Heb. names are unclear. In the Heb. drama ארכי, ברסי. In *dramatis personæ* they are described as magicians (Heb. קוסמות).

Translation of the Witches' Song

original text	text in the *mejuma*
I	I
witches	*witches*
came the-time came middle-of the-night	time came half night's time came
came the-time who-rejoice soul-our	souls-ours-for joyful time came
get-up witches get-up women-of courage	come-on witches come-on noble women
sing at-the-night she-is joy-of heart-our	sing night-with it-is heart-our happiness-of
everyone	*everyone*
the-night the-night joy-of heart-our	night only night it-is heart-our happiness-of
II	II
witches	*witches*
virgin in-the-dance boys together	girls violin-to boys likewise
but by-the-day by-the-day sing-you	you by-day happy-are dance-you
and-when-comes the-night filled-you with-fear	night comes-when fear-to fall-you
room in-the-room then sleep-you	room in room-into enter sleep-you
everyone	*everyone*
the-night the-night joy-of heart-our	night only night it-is heart-our happiness-of
III	III
witches	*witches*
also the-heroes heroes-of courage	soldiers heroes even
sad-will-be-they sadness when happy-were-we	we happy-are when they sad are
they flee-will from-darkness-of night	they night's darkness-from run-away-they
indeed then happy-is heart-our	but our heart-our glad-is
everyone	*everyone*
the-night the-night joy-of heart-our	night only night it-is heart-our happiness-of
IV	IV
head witch	*head witch*
Arki Barsi get-ready	Arki Barsi ready get
Arki, Barsi	*Arki, Barsi*
command command for here-are-we	orders give here we here-are-we
head witch	*head witch*
you sisters gather	you sisters gather
witches	*witches*
wish-of heart-your also wish-our	your heart's wishes-are our too wishes-our
everyone	*everyone*
the-night the-night joy-of heart-our	night only night it-is heart-our happiness-of

2.3.5 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 I 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."

I would like to present a fragment of the Torah (Genesis 1:1) in Hebrew and its two Karaim translations[96] 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 yarattï taŋrï šol kökni da šol yerni* 'in the beginning-created-God-these-heavens-and-this-earth'. The second one is taken from a translation into the Troki dialect of Karaim. It is taken from a printed edition (Wilno, 1889) of the Genesis translated by Mickiewicz and Rojecki. It was included in Kowalski's *Karaimische Texte* (1929: 46): *bašłyɣynda i͡aratyłmaχnyn i͡aratty teńri oł ḱoklarni da oł i͡erni* 'in the beginning-of creation-created-God-these-heavens-and-this-earth'. Both examples correspond exactly to the original Hebrew sentence: בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת 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.[97]

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.

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96 As in the examples above, I provide word-for-word translation for the purpose of comparison.

97 Zajączkowski (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, see Zajączkowski (1931-1932: 191).

Rare cases of non-equivalence in translation occur mainly at word level. In the examples presented above, they are as follows:

1. The first monologue

(a) I.2: אַחֲרֵי הַכּוֹתִיו 'after smiting him' is paraphrased as *Bu ʻAmeleq qavmunı qırdığımdan sonra* 'After overcoming this tribe of Amalek'. The translation is enlarged. We may deduce that the translator wanted to be more precise and assumed that the knowledge of biblical history could be limited among his readers;

(b) I.6: מרום 'heaven, sky' is paraphrased using a related word *Allah* 'God'.

2. The beginning of the fourth act

(a) II.1: דוד מימינו קיש משמאלו 'David to-right-his Kish to-left-his' versus *soñ yanından David, oñ yanından Qiş* 'left his-to David right his-to Kish'. It is a simple mistake of the translator (or maybe the copyist);

(b) II.4 and II.5: רחוב 'street, road' is paraphrased using two unrelated words, i.e. *dayire* 'chamber' and *ḥavlu* 'courtyard';

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

3. The final five lines

(a) III.2: the specific noun ספיר 'sapphire' is translated by using a more general word *cevaḥer* 'gem' due to the lack of the equivalent term in Crimean Karaim;

(b) III.3: בַּמָּרוֹם קִנֶּךָ 'above in your nest' is paraphrased using explicitation, i.e. *öksekde duran* 'standing above'.

4. The witches' song

The characters of witches that perform this song were written under the influence of William Shakespeare's *Macbeth*, which in certain aspects has a similar plot to *Melukhat Sha'ul*. In both plays the cause of the tragedy is a struggle for the throne. Like in *Macbeth* (act 4, scene 1), witches sing before conjuring up an apparition. Here, they summon the prophet Samuel.[98] Cases of non-equivalence between the original song and its translation are very rare. They are as follows:

(a) II.1: במחול 'dance' is paraphrased using an unrelated word *kemanğa* 'to the violin';

[98] In *Macbeth* the witches summon four apparitions, namely '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*.

2.3.6 Avoidance of anthropomorphy in Karaim translations

Another characteristic feature of Karaim translations from Hebrew is avoidance of anthropomorphic expressions. Karaims believed that anthropomorphic expressions should not be used while referring to God. This 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 avoidance of anthropomorphic expressions, every Karaim scholar knew the difference between *ḱoź* 'human eye' and *enaı̯at* 'divine eye' as well as of *koł* 'human hand' and *kudrat* 'divine hand'. Here, the translator distinguishes these terms in the following way:
1. CKar. *inayat* ← Ar. *ʿināyat* 'care, attention' is used to translate Heb. עַיִן '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. עַיִן in consecutive sentences (54b):

> כאשר נפשך מלכי היום בעיני יקרה / כן תיקר נפשי בעיני האל עד לנצח
> *Nice ki senin canıñ padişaḥım bugün benim gözlerimde qıybatlı oldu / evle de qıybatlı ola benim canım Allah'nıñ ʿinayatına*
> 'Just as your soul, my king, became dear to my eyes today, the same way my soul is dear to the eyes of God'

2. CKar. *kudrat* ← Ar. *qudrat* 'power, strength, potency' is used to translate Heb. יָד '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. יָד. For example (39b):

> בל אמרה את פיך כי מידך כל אלא
> *Emirine ası olmam, zira seniñ qudratınıñdandır ḥep bunlar*
> 'I will not disobey His orders, because it is all thanks to you'

In contrast to (2a):

שאול אוחז יד יונתן
Şaul Yonatan'nıñ 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. *qolumïz böyük boldï* 'our hand was great' (Jankowski 1997: 47), which is 'our hand has triumphed' in Eng. translation (Deuteronomy 32:27).

PART III

LANGUAGE OF THE TRANSLATION

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. 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.[99] As I have mentioned above,[100] 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 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 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 able to speak Turkish and Crimean Karaim correctly. Yet, as his mother tongue was Western Karaim, it is not surprising that there are some features typical of the Western dialects in the language he uses. 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 the Oghuz type, whereas the nominal conjugation alternates between Oghuz and Kipchak features. Moreover, we can find traits characteristic of Crimean Karaim in the vocabulary, for example in words of Hebrew origin, such as *qosemci* (57b) 'witch', *Adonay* (30a) 'God',

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

100 See section 1.3 "Language".

navi (33a) 'prophet'. 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'.

The main aim of this chapter is to attempt to describe the language of the manuscript and compare it with the languages of nineteenth century Crimea. In order to characterize its properties, I used relevant grammars and published articles which depict the languages of the Crimea. I 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.

3.1 PHONOLOGY

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

3.1.1 Consonants

In attempt to describe phonological features of consonants I 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-* occurs in CTur. spoken by Karaims (CTur. has *χ-* in this position). In addition to this, the following shifts are to be found:

(a) ***g* ~ *k***
k- → *g-* : the shift from *k-* to *g-* is common in word-initial position, e.g. *kendi* → *gendi* (2b) 'self', Ar. *kursī* → *kürsü* → *gürsü* (8a) 'tribune, throne', *kes-* → *ges-* (5b) 'to cut', but also in word-medial position: *-k-* → *-g-* : e.g. Far. *har* + *kas* → *herkes* → *hergez* (1a) 'everyone';

(b) ***ğ* ~ *q***
g- → *q-* : e.g. Ar. *ġaḍab* → *qazab* (5b) 'anger'. Yet in some cases *q-* → *ğ-* : e.g. *qıybatlı* (2a) → *ğıybatlı* (25b) 'dear' (they appear alternately in the text) or *-q-* → *-ğ-* : e.g. *qaraquş* → *qarağuş* (17b) 'eagle';

(c) ***d* ~ *t***
t- → *d-* : e.g. *tut-* → Ott. *dut-* → *dut-* (1a) 'to hold', *törlüg* → Ott. *dürlü* → *dürlü* (3a) 'various', *tüket-* → Ott. *düket-* → *düket-* (3b) 'to destroy', *titre-* → Ott. *ditre-* → *ditre-* (3b) 'to shiver'.

Moreover, initial *b-* never occurs in words such as *var* (2b) 'exist', *var-* (4a) 'to go', *vėr-* (2b) 'to give', whereas in words such as *ben* (1b) 'I' and *bin-* (17b) 'to mount' initial *b-* always occurs, analogically to CTur. (Doerfer 1959a: 275).[101]

Other characteristic phonological changes are as follows:
c → *ç* : *c* undergoes a change into *ç* in an irregular manner, e.g. words 'warrior' and 'quickly' are written *ç* or with its voiced counterpart *c*: *cenkçi* (26a) ~ *cenkci* (14b); *çebüçek* (46b) ~ *çebücek* (6b), respectively. It should be noted that in some cases the change *c* → ç is regular, e.g. *gıcırdat-* → *ğıçırdat-* (37a) 'to grind', *azıcık* → *azıçıq* (26b) 'a little bit'.
-ğ- → *-ḥ-* : e.g. *aşağa* → *aşaḥa* (7b) 'bottom',
h- → *g-* : e.g. Ar. *ḫidmat* → *gizmet* (30b) 'service'.

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

3.1.2 Vowel assimilation in Arabic and Persian loanwords

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

(a) a back vowel undergoes a change to a front one: (*a* → *e*), e.g. Ar.-Per. *ḥukmdār* → Ott. *ḥükümdār* → *ḥükümderlik* (22a) 'reign', Per. *sarbāz* → Ott. *serbāz* → *serbezlik* (3a) 'bravery', Ar. *tadāruk* → Ott. *tedārük* → *tederik ėt-* (26b) 'to prepare';
(b) a front vowel undergoes a change to a ack one: (*i* → *ı*)[102], e.g. Ar. ʿāṣī → *ası* (3b) 'rebellious', Ar. *muʿṭī* → *mutı* (8b) 'obedient';
(c) Sometimes the assimilation is regressive: (*a* → *e*), e.g. Ar. *sākin* → *sekinlen-*[103] (39a) 'calm', Per. *čābuk* → Ott. *çābük* → *çebük* (2b) 'quickly'.

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101 Although Doerfer presented a few examples of initial *m-*, he stated that initial *b-* is more prevalent.

102 Hebrew alphabet does not distinguish between Turkic vowels (*e* and *a*), (*i* and *ı*) as well as (*ü*, *ö*, *u* and *ö*). I established the quality of vowels on the basis of the Crimean Karaim dictionaries. Consequently, vowel alternations (*a* → *e*), (*e* → *a*), (*i* → *ı*) are merely my assumption that cannot be proved beyond any doubt.

103 This example is troublesome, as we can find in the text a vocalized verb *sakin ol-* (6a) 'to dwell' (סָאכין).

3.1.3 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-*.[104]

i- ~ e- : *iyilik* ~ *eyilik* (8a) 'kindness', *ihtiyar* ~ *eḥtiyar* (11b) 'old', *iki* ~ *eki* (6a) 'two', *in-* ~ *en-* (3a) 'descend', *ikiz* ~ *egiz* (35a) 'twins'.

3.1.4 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 I discuss phonological processes in terms of roundedness.

1. Unrounded vowels have a tendency to become rounded:

(a) (*i* → *u*): e.g. Ar. *muṣībat* → *musubat* (27b) 'nuisance', Ar. *miqdār* → *muqtar* (2b) 'amount';
(b) (*a* → *u*): e.g. Ar. *makrūh* → *mukruḥ* (27b) 'abominable';
(c) (*i* → *ü*): Per. *dilbar* → *dülber* (27a) 'beautiful', *diz* → *düz* (29b) 'knee'.

2. In other cases, rounded vowels have a tendency to become unrounded:

(a) *öy* → *ev* : e.g. *öyle* → *evle* (1a) 'so';
(b) *u* → *ı* : e.g. Ar. *uṣūl* → *usıl* (53b) 'quietly', *yorgun* → *yorgın* (51b) 'tired'.

3. The shift *u* → *i/ı*: occurs mostly after ***m*** in word-initial position, e.g. Ar. *mubālaġa* → *mibbalağa* (13b) 'exaggeration', Ar. *mubārak* → *mibbarek* (30a) 'blessed', Ar. *munāsib* → *mınesip*[105] (53a) 'suitable'. This shift is not regular, for example:

'consultation': Ar. *mušāwara* → CKar. *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': Per. *čābuk* → CKar. *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.

In one case, the shift *ü* → *i* occurs before ***f***, namely in Ar. *kufr* → Ott. *küfür* → *kifir* (18a) 'curse'.

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

105 The first vowel in this word is spelled with *yod* (*myn'syp*). I am not able to determine whether it should be read in its front variant *mınesip* ~ *mınasıb* ~ *mınesib* or in its back variant *minasib* ~ *minesib* (KRPS 407, 413) as the Hebrew alphabet makes no distinction between them.

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. *ömürlik* (3b) 'forever', *büyüklik* (14a) 'greatness', *durğunlıq* (50a) ~ *durğınlıq* (5a) 'stagnation', *çoqlıq* (13b) 'plenitude', *beḥzunlıq* 'sadness' (4b);
-siz ~ *-sız*: *sabursız* (14b) 'impatient', *ussız* (31a) 'stupid';
-çik ~ *-çıq*: *qoyunçığım* (8a) 'my dear sheep'.

Other word-formative suffixes occur in alternating forms, 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, there are exceptions to this rule. Words with suffixes obeying rounding harmony typical of Turkish and words with unrounded suffixes occur alternately, e.g. *ömürlük* (26a) ~ *ömürlik* (3b), *doğruluq* (30b) ~ *doğrulıq* (16a).

3.1.5 Addition of a sound

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

It appears in the text in words of Arabic origin:
Ø- → *ḥ-*, e.g. Ar. *ʿağabā* → *ḥacaba* (1b) 'I wonder'; Ar. *iqāmat* → *ḥikamet* (3a) 'residence'; but also in words borrowed from Persian:
e.g. Per. *ārzū* → *ḥarz eyle-* (11b) ~ *ḥarzla-* (18b) ~ *ḥarızla-* (5a) ~ *ḥarzula-* (23a) 'to wish (for)'. Four variants of this verb occur in the text.

There are two cases of vowel prothesis. The first one, *Ø-* → *i-* prothesis, occurs in a word borrowed from Russian, namely *стол* 'table' → *istol* ~ *ıstol* (36b). The second one, *Ø-* → *u-* prothesis is found in an Arabic loanword, namely *ruʾyā* → *uruya*[106] (34a) 'dream'.

2. Epenthesis**,** addition of a sound in the middle of a word, is another ubiquitous process mainly characteristic of loanwords:
-*Ø-* → *-y-*, added before *-i-* in Arabic loanwords, e.g. Ar. *sāʾir* → *sayır* (1a) 'other', Ar. *dāʾira(t)* → Ott. *daire* → *dayire* (12a) 'chamber'.

Alongside *Ø-* → *ḥ-* prothesis, an *-Ø-* → *-ḥ-* and *-Ø* → *-ḥ* epenthesis is to be found, e.g. Per. *darūnī* → *derḥuni* (4a) 'inner'; Ar. *iğrāʾ* → *icraḥ* (12a) 'execution'. As it is seen, in some cases this process can be interpreted as a substitution for Arabic hamzah (ء).

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106 This prothesis might have occurred under the influence of the synonymous Turkic word *uyuqu*.

Moreover, there occurs one vowel epenthesis in a word borrowed from Russian, namely *труба* 'trumpet' → *tıruba* (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.

3.1.6 Deletion

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

3.1.7 Reduplication

As has been demonstrated 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) Ar. *ǧasūr* → Ott. *cesūr* → *cessur* (20a) 'brave';
(b) Ar. *faraḥ* → Ott. *feraḥ* → *ferraḥ* (9a) 'contented';
(c) Ar. *ṣaḥīḥ* → Ott. *saḥi* → *saḥḥi* (41b) 'true';
(d) Ar. *ṣadāʾ* → Ott. *ṣedā* → *sedda* (19a) ~ *seddaḥ* (38a) 'voice'.

3.1.8 Metathesis

Change in the order of sounds in a word occurs both in Crimean Karaim and Crimean Tatar, for example in the Arabic loanword meaning 'curse': Ar. *laʿnat* → Ott. *laʿnet* → *nalet* (3a) 'curse'.

3.2 Morphology

3.2.1 Verb

In this section I discuss the most common verbal forms. The vast majority is typical of the southern dialect, which is similar to CTur. However, some exceptions are to be found.

I should note that the interrogative particle *mI*[107] does not undergo rounding harmony after markers of any tense. Doerfer (1959a: 274) claimed that in some cases in CTur. the particle *mI* loses its roundedness (*mü* → *mi* and *mu* → *mı*) and he gave the following examples: *oquduŋ-mï* 'did you read' (in Miskhor) and *qoyulur-mï* 'is it placed' (in Baydar). Here, it is a regular process with only two exceptions in modal future, namely *qıyas olur mu?* (62a) 'may it be compared?' and *barabar olur mu* (62b) 'is it equal?'.

[107] In some suffixes rounding harmony is not respected, therefore I used two vowel markers: *I* stands for unrounded vowels *i* and *ı*, *U* stands for rounded vowels *u* and *ü*.

3.2.1.1 Tense

3.2.1.1.1 Past tense

The 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 past events which were not seen by the speaker and the knowledge of them was obtained indirectly, e.g. *Peliştim ordusu tederiklenmiş cenkke* (18a) '(apparently) Philistine army has prepared for war' as well as perfectivity, e.g. *Anca budır ḥarzladığım gün evvelden beri peklemişim* (18b) 'But this is the day I have dreamed of, I had waited for it before'.

3.2.1.1.2 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', *ḥoş ėdiniz* (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. *qoydï* 'put' (in Üsküt), *oldï* 'was' (in Baydar). In CTat. past is formed solely with the suffix *-DI,* cf. Jankowski (2010: 166-167).

	Singular	Plural
1st person	döndüm	ėşittik
2nd person	qırdıñ	bildiniz
3rd person	buyurdu	toplandılar

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

3.2.1.1.3 Evidential past

The suffixes which form this tense undergo both fronting and rounding harmony. Unfortunately, I 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) dutuşmışlar* (14b) 'they have grabbed each other's (hands)', but in a few cases this rule applies to suffixes attached to monosyllabic stems, such as *(benziñ) solmış* (33b) '(your face) has become pale'. Nevertheless, I have found many examples in which the rounding harmony is present, even after multisyllabic stems, e.g. *(İstol) qurulmuş* (36b) '(A table) has been set up'.

Doerfer (1959a: 279) presented all four variants of evidential past for CTur., i.e. *-miš*, *-miš*, *-muš*, *-müš*. 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. *olmiš* 'was' Doerfer (1959a: 274). The tense formed with *-mIş* is also present in the southern dialect of CTat., cf. Jankowski (2010: 171).

3.2.1.1.4 Present tense

There are two types of present tense, one equivalent to Turkish *-yor* and the other *-A*, which is, however, represented by a few examples only. There is no evident semantic difference between these two forms, for the former occurs in both progressive and habitual actions. Doerfer (1959a: 278) called the form *-AyXr*, *-XyXr* and *-Ayor praesens durativum*. Among numerous examples only *-AyUr* (e.g. *göräyürüm* '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, Jankowski gave examples of verbs with the following suffixes: *-IyIr*, *-AyIr*, *-AyUr*, *-Ayor*. The first three forms are to be found in the manuscript. There is one additional form not mentioned in this grammar but present in MSK, namely *-UyIr*.

1. The form *-AyIr*, *-AyUr*, *-IyIr*/*-UyIr*

I arranged the present tense suffixes in the order of their frequency.

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. *raḥatlıq 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
1st person	göreyirim	-
2nd person	sevineyirsin	qurayırsız
3rd person	dutayır	furtunalanayırlar

Question is formed by adding *-mI* after the verb. There is only one example: *tanımayır mısız?* (44a) 'don't you recognize?'.

The second form, which is almost as common as the first one, is formed with the suffix *-AyUr*, e.g. *eşiteyürim* (44a) 'I am hearing', *sevleyürsin* (31b) 'you are saying', *varayur* (39b) 'he is approaching', *şamata ėdeyürsiz* (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. *göräyürüm*[108] '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
1st person	arayurım	-
2nd person	bileyürsin	ėdeyürsiz
3rd person	urayur	yerişeyürler

The last variant is formed with the suffix *-IyIr/-UyIr*. This form is represented by only a few examples. Doerfer found its examples in texts from Büyük Lambat, e.g. *gäliyir* 'he comes'.

108 Note that in this example the rounding harmony is observed.

	Singular	Plural
1st person	eciyirim	-
2nd person	görüyirsin	-
3rd person	duruyır	oluyırlar

2. The form -*A*

As mentioned above, there are only a few examples of the second type of present tense, which is formed with the suffix -*A*. I have only found verbs followed by the suffixes of 2SG and 3PL, e.g. *ḥesap ėdesin* (9b) 'you will count', *(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 it is not possible that David would 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 qïłam* '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 I discussed above, as a peculiarity.

3.2.1.1.5 Future tense

The marker of future tense -*(y)AcAq* takes personal suffixes 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 I have found no verbs followed by the 1PL suffix we can assume that they would be formed analogically, too. Based on the suffixes of the present tense and the modal future tense, I may argue that the suffix of 2PL should be -*sIz.*

	Singular	Plural
1st person	benzeyecegim	-
2nd person	saqlayacaqsın	-
3rd person	doğuracaq	uzatacaqlar

In some cases in CTur. *-Q* in the suffix has a tendency to be dropped, which is not the case among Karaims who used CTur., where only full forms of the suffixes occured, 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).

3.2.1.1.6 Modal future

The modal future 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',[109] *öler* (52a) 'he dies'. The personal suffixes are 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 demonstrated that there are as many as three variants of 2PL: *-sInIz*, *-sIñIz*, *-sIz*.

The rounding harmony in suffixes is not strictly obeyed, and forms such as *qardaşıñ 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 modal future suffix but before the person suffix, e.g. *Oturur mısın?* (12a) 'Will you live (here)?', *görünür mi* (9a) 'will he make an appearance?'.

	Singular	Plural
1st person	dutarım	varırız
2nd person	gülersin	bilirsiz, doldururs ız
3rd person	olur	otururlar

The negative, formed with the suffix *-mAz*, takes personal suffixes 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?'.

[109] According to Doerfer (1959a: 279), it was typical of CTur. used by Karaims.

	Singular	Plural
1st person	utanmam	gidmeyiz
2nd person	görmezsin	-
3rd person	varmaz	qaçmazlar

3.2.1.2 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 baḥtıñı fikir ėdüp* (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 change *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* ~ *säwläp* 'saying'. Here, I did not find any stems with word-final vowel which formed a converb with *-(y)Vp,* therefore I cannot establish whether the linking *-y-* after word-final vowel is present.

2. *-mAdAn*

The converb *-mAdAn* bears the meaning 'without doing sth/being', e.g. *Ğam cekmeden qoyıvėriñ beni* (40b) 'Leave me alone without feeling any sorrow'; and the meaning 'before doing sth/being', e.g. *Yarın seḥer yıldızı dönmeden ben onı 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 performed, 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 defʿa 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. *padişaḥlığınıñ 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 the following functions:

(a) expressing temporal sense: *qırdığımdan sonra* (1a) 'after I defeated', *geçtigim vaqıt* (18a) 'when I was (there)', *döndügüm daqiqada* (5a) 'the moment I came back' *padişaḥ olduğum günden beri* (6a) 'since I became king', *geldiginden beri* (36b) 'since you came', *gördügünde* (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. *şafafiñ parlandıqta* (46a) 'when your light is shining', *seni Şaul bulduqta* (53a) 'when Saul finds you'.

3.2.1.3 Participles

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. *ėşitilecek sedda* (19a) 'the sound that is going to be heard'. It occurs both in CTur. and CTat.

2. *-mIş, -mUş*

This participle is typical of Turkish and it is very common in the manuscript. It is the Oghuz counterpart of the Kipchak participle *-QAn*, which is discussed below. It may also be formed with active verb, e.g. *şaşırmış 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 of Turkish origin is formed with the suffix *-IcI, -UcU*. It is used to make adjectival clauses, which inform about the features of the

person or a subject they refer to, e.g. *yol göstürücü* (17b) 'the one who shows direction', *intiqam alıcı 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 -(y)*An* in the southern dialect. In some cases it also appears in CTur., nevertheless the southern form -(y)*An* is more common. Doerfer (1959a: 278) gives only one example *šu kälän kimiŋ χïzï* 'this one who came, whose daugther is she'. I have found only two verbs which form this participle in the text, namely *çıq-*, e.g. *ateşten çıqqan 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 *oynağan* I have found its southern counterpart in the same context, namely *oynayan (qarılar)*.

5. -*(y)An*

This participle is very productive, e.g. *ine düşen qoyunıñ* (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. *gezdigim meydanda* (48b) 'in the place where I was walking', *ėşittigiñ cevabları* (18a) 'words you heard', *gizlendigi yerinden* (39a) 'the place where he is hiding'. Unfortunatelly, there are no examples in the plural form.[110] This participle is formed from the converb -*DIG-*, see above.

3.2.1.4 Verbal nouns

1. -*mA*

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

It is mainly used with the dative suffix -*(y)A* 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', (...) *Allah, o açsın köklerinin pençerelerini padişaḥa derman vėrmeye* (12b) 'May God (...) open the windows of heaven in order to heal the king'.

[110] Cf. this section with Doerfer (1959a: 278) and Jankowski (2010: 188-191).

2. *-mAQ*

Verbal noun formed with *-mAQ* is present in CTat. Here, it is common and it has several functions:

(a) as the subject, e.g. *Zira benimdir intiqam almaq ve ḥaqtan 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) as the direct object, e.g. *Ağlamaqnı canım ḥaz ėtmez* (11a) 'I do not 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'nıñ titremegi* (27b) 'the shivering of Jesse';

(d) in a few cases *-mAQ* is used to form a regular noun, e.g. *görmekler* 'hallucinations' in *bu qorqulu görmekleri def' ėdmeye* (10b) 'to chase away these scary hallucinations', *sevinmek* 'joy' in *Tümen sevinmekler qalbımızı ferraḥlandıralar* (25b) 'Ten thousands joys filled our hearts'. This is a West Karaim feature.

3.2.1.5 Mood

3.2.1.5.1 Imperative

The imperative is used to give commands, e.g. *Baq başımıñ saçını* (17b) 'Look at the hair on 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*[111]. Yet, there are differences. In stems which have word-final voiceless *-t*, the consonant becomes voiced, e.g. *gid* 'go', *(yüregiñi) emin ėd* (10b) 'reassure (your heart)'. The rounding harmony is not always respected, after stems with rounded vowel the vowel in the suffix may be either rounded, e.g. *çebük oluñ* (41a) 'hurry up' or unrounded, e.g. *çebük 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: *dıñlayıñ* (33b) 'listen'.

	Singular	Plural
2nd person	gid	duruñ / oyanıñız

[111] Unfortunately, there is no evidence in the manuscript of the 2PL polite form suffix after stem with rounded vowel.

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 Yisraʾel, cessur 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, kökün yıldızları düşüñ* (27b) 'Fall down stars on the sky, fall down'.

The negative is formed with the suffix *-mA* and it usually denotes prohibition. Analogically to the affirmative form, word-final voiceless *-t* becomes voiced before the negative suffix.

	Singular	Plural
2nd person	sevleme	gidmeyiñ

In addition, I found one attestation of the Karaim imperative *-QIn*, used side by side with its southern counterpart, namely *Titresin ceḥenem, açqınlar qapuları!* (42a) 'Let hell tremble, open its gates!'.

3.2.1.5.2 Optative

This mood is formed with the suffix *-(y)AyIm*[112] for 1SG and *-(y)AlIm* for 1PL. The singular form is typical of CTur. The plural form was also noticed by Doerfer (1959a: 278) but as more seldom than *-AyIχ* ~ *-Ayχ*, (both of which do not appear). In CTat. the marker of 1PL is *-AyIQ* (consonant *q* in CTat. is the counterpart of *χ* in CTur.), cf. Jankowski (2010: 147). In the SG the optative is used to express an intention or a wish of the person or persons denoted by the verb, whereas in the PL it is used to encourage another person, e.g. *aẖşam 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 defʿa 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 should not stay too long at home'.

[112] 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* (איים-), where double *yod* indicates *-y-*, it is impossible to determine whether (איים-) should be read as *-(y)AyIm* or *-(y)Aym*, because the vowel *i* after double *yod* is never marked.

	Singular	Plural
1st person	buraqayım	sevinelim

3.2.1.5.3 Jussive

1. The jussive is formed analogically to CTat. with the suffixes *-sIn/-sUn*, *-sInlAr/-sUnlAr*, cf. Jankowski (2010: 149). It is used only in 3SG and 3PL. As in imperative, 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. *bozulsınlar* (36a) 'may be disobeyed', *üfürsinler* (42b) 'may they blow'. Moreover, word-final voiceless *-t* becomes voiced when the jussive suffix is added, e.g. *seni maqbul ėdsin* (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 *ñ* was used instead of dental nasal *n*, e.g. *ärsiŋlär* 'they should reach'. There is no evidence of this change in the manuscript.

	Singular	Plural
3rd person	olsun / qursın / ėdsin	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) 'do not think about them anymore'. It may also be deployed to express a wish, e.g. *onıñ çoq aḥenklerinden ğam unutulsın* (6a) 'may sorrow go away thanks to his melodies' or a purpose, e.g. *esker adamlarınıñ üzerine onu baş ėdecegim ki Peliştimler ilen cenk ėdsin* (29a) 'I will make him the head of soldiers so he will fight against Philistines'.

2. Another variant of jussive is formed with the suffix *-A*.[113] There are examples of its usage in 2SG, 3SG and 3PL, e.g. *'af ėdesin* (31b) 'may you forgive me', *qıybatlı ola* (54b) 'may it be dear', *sevineler* (17a) 'may they rejoice'. Negative is formed with the suffix *-mA*, e.g. *demeyesin* (23b) 'may you not say'. This mood is typical of Crimean Karaim. Note that Çulha (2010a: 138)

[113] Note that the suffix *-A* is used as present tense marker, too. See section 3.2.1.1.4 "Present tense".

described it as *dilek-istek kipi* 'mood of wish-desire' and presented suffixes for all persons.[114]

	Singular	Plural
1st person	-	-
2nd person	sevinesin	-
3rd person	düşüre	gezeler

3.2.1.5.4 Desiderative mood

This mood is formed with the suffix *-AydI*. It expresses wishes or regrets of the speaker who refers to 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, I have not found any examples of the plural form.

	Singular	Plural
1st person	gizleneydim	-
2nd person	olaydıñ	-
3rd 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.

3.2.1.5.5 Conditional

1. In the vast majority of cases the conditional suffix *-sA* is attached to stems suffixed with modal future tense marker. It is used to express generic statements, that is commonly accepted facts, e.g. *Bir şeyini ḥarzlayan kimse adam ne vaqıt ki ḥarzladığını 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.

114 I demonstrate examples of the suffixes listed by Çulha: 1SG *bilem*, 2SG *qalasın*, 3SG *çağıra*, 1PL *açalım* ~ *qorqamız*, 2PL *veresiz*, 3PL *oturalar*.

Seniñ muḥabbetligini qardaşım fikirime getirirsem bulutlar dağılalar (39a) 'When I think about your love, brother, the clouds scatter'. The personal suffixes are consistent with CTat., cf. Jankowski (2010: 153).

	Singular	Plural
1st person	-sAm	-sAq
2nd person	-sAñ	-
3rd 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 daḥa bevle 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 a present situation, *ise* acts as the copula and is followed by a predicative suffix (except for 3SG), e.g. *Naqadar ki quvatlı da iseler* (10a) 'Even if they are very powerful';
(c) when expressing a past situation which is finished, *ise* is placed after past tense marker *-DI*, *-DU*, e.g. *Eger bu dünyada cümle şeyleri sen temel ėttiñ ise* (42b) 'If you have made everything on this earth'.

3.2.2 Nominals

3.2.2.1 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). However, the suffixes in *mejuma* do not respect rounding harmony, e.g. *doğrusın sevgili qızım* (23a) 'you are right, dear daughter'. I noted one exception, which has a rounded vowel in the suffix, namely *padişaḥınıñ gözüne ben maqbulum* (41a) 'the king favors me'. A suffix of the 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. *Padişaḥlar evladları gibi dėgilim* (16b) 'I am not like the sons of kings',
2SG: *-sIn*, e.g. *Neredesin?* (10b) 'Where are you?',
3SG: *-Ø*, e.g. *Bu da ne güzel* (10a) 'How beautiful it is',

1PL: *-(y)Iz*, e.g. *Buradayız* (58a) 'We are here',
2PL: *-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'.

The suffix *-DIr* occurs before the predicative suffixes, e.g. *quvatlıdır* (10a) 'it is strong', *adamdırsın* (52a) 'you are a man' and *yumşaq yüreklidirler* (18a) 'they have soft hearts'.

3.2.2.2 Number

The 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 the plural, e.g. *tümen sevinmek**ler** qalbımızı ferraḥlandırdılar* (25b) 'thousands of joys filled our hearts'. However, in other parts of the text, a 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 ömür**ler** vėrmesine* (4a) 'so God would give you a long life' (Turkish: *ömürler olsun* 'May you live long!' TIRS 669). In some cases Hebrew influence is observed. For instance, the word *gök* 'sky, heaven' in the manuscript is influenced by Heb. word שָׁמַיִם, which exists only in plural in Hebrew, e.g. *Bu büyük gök**ler**i yalıñız sen temel ėttiñ* (38a) 'Only you created these great skies'. This process was also observed in the northern dialect of the Karaim language by Jankowski (1997: 11).

3.2.2.3 Possessive suffixes

Rounding harmony is not always obeyed in the singular suffixes after stems with rounded vowels. Doerfer (1959b: 375) demonstrated that in Crimean Tatar 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 after monosyllabic words, see below:

1SG: *-(I)m*, *-(U)m*, e.g. *qardaşım* (39a) 'my brother', *oğlum* (54a) 'my son', but also *ruḥım* (29b) 'my soul',
2SG: *-(I)ñ*, *(U)ñ*, e.g. *qalbıñ* (55a) 'your heart', *ḥükümüñ* (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 *kürsüsi* (4b) 'his throne'.

As in Crimean Tatar, 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', *dostumız* (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 Turkish suffixes, cf. Doerfer (1959a: 277).

3.2.2.4 Case suffixes

Nominals in the manuscript are followed by suffixes which are predominantly Kipchak. They contrast with verbal personal suffixes, which in the vast majority are of Oghuz type. Nevertheless, there are numerous exceptions which are discussed below.

1. Nominative Ø,

2. Genitive -*nIñ*, e.g. *qoynıñ* (5a) 'of sheep', *Avner'niñ* (12b) 'of Avner'.

According to Pritsak (1959: 321), this Kipchak suffix was used in Crimean Karaim, e.g. *aγačłarnïŋ* 'GEN trees'. The genitive has only unrounded vowels *i* and *ı*. The final velar nasal *ñ* is not always indicated 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. *qardaşımnıñ* (17a) 'of my brother', *ömürüñniñ* (11b) 'of your life', *ekimizniñ* (9b) 'of both of us', *cümlenizniñ* (45b) 'of all of you'. Nevertheless, in some cases, after 1SG, 2SG, 1PL and 2PL the suffix has a tendency to shorten to -*Iñ,* e.g. *qalbımıñ* (47a) 'of my heart', *yüregiñiñ* (24a) 'of your heart', *tañrılarımızıñ* (25a) 'of our gods'. This change is also to be 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 frequent. In section dedicated to CTur., Doerfer (1959: 276) attributed this alternation to CTur. used by Karaims and gave the following example: *qïzγa* ~ *qïza* 'DAT girl'. Nevertheless, he stressed that the Oghuz suffixes were more common.

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

-*(y)A*, e.g. *dünyaya* (39a) 'to a world', *mişevreye* (29a) 'to an advice', *padişaḥa* (42a) 'to a king', *göze* (31a) 'to an eye'.

4. Accusative *-nI, -(y)I*
There are two markers of the accusative case. The first one *-nI*, e.g. *kişini* (32a) 'ACC *man*', *duşmannı* (53a) 'ACC enemy', *gökni* (3a) 'ACC sky', *yerni* (11b) 'ACC ground', 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 frequent, e.g. *cümleyi* (11b) 'ACC everyone'. This fluctuation was also observed by Doerfer (1959a: 276) in a text from Üsküt: e.g. *qïznï* ~ *qïzï* 'ACC girl'. After possessive suffixes both suffixes occur alternately. I will demonstrate this based on the first and second person singular.
After 1SG: *canım**nı*** (32b) 'my soul, myself' and also *evim**i*** (34a) 'my home',
After 2SG: *qoyunıñ**nı*** (1b) 'your sheep' and also *qızıñ**ı*** (31a) 'your daugther'.

Moreover, after 2SG the dental nasal *n* in ACC suffix *-nI* was often confused by the copyist with the velar nasal *ñ*, hence I evidenced forms such as *yolunñı* (7b) 'your way' (should be: *yoluñnı*), *qavmınñı* (10b) 'your tribe' (should be: *qavmıñnı*). As was previously mentioned, it is evidently a mistake by the copyist.

Only in a few places in the manuscript does the vowel in the accusative suffix become rounded after stems with rounded vowels, e.g. *qusurunu* (45b) 'his flaw', *yüzünü* (51a) 'his face'. On a regular basis, the accusative suffix with a rounded vowel occurs only after a few words, such as *onu* (56b) 'him', *bunu* (3b) 'this' (it alternates with *bunı* (9b)).

5. Ablative *-DAn*
The ablative suffix occurs in its voiced and voiceless variants, e.g. *qılıçtan* (3b) 'from a sword', *gökten* (52a) 'from the sky', *maḥluqatlardan* (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', *padişaḥlıqdan* (2a) 'from a kingdom'.

6. Locative *-DA*
The locative suffix is attached to stems in an analogical manner 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).

3.2.2.5 Postpositions
Postpositions in CTur. and CTat. vary from one dialect to another. As shown below, both of these languages can be considered as the source of the postpositions in the manuscript. I list a selection of 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), *dek* (1a) 'until' and *gibi* (50b) 'like' occur both in CTur. and in CTat. (except for *dek* in CTat.). Along with the postposition *gibi*, I found in MSK the variant *gibik* (32b), a transitional form between *gibi* and the archaic *kibik*. The latter occurs in the northern dialect of CKar. The postposition *sonra* (49b) 'after' is identical to its counterpart in Turkish. Both KRPS and RKS attest *sonra* and *soñra* as typical of CKar. The last presented postposition, *uçun* (3a) 'for', is characteristic only of CKar. I should note that we cannot be certain whether the vowels in *uçun* are back rounded, they may also be read as front rounded, i.e. *üçün*. However, as the text was written by and for Karaims, I consider the back rounded variant more plausible.

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

The group of postpositions is quite extensive. In most cases postpositions are similar to their Turkish counterparts. Therefore, I 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 seldom occurs, cf. 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 *bunı ėşittigimden berli* (19a) 'since I have heard this'.
birge 'with', e.g. *Allah birge olsın* (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 ögüne egiledigimden sonra* (22a) 'since I bowed in front of you' occurs in CKar. (KRPS 437) and in lit. CTat. as well as in the middle and southern dialects of CTat., Jankowski (2010: 251).
ötrü 'because of', e.g. *Bundan ötrü ussız olurum* (31a) 'I feel stupid because of this'. This is the only postposition, which forms causal clause of Turkic type, e.g. *qavmıñnıñ duşmanını qırmagdan ötrü sevinçiñ* (2a) 'you are happy because you defeated the enemies of your tribe', cf. *ki* in section 3.3 Syntax.

3.3 Syntax

3.3.1 Word order in simple sentences

Word order in the Karaim translations of Hebrew literature has always been strongly affected by 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'nıñ 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 tañrïniñ* '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, typical Turkic word order SOV is obeyed, e.g. *Biz analarımızıñ raḥiminden çıplaq çıqtıq* (12b) 'We came naked out of our mothers' wombs'. However, under certain conditions, I observed the following deviations from this rule:

[115] The influence of Hebrew on syntax is discussed wider in section 3.3.3 "Complex sentences".

(a) 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';
(b) 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*** *ceḥenem,* ***açqınlar*** *qapuları!* (42a) 'Let hell tremble, open its gates!'. Still, there are examples of the SOV order in imperative sentences, e.g. *Yüregiñi* ***emin ėd*** (10b) 'Console your heart'.

3.3.2 Word order in complex sentences

Word order in complex sentences is not very strict. When the subordinate clause is of the participial type, it sometimes follows the main clause instead of preceding it, which is not typical for Turkic languages, e.g. *Sen nerede ėdiñ eskerleriñ büyükleri cümleleri müşevre ėttigi vaqıtta?* (19a) 'Where were you when all the 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 ḥarzlayan kimse adam ne vaqıt ki ḥarzladığını bulursa onıñ sevinmesi insana gelen her 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. As a rule, the translator 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, I 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

[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.

TRANSLATION IN MSK
Şemu'el ha-Ro'e'niñ datlı cevablarını canım daḥa 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 כי *ki* has many meanings 'because; that; *bibl.* when; but'. It should not 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 I compared Hebrew sentences with their translations.

In Hebrew sentences, in which *ki* means 'that, which, who', it is often omitted in translation, e.g. 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 ḥasılıdır ol. Ben var ėttim onı* (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, I 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'

It corresponds to *naslı ki* and *nice ki*, e.g. כאשר את העמלקי הלזה 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'

It corresponds to *ne zaman ki*, e.g. אמ משמי מעל השמש עליהם זורחת (2a) → *ne zaman ki öksek gökten üzerlerine güneş şafafları gelirse* (1b) 'if the glow of the sun shines on them from the high sky'. This is not a regular correspondence, this conjunction is more often translated as אמ (2b) → *eger* (2a) 'if'.

3. Heb. עת 'at the time'

It 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'

It corresponds to *ne vaqıtdan ki*, e.g. מאז בגלגל עמם המלוכה חדשת (5b) → *Ne vaqıtdan ki Gilgal'da padişaḥlıqnı 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'

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

Sometimes the conjunction in the Hebrew version is not necessary, yet in translation *ḥangi ki* is present, e.g. אחד חיה אברהם מבין חסרי דעת השתחוו לצבא מעל ולמעשי ידימו (3b) → *Bir var ėdi Abraham, aqılı eksikleriñ arasından, ḥangileri 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'

It corresponds to *-DIGIndAn ötürü ki*, e.g. מאשר ידעתי לבך כוסף בקרב לכת (8a) → *Bildigimden ötrü ki seniñ qalbıñ ḥeveslidir cenkke varmaya* (6a) 'Because I know your heart is eager to go to war'. This is not a regular correspondence, and מאשר (6b) is also translated as *-DIGIndAn ziyede* (5a) 'more than'.

7. Heb. בעבור 'for the sake of, on account of'

It corresponds to (*onun/onın*) *uçun ki*, e.g. בעבור יהיו מוכנים עם כל צבאותמו (25b) → *Onıñ uçun ki ḥadır olsınlar cümle cıyıntıları 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'

It corresponds to *ta ki*, e.g. עוד לא שבה חרבו ריקם עת נלחם לחם עד עפר הדריך הדמים גבורי החיל (12a) → *Evle adamdır ol ki cenk ėttigi vaqıtda daḥa qılıçı boş gibi dönmedi, ta ki toprağa düşürdü ʿazim 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'.

3.3.3 Subordinate clauses of Turkic type

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

3.3.3.1 Clauses formed with verbal nouns

The most characteristic kind of subordinate clauses is purpose clause introduced by the verbal noun *-mA* followed by the dative suffix *-(y)A*, e.g. *Qabil sen qadir olursın padişaḥıññnıñ ǧamını def' ėdmeye* (12a-12b) 'Maybe you will be able to chase away the sorrows of the king', *Üşte ben düzlerim üzerine seniñ gibi padişaḥa 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 *-mAɣA* is also present. It should be noted that the purpose clauses in his work were also situated postpositionally.

Another type of purpose clauses is formed with *-mAQ uçun*, e.g. *Çıldırmışın 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.

3.3.3.2 Participial clauses

Participial clauses are typical for 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'ıñ 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'.

-mIş, -mUş, e.g. *Ol döşek üzerine sarılmış ḥasta kişini sağlam ėder* (19b) 'It brings back to health an ill man who is lying in bed'.

-IcI, -UcU, e.g. *beni şaşqın ėdici padişaḥ qıyafetilen giyinmiş* (2a) 'what astonishes me is that he wears the royal clothes'.

-(y)An, e.g. *Qalbım teşekkür vėrdi saña, içerimde duyğunlıq ėden yüregim ki bunı seniñ qudretiñ var ėttiler* (7b) 'My heart is thankful to you, my heart which feels that you made it.'

-DIG-, -DUG-, e.g. *Aḥinoʿam Miẖal ilen padişaḥ götürüldigi ḥaneden (...) çebük geleyürler* (43b) 'Ahinoam and Michal come quickly from the chamber where the king had been carried'.

3.3.3.3 Converbial clauses

Converbial clauses are used alternately with postpositional clauses introduced by *ki*. I distinguished three functions which they perform in MSK – expressing time, reason and manner.

1. Clauses of time

'when': *-DIGIndA*, e.g. *Ceḥenem daẖı 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 yarılaydı* (43b) 'I wish your mother's belly had split in two when she was sitting on a chair', *David'ni buraqıp gidecegi vaqıt sevleyir gendi gendine* (54b) 'He leaves David and says to himself as he goes away'; *-DIGI vaqıtta/vaqıtda*, e.g. *Dürlü peşrafları çaldığı vaqıtında babamızıñ deliligi def' oldu* (13b) 'When he played various melodies the insanity of our father went away';

'after': *-DIGIndAn sonra*, e.g. *Lakin onu qoqladığımdan 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 daẖı tertibleriñ benden gizli oldular* (36b) 'Since you came two days ago and today also your plans are hidden from me'; *-DIGI vaqıtdan*, e.g. *Sürüv üzerine durduğum vaqıtdan baña yardım ėden Allaḥ ḥangisi ki yüregime quvat vėrdi* (40b) 'God who helped me since I had looked after the flock made my heart strong'; *-DIGI günden*, e.g. *Seni padişaḥa yolladığım günden gene qapalıdırlar* (40a) 'I controlled them since the day I sent you to the king';

'until': *-QcAz*, e.g. *padişaḥlığınıñ kürsüsi dünya durduqcaz dursın* (4b) 'may the throne of his kingdom last till the end of the world';

2. Clauses of cause

'because': *-DIGI uçun*, e.g. *Buraya padişaḥ dayiresine geldigiñ uçun qalbım sevineyir* (16a) 'My heart is happy because you came here to the palace of the king'; *-DIGIndAn ötrü*, e.g. *Ḥalqdan qorqtığından 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 dedigiñ gibi de olsa* (32a) 'Even if it were as you say'.

3.3.4 Subordinate clauses with *ki*

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

3.3.4.1 Relative clauses

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

feature of Karaim, in which relative clauses are mainly postpositional and are introduced by the conjunction *ki* (Jankowski 2003b: 143).

In some cases the conjunction alone follows the noun which it refers to, e.g. *Sevindir padişaḥlığıñnı 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 *ḥangisi*,[117] e.g. *Baña yardım ėden Allaḥ* ***ḥangisi ki*** *yüregime quvat vėrdi* (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 qızqardaşıñnıñ 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 ėdmedim* (26a) 'Today I saw things which I had not expected to see'.

3.3.4.2 Adverbial clauses

Adverbial clauses are another kind of subordinate clause, in which the usage of the conjunction *ki* is widespread. We can divide them into the 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 beḥzunlandı* (46b) 'When they visited him in times of trouble his face became sad', *Ne vaqıt ki qasevet seniñ içerinde mekan alırsa onıñ çoq aḥenklerinden ğam unutulsın* (6a) 'When sadness fills your soul the sorrow will go away thanks to his melodies' and with an ablative suffix (i.e. *ne vaqıtdan*) the meaning 'since', e.g *Ne vaqıtdan ki Gilgal'da padişaḥlıqnı tazelediñ, ağzıñı 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 esker adamlarınıñ üzerine onu baş ėdecegim ki Peliştimler ilen cenk ėdsin 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.'

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117 Cf. a similar type of relative clause in Aqtay (2009: 47).

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

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* which is usually followed by *ki*, e.g. *Bildigimden ötrü ki seniñ qalbıñ ḥeveslidir cenkke varmaya* (6a) 'Because I know your heart is happy to go to war'. Another conjunction that informs about the reasons of an action is constructed by joining *onun/onın uçun* with *ki*, e.g. *Seni pek begenirim onun uçun ki cessur adamdırsın* (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 Ḥeret ormanına varırım, nice ki emir ėttiñ 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, daḥa padişaḥınıñ qalbı ferraḥ mı, naslı ki ėdi ileriden?* (30b) 'Tell me Doeg, is the king's heart peaceful as it was before?'. The latter exist in Turkish in the form *nasıl ki*. The former was mentioned by Jankowski (1997: 23) in the northern form *nečik ki* and it carried the same meaning.
5. Terminative clauses
Terminative clauses are formed with the conjunction *ta ki* 'until',[120] e.g. *Daḥa raḥat olmaz ta ki qatil olunur* (32b) 'It will not find peace until he is killed'.

3.4 VOCABULARY

3.4.1 Turkic vocabulary

The core of the vocabulary is predominantly southwestern. However, there is a certain number of words characteristic of the Crimean dialect of Karaim (I counted 335 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 — In KRPS evidenced only in HKar. *butar* 'добыча; łup | booty' (KRPS 143). For CKar. only its derivative is provided, i.e. *butarla-* '1. рвать, терзать, разрывать на части; 2. истязать; 1. szarpać, rozszarpywać na części; 2. katować, torturować; |

[119] Their counterparts in CTat. are *diye* and *dep*, cf. Jankowski (2010: 323).
[120] Cf. an analogical type of terminative clause in Aqtay (2009: 47).

1. to pluck, to tear to pieces; 2. to torment, to torture' (KRPS 143); 25b.

pir — In KRPS evidenced 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 — In KRPS evidenced only in TKar. and HKar. *yır* 'песня, стих; pieśń, wiersz | song, poem' (KRPS 267). In CTat. *yır* 'песня | song' (KTR 92). It occurs in MEQ: 159/4-5 etc.; 14a.

Among them there are several words derived from Hebrew:

navi — In KRPS evidenced only in TKar. and HKar. *navi* 'пророк; prorok | prophet' (KRPS 417) ← Heb. נָבִיא 'prophet'; 33a.

navilik ėt- — In KRPS evidenced only in TKar. and HKar. *navilik* 'звание пророка; пророчество; предсказание; godność proroka; proroctwo | being a prophet; prophecy', *navilik et-* 'пророчить; prorokować | to prophesy' (KRPS 417) ← Heb. נָבִיא 'prophet'; 5a.

şevet — In KRPS evidenced only in TKar. and HKar. *şevet* 'род; племя; ród | tribe' (KRPS 649) ← Heb. שֵׁבֶט 'tribe'; 43a.

As stated above, despite many attempts to gather an all-embracing lexicon of Crimean Karaim, there are still areas to be completed. I present a list of words characteristic of the language of the manuscript, which are not present in Crimean Karaim and Crimean Tatar dictionaries. A number of them occurs also in *mejumas* published by Radloff (1896), Aqtay (2009) and Çulha (2010b).[121]

aşaḥa — A variant of CKar. *aşağa* 'низ; dół, spód | bottom' (KRPS 91), both forms present. 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* 'por; róg | horn' (KRPS 411, 412). 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, I refer to the published *mejumas* using the following abbreviations: MEQ for *Mejuma of Eliyahu ben Yosef Qılcı* published by Aqtay (2009) and MQat for *Qatıq's Mecuma* published by Çulha (2010b). Each word is marked with 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 in the appended indexes.

daq- The equivalent of Stand. Tur. *tak-* '1. to attach, fasten, affixing, puttin (s.t.) on; pinning (s.t.) to; hanging (s.t.) on' etc. (TIRS 823). It occurs in Radloff (1896: 245), in MEQ: 84/10 etc., in MQat: 32/11 etc.; 41b.

degenek Stand. Tur. *değnek* '1. stick, rod, cane; wand 2. beating with a stick' (TIRS 215). It occurs in Radloff (1896: H[122] 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.

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122 Only selected fragments of *mejuma* were transcribed by Radloff in his edition of Crimean texts from 1896. In the case of the fragments which were not transcribed, I referred to the original text in block Hebrew letters which was published in the same volume, see Radloff (1986). To avoid confusion, I have marked pages of the original Hebrew script with the letter 'H'.

ğıçırdat-	The equivalent of Stand. Tur. *gıcırdat-* '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.
pekle-	It is a variant of Stand. Tur. *bekle-* 'to wait (for); to expect, look (for)' etc. (TIRS 108). It occurs in Radloff (1896: 260), in MEQ: 225/13 etc., in MQat: 65/20 etc.; 8b.
qarağuş	A variant of CKar. *qaraquş* 'орёл; orzeł | eagle' (KRPS 363). This form is present in the glossary in Jankowski (1997: 69): *qara ğuş* 'eagle'; 17b.
qo-	A variant of CKar. *qoy-* 'kłaść | to put' (KPRS 368), both forms present. It occurs in Radloff (1896: 272), in MEQ: 254/14 etc., in MQat: 69/5 etc.; 3a.
tip	A transitional form between CKar. *tüp* '1. основание; почва; дно; низ; 2. род, происхождение; 1. podstawa; grunt; dno; dół, spód; 2. ród, pochodzenie | 1. base; ground; bottom; pit; 2. kin, origin' (KRPS 554) and Stand. Tur. *dip* '1. bottom; foot, lowest part 2. the far end, back' (TIRS 233). The variant *tip* is present in HKar. (KRPS 529). This form occurs in the glossary in Jankowski (1997: 75): *tip* '1. bottom 2. deck, store', in MEQ: 27/1 etc. and in MQat: 22/11 etc.; 33b.
toba	In CKar. *top* 'куча; группа; толпа; kupa; grupa; tłum | load; group; crowd' (KRPS 538), it occurs alternately with a voiceless variant *topa*; 3b.
ufanmış	A variant of CKar. *ufanğan* 'надломанный, сокрушенный, угнетенный; załamany, przygnębiony | devastated, subdued' (KRPS 585); 59b.
uyuḥu	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).

3.4.2 Arabic and Persian loanwords

A distinction between the lexicon of contemporary Turkish and the language of MSK is clearly visible in words borrowed from Arabic and Persian. Below, I list only those which were adapted differently from their counterparts in Stand. Tur. and are not listed in Crimean Karaim and Crimean Tatar dictionaries. Aqtay (2009: 48) claimed that one of the main features of loanwords used by the 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 words borrowed from Arabic and Persian is the occur-

rence of the prothesis *Ø* → *ḥ* before vowel as well as the epenthesis *-Ø-* → *-ḥ-* in the medial and final position. Another common distinction is the reduplication of medial consonants which were originally single in some words (*cessur* (20a), *ferraḥ* (9a), *ittaʿat* (29b), *maʿadda* (41b), *mibbalağa* (13b), *mibbarek* (30a), *saḥḥi* (41b), *seddaḥ* (38a) ~ *sedda* (19a), see below), as well as deletion of a medial consonant in syllables which originally have double consonants (*züriyet* (3a), *diqat* (33b), *ʿizet* (15b), see below).

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

begzade — 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); 4b.

cessur — From Ar. *ğasūr*. This word is spelled with double samekh throughout the text. Stand. Tur. *cesur* 'courageous, brave, bold' (TIRS 159). 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. *čābuk*, both forms present. In MEQ *çabik*: 114/10. When the diminutive suffix is added to this word, it has a voiced and a voiceless variant: *çebüçek* and *çebücek*. Analogically in MEQ *çabicek*: 333/4 and *çabiçek*: 369/12, in MQat: *çabıcaq*: 61/2; 2b.

dayire — From Ar. *dāʾira(t)*. Stand. Tur. *daire* 'apartment | room, section' etc. (TIRS 205); 12a.

derḥuni — From Per. *darūnī*. Stand. Tur. *deruni* '1. spiritual, inner 2. heartfelt' etc. (TIRS 223). It occurs in MEQ: 33/9 etc., in MQat only *derhun*: 98/10 etc., in Radloff (1896: 257) in the variant *derune*; 4a.

diqat — From Ar. *diqqat*. Stand. Tur. *dikkat* 'careful attention' (TIRS 229). It occurs in Radloff (1896: H 136), in MEQ: 536/1; 33b.

ferraḥ — From Ar. *faraḥ*. Stand. Tur. *ferah* '1. spacious and well-lighted and airy 2. contented, at ease, relieved' (TIRS 295). Throughout the text this word is spelled with double resh; 9a.

gizmet — From Ar. *ḫidmat*. Stand. Tur. *hizmet* '1. service 2. duty 3. care, maintenance' (TIRS 392). Both *gizmet* and *hizmet* occur in the

manuscript. The initial *g-* occurs also in its derivative *gizmet-kar* 'manservant'; 30b.

göşe — From Per. *gōše*. Stand. Tur. *köşe* '1. corner 2. out of a place, secluded spot, nook' (TIRS 553). Radloff provides this form for Crimean dialects *göşe* 'der Winkel | corner' (Radloff 1899: 1612). It occurs in MQat: 167/14; 16b.

gürsü — From Ar. *kursī*. Stand. Tur. *kürsü* '1. podium, rostrum; pulpit 2. (raised, throne-like) seat (from which an imam preaches)' etc. (TIRS 570), both forms present. It occurs in Radloff (1896: H 113); 8a.

ğovarda — From Per. *ḫovārda*. 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), both forms present; 54a.

ḥacaba — From Ar. *ʿağabā*. Stand. Tur. *acaba* 'I wonder' (TIRS 4). It occurs in MEQ: 300/11 etc., in Radloff (1896: 246) in the variant *haceba*; 1b.

ḥarz — From Per. *ārzū*. Stand. Tur. *arzu* 'wish, desire, longing' (TIRS 59). 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 ėd- — From Ar. *ʿarḍ*. 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). It occurs in Radloff (1896: H 272) and in MQat in the variant *harz eyle-*: 179/23; 22a.

ḥarızla- — A variant of CKar. *harzla-* 'желать, жаждать; мечтать; życzyć, pragnąć, marzyć | to wish, to crave, to dream' (KRPS 607) ← Per. *ārzū*, it occurs alternately with *ḥarzula-* and *ḥarzla-*. Stand. Tur. *arzula-* 'to wish (for), want; to long (for), desire' (TIRS 59). In Radloff (1896: 279) it occurs in the variant *harzula-*, in MEQ *ḥarzıla-*: 583/3 etc., in MQat *harzıla-*: 75/12; 5a.

ḥekber — From Ar. *akbar*. Stand. Tur. *ekber* 'greatest'; 54b.

ḫıfz eyle- — From Ar. *ḥifẓ*. Stand. Tur. *hıfzet-* '1. to protect, preserve' (TIRS 385); 55b.

ḥikamet — From Ar. *iqāmat*. Stand. Tur. *ikamet* 'residence, residing' (TIRS 419); 3a.

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

ḥükümder	A loanword formed from Ar. *ḥukm* ‘judgement’ and Per. *dār*. Stand. Tur. *hükümdar* ‘ruler, monarch, sovereign’ (TIRS 398). Progressive assimilation is typical of the language of MSK; 3b.
icraḥ	From Ar. *iǧrāʾ*. Stand. Tur. *icra* ‘1. carrying out, doing, performance 2. *law* execution, fulfillment (of a decision/a decree)’ etc. (TIRS 407); 12a.
ılımdar	A loanword formed from Ar. *ʿilm* ‘wisdom’ and Per. suffix *-dār*. Stand. Tur. *alim* ‘1. learned, wise 2. scholar’ (TIRS 37). It occurs in Radloff (1896: 241); 10a.
ittaʿat	From Ar. *iṭāʿat*. Stand. Tur. *itaat* ‘obedience’ (TIRS 451); 29b.
ʿizet	From Ar. *ʿizzat*. Stand. Tur. *izzet* ‘glory, greatness; excellence; honor’ (TIRS 455); 15b.
kifir	From Ar. *kufr*. Stand. Tur. *küfür* ‘1. swearing, using profanity, cussing 2. swearword, oath, cuss’ etc. (TIRS 567). It occurs in Radloff (1896: H 478); 18a.
macun	It is used in a different meaning than in Tur., that is *macun* ‘*med*. confection, paste; electuary’ (TIRS 582). The meaning provided by KRPS for TKar. is more plausible ‘1. лекарство, эликсир; 2. клейстер; 3. варенье; 4. варенье пряности; 1. lekarstwo; 2. klajster; 3. konfitury; 4. gotowane przyprawy korzenne | 1. medicine; 2. glue, paste; 3. jam; 4. cooked spices’ (KRPS 401) ← Ar. *maʿǧūn*. It occurs in MQat. 108/19; 17b.
maʿadda	From Ar. *māʿadā*. Stand. Tur. *maada* ‘1. except, apart from, with the exception of 2. in addition to, besides’ (TIRS 582), both forms present; 41b.
malavşa	A variant of CKar. *manavşa* ‘фиалка; fiołek | violet’ (KRPS 403) ← Per. *banafše*, both *manavşa* and *malavşa* present. The variant *malavşa* occurs in MEQ: 488/10, in MQat *melevşe*: 194/4 etc.; 24b.
malayik	A variant of Ar. plural *malāʾik* ‘angels’. The reading is tentative, mainly because of the double plural form: *malayikler*. In CKar. and in Stand. Tur. *melek* ‘ангел; anioł | angel’ (KRPS 415, TIRS 599). In MEQ *melek*: 2/1 etc., in the Heb. original מַלְאָךְ ‘angel’; 41b.
mezlimlik	From Ar. *maẓlūm*. Stand. Tur. *mazlum* ‘1. wronged, oppressed 2. quiet, compliant, inoffensive’ (TIRS 597). It occurs in MEQ in the variant *mazlım*: 289/14 etc.; 9b.
mibbalağa	From Ar. *mubālaġa*. Stand. Tur. *mübalağa* ‘exaggeration’ (TIRS 622); 13b.

mibbarek[123] From Ar. *mubārak*. Stand. Tur. *mübarek* '1. blessed, enjoying divine favor' etc. (TIRS 622). It occurs in Radloff (1896: H 300), in MEQ in the variant *mibarek*: 205/14 etc., in MQat both *mibarek*: 2/16 and *mibbarek*: 120/10 etc.; 30a.

mişevre A variant of CKar. *müşevre* 'совещание; беседа; narada; rozmowa | consultation, conversation' (KRPS 413) ← Ar. *mušāwara*, both *müşevre* and *mişevre* occur in MSK. Stand. Tur. *müşavere* '*obs.* (mutual) consultation' (TIRS 628). In MEQ *mişavere*: 314/8. The word *mişevre* is used alternately with *keneş* (6a) 'advice'; 5b.

mukruḥ From Ar. *makrūh*. Stand. Tur. *mekruh* '1. abominable, disgusting' etc. (TIRS 598); 27a.

muqtar From Ar. *miqdār*. Stand. Tur. *miktar* '1. quantity, amount, number 2. portion, part; group' (TIRS 610). It occurs in Radloff (1896: 272), in MEQ: 296/3 etc., in MQat: 68/7; 2b.

musubat From Ar. *muṣībat*. Stand. Tur. *musibet* '1. calamity, disaster' etc. (TIRS 621); 27b.

pençere A variant of CKar. *pencere* 'окно; okno | window' (KRPS 450) ← Per. *panǧara*; 12b.

qayret From Ar. *ġayrat*. Stand. Tur. *gayret* '1. effort, energy, perseverance 2. arduous effort, endeavor, exertion, zeal 3. protective feeling' (TIRS 311). It occurs also in the derivative *qayretli* 'hardworking, endeavoring, diligent' (TIRS 311); 12b.

qazab From Ar. *ġaḍab*. Stand. Tur. *gazap* 'wrath, rage, fury, furor, anger' (TIRS 312). It occurs in Radloff (1896: H 127), in MQat *qazap*: 117/13; 5b.

rusfay A variant of CKar. *urusfay* 'позорный, постыдный; haniebny | disgraceful' (KRPS 581) ← Per. *ruswā(y)*. In MQat *rüsva*: 116/7; 18a.

sadıqat From Ar. *ṣadāqat*. Stand. Tur. *sadakāt* 'loyalty, fidelity, devotion' (TIRS 725). It forms a derivative *sadıqatlı* (Stand. Tur. *sadakātli* 'loyal'); 41b.

saḥḥi From Ar. *ṣaḥīḥ*. Stand. Tur. *sahi* 'really, truly' (TIRS 728). This variant occurs alternately with the regular form *saḥi*; 41b.

sayır From Ar. *sāʾir*. Stand. Tur. *sair* 'other (people/things)' (TIRS 729). It occurs in Radloff (1896: H 140); 1a.

seddaḥ~sedda From Ar. *ṣadāʾ*. Stand. Tur. *seda* '1. voice, sound of a voice 2. echo' (TIRS 746). It occurs in Radloff (1896: 266) in the variant *sedda*, in MEQ *sedaḥ* (177/18) ~ *seddaḥ* (236/7) ~

[123] This word could have been pronounced by the Crimean Karaims as *miberek*.

sedda (614/2), in MQat *sedda*: 192/3; here *sedda*: 19a, *seddaḥ*: 38a.

serbezlik — From Per. *sar-bāz*. A variant of Stand. Tur. *serbaz* ‘*obs.* brave, fearless’ (TIRS 752); 3a.

taʿam eyle- — From Ar. *ṭaʿām*. Stand. Tur. *taam et-* ‘to eat, have a meal’ (TIRS 815); 48a.

uruya — From Ar. *ruʾyā*. Stand. Tur. *rüya* ‘dream’ (TIRS 720). It occurs in MEQ: 418/5; 34a.

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

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

Many of these forms are found in Turkish dialects.

3.4.3 Loanwords from European languages

1. Russian loanwords

I counted only six words which were borrowed from Russian. They are usually fully adapted phonetically. In two of the loanwords from Russian, a vowel is added in order to separate two consecutive consonants and simplify pronunciation, e.g. *istol* ~ *ıstol* (36b) ‘table’ (Rus. *стол*).[124] 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~ıstol — From Rus. *стол* ‘table’. It occurs alternately with Gr. loanword *tıraṗez* ‘table’. RKS lists a variant *stol* and *sofra* (RKS 100) for this denotation. It occurs in Radloff in the variant *ıstol* (1896: 362); 36b.

jandar — From Rus. *жандарм* ‘gendarme’. Stand. Tur. *jandarma* (TIRS 456) ← Fr. *gendarme*. In the Heb. original עֶבֶד ‘slave, servant’; 6b.

Noyabr — From Rus. *ноябрь* ‘November’; 62b.

tiyatir — From Rus. *театр* ‘theatre’; 62b.

tıruba — From Rus. *труба* ‘trumpet’; 24b.

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[124] 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., I found another word with a prothetic vowel *i*, namely *ilimon* ← Rus. лимон.

It is evident that the ultimate origin of some of these words is different (e.g. *tiyatir*, *bütülke*).

2. European loanwords

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

furtuna — A word derived from It. *fortuna*. Stand. Tur. *fırtına* 'storm, tempest, gale' (TIRS 298). KRPS provides only a verb derived from this noun *furtunalan-* 'бушевать; szaleć | to rage' (KRPS 595); 5a.

ḥavlu — A word derived from Greek *αυλή* 'courtyard'. The equivalent of Stand. Tur. *avlu* 'court, courtyard' (TIRS 72). It occurs in Radloff (1896: 364); 24b.

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

tırapez — A word derived from Gr. τραπέζι 'table'. It occurs alternately with Rus. loanword *istol* ~ *ıstol* 'table'; 12a.

tirempeta — A word derived from Gr. τρομπέτα 'trumpet'. 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.

3.4.4 Hebrew loanwords

The influence of Hebrew vocabulary is limited. A tendency to borrow from Hebrew is present in Karaim texts of religious character as well as in translations from Hebrew (Jankowski 2003a: 119). In the Karaim translation of *Melukhat Sha'ul*, the occurrence of Hebrew vocabulary is quite significant. As presented below, it is used only under certain conditions. Hebrew words are always correctly spelled, unlike Arabic and Persian loanwords. Although the number of Hebrew words is approximately a hundred, most of them are proper names, e.g. names of biblical figures. Almost all proper nouns describing places are Hebrew. As argued by Jankowski (2003b: 138), the majority of Hebrew loanwords in Karaim are nouns, mainly proper names. Verbs borrowed from Hebrew are uncommon. This is certainly the case here, as the only two Hebrew verbs which are present appear in untranslated phrases from Hebrew in stage directions.

Below a complete list of Hebrew proper and geographical names is presented.

1. Personal names

ʿAmram — עַמְרָם Amram; 11a

Aḥiʿezer — אֲחִיעֶזֶר Ahiezer; 55b

Aḥimeleẖ ha-Hiti	אֲחִימֶלֶךְ הַחִתִּי Ahimelech the Hittite; 46a
Aḥinoʿam	אֲחִינֹעַם Ahinoam; 12b
Agag	אֲגָג Agag; 4b
Arki	ארכי; 58a
Avişay	אֲבִישַׁי Abishai; 46a
Avner	אַבְנֵר Abner; 1b
Avraham	אַבְרָהָם Abraham; 3a
Azmavet	עַזְמָוֶת Azmaveth; 57a
Baqbaqqar	בַּקְבַּקַּר Bakbakkar; 54b
Barsi	ברסי; 58a
Çuruya	צְרוּיָה Zeruiah; 46a
Dagon	דָּגוֹן Dagon; 60a
David	דָּוִד David; 7a
Doeg ha-Edomi	דּוֹאֵג הָאֱדֹמִי Doeg the Edomite; 30b
Elqanah	אֶלְקָנָה Elkanah; 34a
Evyatar	אֶבְיָתָר Abiathar; 47a
Gad	גָּד Gad; 41a
Golyat	גָּלְיָת Goliath; 18a
Laiş	לַיִשׁ Laish; 61b
Malẖişua	מַלְכִּישׁוּעַ Malchi-shua; 10b
Manoaḥ	מָנוֹחַ Manoah; 20a
Merav	מֵרַב Merab; 10a
Miẖal	מִיכַל Michal; 10a
Moşe	מֹשֶׁה Moses; 3b
Ner	נֵר Ner; 21a
Nov	נוֹב Nob; 44a
Nun	נוּן Nun; 3b
Palti	פַּלְטִי Palti; 61b
Qiş	קִישׁ Kish; 2b
Şemuʾel	שְׁמוּאֵל Samuel; 1a
Şaul	שָׁאוּל Saul; 1a
Taḥreʿa	תַּחְרֵעַ Tahrea; 54b
Yaʿqov	יַעֲקֹב Jacob; 3b
Yehoşua	יְהוֹשֻׁעַ Joshua; 3b
Yişay	יִשַׁי Jesse; 7a
Yonatan	יוֹנָתָן Jonathan; 1a

2. Ethnic names

ʿAmaleq	עֲמָלֵק Amalek; 1a
Dan	דָּן Dan, one of the twelve tribes of Israel; 43a
Kasdim	כַּשְׂדִּים Chaldeans; 10a
Peliştim	פְּלִשְׁתִּים Philistines; 6b
Yuhuda	יְהוּדָה Judah, one of the twelve tribes of Israel; 43a

3. Geographical names

Adullam	עֲדֻלָּם Adullam; 39b
Aşqelon	אַשְׁקְלוֹן Ashkelon; 61b
Azeqa	עֲזֵקָה Azekah; 18a
Beʾer Şeva	בְּאֵר שֶׁבַע Beersheba; 43a
Beit Leḥem	בֵּית לֶחֶם Bethlehem; 7a
Çiyon	צִיּוֹן Zion; 22a
Efes-damim	אֶפֶס דַּמִּים Ephes-dammim; 23b
ʿEndor	עֵין־דֹּאר Endor; 57a
Gat	גַּת Gath; 61b
Givʿa	גִּבְעָה Gibeah; 9a
Gilboa	גִּלְבֹּעַ mount Gilboa; 32b
Gilgal	גִּלְגַּל Gilgal; 4a
Ḥeret	חָרֶת Hereth; 41a
Moav	מוֹאָב Moab; 41a
Rama	רָמָתָה Ramah; 33a
Soẖo	שׂוֹכֹה Socoh; 23b
Yaveş Gilʿad	יָבֵישׁ גִּלְעָד Jabesh-Gilead; 1b
Yisraʾel	יִשְׂרָאֵל Israel; 1a

4. Hebrew loanwords in stage directions

Many Hebrew words appear in stage directions. Usually they are complete Hebrew phrases which inform readers about the physical or mental state of a character, such as (*Şaul) miştageʿa u-mitnabe* (27a) '(Saul) loses his mind and prophesies' or phrases which describe a place of action, i.e. *armon ha-meleẖ* (9b) 'the king's palace'. What is more, the title of each act has been written in Hebrew, i.e. *ha-maʿaraka ha-şenit* (7a) 'the second act'. These phrases were simply not translated and copied word-by-word from the original play. I can only make assumptions about the reasons. It is likely that the translator left them untranslated because he wanted to set stage directions apart from the main text. 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 translated elsewhere with words borrowed from Persian, i.e. *padişaḥnıñ ḥanesi* (13b) 'the room of the king' or with Persian and Turkic words *padişaḥnıñ odası* (25b) 'the room of the king'.

a	א first; 1a
al ha-ʿeder	אֶל הָעֵדֶר to the herd; 8a
anaşim	אֲנָשִׁים people; 59b
armon	אַרְמוֹן palace; 9b
ʿeved	עֶבֶד slave; servant; 6b
ḥamişit	חֲמִישִׁית *f* fifth; 39b
ḥeder	חֶדֶר room; 36a
hiştageʿa	הִשְׁתַּגֵּעַ to go crazy, to lose one's mind; 10b

hitnabe	הִתְנַבֵּא to prophesy; 27a
kullam	כֻּלָּם all of them; 10b
layla	לַיְלָה night; 49b
le-milḥama	לִמְלְחָמָה on the battle; 60a
maʿara	מְעָרָה cave, cavern; 39b
maʿaraka	מַעֲרָכָה act; 1a
meleḫ	מֶלֶךְ king; 9b
meşorer	מְשׁוֹרֵר to sing; 42b
midbar	מִדְבָּר desert; 49b
reviʿit	רְבִיעִית *f* fourth; 24b
sade	שָׂדֶה field; 7a
şenit	שֵׁנִית *f* second; 7a
şişit	שִׁשִּׁית *f* sixth; 54b
şlişit	שְׁלִישִׁית *f* third; 15b
tam	תֹּם end; 7a

5. Hebrew words in the main text of the play

Only ten Hebrew loanwords appear in Turkic sentences in the main body of the text.[125] They are fully adapted and take Turkic grammatical suffixes, such as possessive suffixes: *Bunu Toramda ömürlik zikr uçun yazmışım* (3b) 'I wrote this is my Torah so it would never be forgotten' and the plural suffix: *Sizin elinizden, ey ʿareller, ölmem sevinmeyin* (60b) 'I will not be killed by you, the uncircumcised, do not be happy'. In view of the fact that almost all of them are related to religion, we may draw a conclusion that Hebrew lexical influence on the translation was limited to this area. Although 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.[126]

Adonay	אֲדֹנָי God, the Lord; 30a
ʿarel	עָרֵל uncircumcised; 18a
ben Adam	בֶּן אָדָם human being; 1b
çadıq[127]	צַדִּיק saintly, pious; righteous; *bibl.* just, moral; 16b
ḥoze	חוֹזֶה *bibl.* seer, prophet; 41a
kohen[128]	כֹּהֵן priest; 39b
qodeş[129]	קֹדֶשׁ saint; 41b
roʾe	רוֹאֶה viewer; *bibl*. prophet, seer; 1a

125 I exclude proper names and geographical names, for they were inevitable in translation. I also disregard three words borrowed from Hebrew, which are listed in KRPS, i.e. *navilik et-*, *qosemci* (in KRPS only *kösemçilik*) and *şevet*.

126 For further reading, see Jankowski (2003a: 119-120).

127 Listed in Kowalski (1929: 175) in two variants *tsaddık* and *tsadık*.

128 Listed in Kowalski (1929: 220).

129 Listed in Zajączkowski's glossary (1934: 175).

seder	סֵדֶר (Jewish ritual) the Seder, festive meal conducted on the first night of Passover; 54a
<şar> (ol-)	שר 'to sing'; 4b

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* (*Teʿala*) (4a) '(Almighty) God', *ʿaziz* (10a) 'saintly', *gunaḥ* (49a) 'sin', *merḥamet* (3a) 'mercy', *put*[130] (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',[131] (*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 in much higher in the colophon written by the copyist after the text of the drama than in the main body of the text. Almost half of them is 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 ėttim.* (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'.[132] He describes himself as *ha-maskil* (משכיל) 'intelligent, educated' and *ha-baḥur* (בחור) 'a young man'. In the subsequent phrase, after the Ar. loanword *sene* 'year', occurs Heb. *şana* (שנה) in the same denotation. It is followed by Heb. *yom d* (יום ד) 'fourth day, i.e. Wednesday'.

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

131 The 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.

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

PART IV

TRANSCRIPTION AND TRANSLATION

TRANSCRİPTİON OF *MELUKHAT SHA'UL*

1a
Ma'araka[133] **A**[134]
Şaul[135] *'Ameleq'ni*[136] *qırıp döndügünde Yonatan*[137] *ve sayır*[138] *oğlanları.*[139]

Şaul
Daḥa qaḥarım[140] yüregimde alevli ateş gibi yanayır. Bu
'Ameleq qavmunı[141] qırdığımdan sonra, daẖı[142] raḥatlıq bula-
mayırım. Milletim Mısır'dan çıqtıqları vaqıt[143] onlara
ḥasımlik göstürücüni.[144] Bugün intiqam alıcı qılıçlan onu
düşürdim. Zikrini ömüre dek[145] qayıp ėdmeye nice ki ileriden
Allah emir buyurdu. Allah'ıñ intiqamını aldım ve cevab-
larını tekmil ėttim.

Yonatan
Naslı[146] ki bu 'Ameleq'ni qırdıñ evle[147] de padişaḥ babam cümle

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133 Heb. מַעֲרָכָה '(theater) act'.
134 The first letter of Hebrew alphabet א 'a' is at the same time the quantifier 'one, first'. Therefore I translate *ma'araka A* as 'act one'. I should note that in the original drama the first act is described by a full phrase המערכה הראשונה (1a).
135 Heb. name שָׁאוּל 'Saul'.
136 Heb. name עֲמָלֵק 'Amalek'.
137 Heb. name יוֹנָתָן 'Jonathan'.
138 From Ar. *sā'ir*. Stand. Tur. *sair* 'other (people/things)' (TIRS 729).
139 CKar. *oğlan* 'сын; мальчик; syn, chłopiec | boy' (KRPS 423). CTat. *oğul* (KTR 180).
140 KRPS provides for CKar. only *qahir* 'гнев; gniew | anger' (KRPS 367).
141 *q'wwmwny*. From Ar. *qavm*. This word occurs in two variants *qavım* and *qavum*. Stand Tur. *qavim* 'ethnic group, ethnos; (a) people; tribe' (TIRS 501). In MEQ (465/18) occurs a composite form *qavum qardaş*. In CTat. *qavim* (KTR 115). Cf. *qavım*: 14b.
142 CKar. *daẖı* 'тоже; także | also' (KRPS 170). CTat. *dahi* (KTR 60).
143 *w'ʿqyt*. From Ar. *vaqt*. A variant of the CKar. *vaẖıt* 'время; czas | time' (KRPS 156). RKS provides the form *vaht* 'время' (RKS 19), in Prik (1976: 165) *вахыт*. In CTat. *vaqıt* (KTR 53), in Stand. Tur. *vakit* (TIRS 918). The form *vaqıt* is present in MEQ: 2/9.
144 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'. This sentence is cumbersome, the accusative suffix *-ni* is wrong, probably a mistake instead of *göstürücü edi*.
145 CKar. *dek* 'до; do | till' (KRPS 184).
146 CKar. *naslı* 'какой; каков; как, каким образом; jaki, jak, w jaki sposób | how' (KRPS 418). Stands for the Stand. Tur. *nasıl* (TIRS 633).
147 CKar. *evle* 'так; таким образом; tak, w ten sposób | so' (KRPS 653).

ENGLİSH TRANSLATİON

1a
Act One
Saul on his return after beating the Amalekites, Jonathan and his other sons.

Saul
Anger is still burning in my heart like a flaming fire.
Even after defeating 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 the vengeance of God
and completed His orders.

Jonathan
You will overcome all your enemies, just as you have beaten

ḥasımlarınnı[a] alt ėdersin. Gene olur Yisra'el[148] seniñ ḥükümüñ altında, hergez[149] bağında baḥçesinde raḥatlıqlan otururlar[ı].

Şaul
Sevinmeklen qorqu[150] ḥazlan ğam içerimde furtun(a)lanayırlar.[151] Ne olmalı baña bugün quvat[152] ve baḥtlı günde? Sevgili evladlarım[153] daḥa fikirimde dutarım.[154] Ne günni ki navilik[155] ėttim ḫayrı bir adamğa döndüm. Şemu'el[156] ha-Ro'eniñ[157] datl(ı) cevablarını canım daḥa biliyir ki solaqdan[158] ziyede[159] tañlayı[a]ma[160] bal ağızdılar[161]. Yisra'el üzerüne padişaḥ olacağımı bilirdim, onları yaramaz duşmanlarıñ[162] zülümkerleriñ[163] elinden

1b
qurtarmaq uçun.[164] Lakin ḥacaba[165] gelecek çoq yıllarda da padişaḥ qıyafeti ile esker ögüne[166] çıqar mıyım, duşman ögüne?

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148 Heb. יִשְׂרָאֵל 'Israel'.
149 CKar. *hergez* 'каждый; każdy | everyone' (KRPS 608).
150 The variant *qorqu* 'fear' (see 5b, 12a, etc.) alternates with the variant *qorquv* (see 13a, 20b, etc.).
151 *Rafe* (a diacritic mark which here would indicate that one should read *pe* as *f*) is omitted over *pe*. It is a common omission of the copyist. CKar. *furtunalan-* 'бушевать; szaleć | to rage' (KRPS 595).
152 CKar. *quvat* 'сила; siła, moc | force, power' (KRPS 373). CTat. *quvet* (KTR 128).
153 CKar. *evlad* 'потомство; potomstwo | children' (KRPS 653).
154 An equivalent of the Stand. Tur. *tut-* '1. to hold; to take hold of; to grip; to grab 2. to hold back; to restrain' etc. (TIRS 889). RKS and KTR provide the form *tut-* (RKS 26, KTR 270) for this denotation.
155 KRPS attributes this word only to TKar. and HKar. *navilik* 'звание пророка; пророчество; предсказание; godność proroka; proroctwo | being a prophet; prophecy', *navilik et-* 'пророчить; prorokować | to prophesy' (KRPS 417) ← Heb. נָבִיא 'prophet'.
156 Heb. name שְׁמוּאֵל 'Samuel'.
157 Heb. רוֹאֶה 'viewer; *bibl.* prophet, seer'.
158 CKar. *solaq* 'соты; plaster (*miodu*) / honeycomb' (KRPS 478).
159 In Radloff *ziyede* (1896: 302). Stand. Tur. *ziyade* 'more, greater' etc. (TIRS 997).
160 CKar. *tanlay* 'небо; podniebienie | palate' (KRPS 512).
161 CKar. *ağız-* '1. лить; выливать, проливать; 2. разить, скверно пахнуть; 1. lać, wylewać, przelewać; cedzić; 2. cuchnąć, śmierdzieć | to pour, to spill; to strain out; 2. to stink, to smell' (KRPS 44).
162 CKar. and CTat. *duşman* 'враг, неприятель; wróg, nieprzyjaciel | enemy, foe' (KRPS 182, KTR 68).
163 Stand Tur. *zulüm* '1. injustice; oppression; tyranny' etc. (TIRS 999).
164 CKar. *uçun* 'для; dla | for' (KRPS 587). Radloff (1896: 250) transribed it as *üçün*.
165 *ḥc'b'*. From Ar. ʿ*ağabā*. Stand. Tur. *acaba* 'I wonder' (TIRS 4). However, in Radloff (1896: 246) transribed as *haceba*. In CTat. *aceba* (KTR 31). Cf. 7b.
166 CKar. *ög* 'перед; przód | front' (KRPS 437).

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 prophesied
I have become a good man. I still remember
sweet words of prophet Samuel which 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?

Üzerine gene <ğalib>[167] olıp alt ėder miyim, nice ki Yaveş
Gilʿad'nıñ[168] üzerine cenk ėden kimseye ėttim?[169] Bunı bilmeyirim.

Yonatan
Baq babam, bu cevablarıñlan qalbımı[170] ğayet ıncıttıñ.[171]
Ğayretli olan i[y]ne düşen qoyunıñnı gütmeye. Bu dağınıq
qoynu, bu şaşırmış quzularnı, seniñ gibi sadıq ḥükü[r]mder[172]
ey padişaḥ babam da bulacaq[lar]; zülüm sevmeyen <egrilik-
ten>[173] uzaq. Naqadar[174] sevinir dünya, naqadar ḥoşlanırlar
evladları ne zaman ki öksek[175] gökten üzerlerine güneş
şafafları[176] gerilirse. Lakin güneş şafafını[177] gizledigi
gibi cümle yüzler qara olur. Beḥzun[178] otururlar ve qasavet-
li[179] yürekler gezerler. Seniñ degenegiñ[180] altına olan
qavma da evle olur. Ve qaranlıqda oturanların
fasılı[181] gibi onlara da rasgelir,[182] eger[183] onları ḫapis

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167 *ğylyb*, misspelled.
168 Heb. יָבֵישׁ גִּלְעָד 'Jabesh-Gilead'.
169 Sentence unclear, in the Heb. drama כאשר לנלחם 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. I do not provide the pointing of the Heb. text because there are many spelling mistakes in both editions of *Melukhat Sha'ul*, which are to my disposal.) '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 was established on the basis of Radloff's transcription of texts in CKar., as in *qalbında* (Radloff 1896: 249). In Stand. Tur. *qalbimi*.
171 CKar. *ıncıt-* 'обижать; оскорблять; огорчать; krzywdzić; obrażać; martwić | to harm; to insult; to worry' (KRPS 650).
172 From Ar. *ḥukumdār*. Stand. Tur. *hükümdar* 'ruler, monarch, sovereign' (TIRS 398).
173 *'yğrylyqt'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. *behzun* 'опечаленный; унылый; скучный; zasmucony, zmartwiony, smętny, smutny, markotny | sad, upset, doleful' (KRPS 153).
179 There are two forms in CKar. *ḫasevet* '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 *ḫasevet* 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).

Will I conquer them and beat them as I have done it
to the one who fights against the cursed? I do not know.

Jonathan
Look, father, you hurt my heart with these words.
The zealous one will pasture the sheep which fell into a warren. A loyal
monarch like you, o royal father, will find these scattered
sheep, these lost lambs; 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

ėdmeden seniñ eliñ geri çėkilirse. Seni anañ[184] doğurduqtan
beri sen padişaḥ ėdiñ. Dünyaya geldigiñ günden sende
padişaḥlıq nişanları belli ėdi. Evle ėşittim[185] ser-
eskeriñ Avner'nıñ[186] ağzından. Bu quvatnı sen ne uçun
yoq gibi dutarsın ḥangisi ilen ki dünyada gezen-
leriñ cümlesinden ziyede mertebeli olduñ. Biz cümlemiz ben
Adam.[187] Cümlemiz can saḥabları.[188] Lakin padişaḥlıq mustaḥaqlığı

2a
cümlemize vėrilmedi, nice ki saña ey qıybatlı[189] babam. ʿAzim
quvatlı[190] ne uçun ğam çėkersin? Eger seni bir daḥa
bevle[191] görecek isem, dirlikten ise ölümü isterim.

Şaul *Yonatan'nıñ elinden dutayır.*
Üşte[192] sen qalbımıñ feraḥlığı. Üşte sen aslan yürekli.
Bu gören daḫı ben. Yisraʾel'iñ üzerinden padişaḥlıqdan feragat[193]
gelirsem eger sen Yonatan bu milleti gezdirseñ. Lakin
benden tacının şanı şöḥreti gitti. Cenkden geri
döndügün günden ber(i) raḥatlıq bulmayırım. Ve vaqıt(t)an
vaqıta qarşıdan göreyirim ögüme bir qıyafet ğaybetti[194]
ve beni şaşqın ėdici padişaḥ qıyafetilen giyinmiş. Ayaq-
larınıñ altına tac burqılmış ve basılayır. Padişaḥ
olmadan qalmadım. Lakin padişaḥlıq ėdmeden feragat
geldim. Padişaḥlıq şöḥreti bende yoq. Padişaḥlıq
yüregi daḥa ḥiç quşnıñ ağzından fırla(ma)mış.[195] Bu bir

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184 CKar. *ana* 'мать; matka | mother' (KRPS 67).
185 CKar. *eşit-* 'слышать, слушать; słyszeć, słuchać | to hear, to listen' (KRPS 673). The variant *ėşit-* (see 2b, 5b, etc.) alternates with the variant *eşit-* (see 9a, 17b, etc.).
186 Heb. name אַבְנֵר 'Abner', commander of Saul's army.
187 Heb. בֶּן אָדָם 'human being'.
188 CKar. *saḫab* 'владелец; właściciel | owner' (KRPS 469).
189 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. drama גבור (2a) 'mighty, strong, courageous'. Cf. *ğaybatlı*: 15b.
190 CKar. *quvatlı* 'сильный, мощный; silny, potężny | strong, powerful' (KRPS 373).
191 CKar. *bevle* 'так; tak | so' (KRPS 146).
192 CKar. *üşte* 'вот; oto | here it is' (KRPS 592).
193 *frʿt.* Stand. Tur. *feragat* 'renunciation, abandoment, cession, waiver' (TIRS 295). Throughout the text this word is written with *ayn* which is used here to denote *ghayn*.
194 Stand. Tur. *kaybet-* 'to lose' (TIRS 502).
195 *Rafe* is omitted over *pe*.

before 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
from your commander Abner. Why are you pretending
that this strength, which made you of higher rank
than anyone else who walks on the earth, does not exist? All of us
are 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. O
the mighty 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 that. Jonathan, if you lead this nation
I will resign from being king of Israel. But
the glory and eminence of my crown has abandoned me. Since I returned
from the war I have not 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 could not help but to be a king. But I resigned from being
a king. There is no royal glory in me. The heart
of the kingdom does not jump out of a beak of a bird. It is like

malavşa[196] gibi ki çuqurlarıñ birisinde yaban
yerde buraqır[197] onu.

Yonatan
Qabildir ki qavmıññnıñ duşmanını qırmagdan ötrü[198]
sevinçiñ. Onuñ yaramaz <züriyetiniñ>[199] üzerine duşman-
lığıññnıñ[200] şiddeti.[201] Qabil bunlardan gün seniñ qalbıñı
sersem ėdeyirler. Bunlar defʿ[202] olduğu gibi yüregiñ
quvatlanmış[203] olur.
Şaul. Evlad.

2b
Şaul
Evladlarımıñ sevgilisi, keşke seniñ dediginiñ gibi evlad
olaydı. Üşte Şemuʾel ha-Roʾe. Gid çebük[204] gendi[205] odaña.
Yonatan gitti.

Şemuʾel ve Şaul.

Şaul
Allah'dan berḫudar ol. Sefa[206] geldin ey <roʾe>.[207]
Seniñ eliñ ilen Allah'ıñ baña ėmir olunmuş cevabları-
nı[t] kamil ėttim. ʿAmeleq'niñ öksekligini ve quvatını
yere qadar alçaq ėttim. Yayan ve atlı eskerlerini de

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

197 CKar. *buraq-* 'покидать; оставлять; porzucać | to leave' (KRPS 141).

198 CKar. *ötrü* 'вследствие; na skutek | due to' (KRPS 444).

199 *zwrwʿpynyñ*, misspelled. From Ar. *ḏurriyyat*. Stand. Tur. *zürriyet* 'progeny, offspring, descendants' (TIRS 1000). See 3a for the correct spelling.

200 CKar. *duşmanlıq* 'вражда; wrogość | hostility' (KRPS 182).

201 The meaning of this sentence is not quite clear. In the Heb. drama עוצם המשטמה נגד זרעו הרשע (2b) 'The intensity of hatred for his evil seed'.

202 *defʿ*. This word is spelled in two manners, with and without a word-final *ayn*, see 9b for the alternative spelling.

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

204 *çʾbwk*, a variant of the CKar. *çebik* 'быстро, скоро, проворно, поспешно; spiesznie, prędko; szybki | hastily, speedily; fast' (KRPS 639) ← Per. *čābuk*. In MEQ *çabik*: 114/10. This word occurs in two variants, cf. *çebik*: 13a.

205 CKar. *gendi* 'сам; sam | self' (KRPS 167).

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

207 *dwʿh*, misspelled.

a violet that is left in one of the pits
in a wild place.

Jonathan
Maybe you are glad because you defeated the enemies
of your tribe. The force of your hostility will fall upon
their wicked progeny. Maybe this is what bewilders
your heart. When they are chased away your heart will
grow stronger.
Saul. Son.

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

soğuma[208] yat[ı]tırdım.[209] Talav[ur]nıñ[210] muḥteberlerinden
qavımnıñ fuqareleri[211] yağma[212] ėttiler[213] ve ondan bir
muqtarın[214] imdat ėden Allah'a vėrmeye niyet ėttiler.

Şemu'el
Dıñla[215] endi[216] Qiş'niñ[217] oğlu.[218] Cevablarıma qulaq vėr,
tacibde[219] qal ve ėşit. Yuqarıda Allah'ıñ cevablarıñı
düş gece uruyasında[220] baña geldi ve dedi:
Var Qiş'niñ oğlu padişaḥa cevablarımı ḥaber vėr.
Yerde bulunan cümle maḥluqatları ben yarattım. Yerni
ve gökni yoqtan ben var ėttim. Ondan beri qavım-
lara [padişaḥlara] padişaḥları ben padişaḥ ėttim. Ḥalsıza[221]
quvat vėrmek, gevşek elliye cessurlıq,[222] doğuracaq
qarıya da quvat benim qudretimdendir.[223] Benden

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

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

210 *t'l'vwrnyñ*, reading is tentative. CKar. *talav* '1. грабеж, разбой; уничтожение; rabunek, rozbój; zniszczenie; 2. добыча; łup | 1. mugging, robbery; destruction; 2. booty' (KRPS 507).

211 CKar. *fuqare* 'нищий; biedny | poor' (KRPS 595).

212 CKar. *yağma* 'милостыня; jałmużna | charity' (KRPS 215).

213 This sentence is unclear, it was corrected on the basis of the Heb. drama ממיטב הבזה דלת העם שללו (3a) 'The poorest people took the best spoils'.

214 From Ar. *miqdār*. Stand. Tur. *miktar* '1. quantity, amount, number 2. portion, part; group' (TIRS 610).

215 For the CKar. *dınla-* 'слушать, слушаться, подчиняться; słuchać, słuchać się, podlegać | to listen, to obey, to be subject to' (KRPS 182). I 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. *dinle*.

216 CKar. and CTat. *endi* '1. теперь, сейчас; 2. уже, еще; 1. teraz; 2. już, jeszcze | 1. now; 2. already, still' (KRPS 662, KTR 335).

217 Heb. name קיש 'Kish', father of king Saul.

218 CKar. *oğul* 'сын; syn | son' (KRPS 424).

219 *t'cybd'*, Ar. loanword. In modern Tur. *hayret* 'amazement, astonishment, surprise' (TIRS 375).

220 From Ar. *ru'yā*. Stand. Tur. *rüya* 'dream' (TIRS 720). For an example of *u-* prothesis, see section 3.1.5 "Addition of a sound".

221 CKar. *halsız* 'больной, нездоровый; chory, niezdrowy | ill, unwell' (KRPS 607).

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

223 See section 2.3.6 "Avoidance of anthropomorphism in the Karaim translations".

and cavalry, too. They gave the booty
to the poor on their request and they intended to give
a part of it to the God who saved them.

Samuel
Listen to me now, 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:
Go to the king, son of Kish, and tell him my words.
It is me who created all living creatures on the earth. It is me who
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

ğayrı yoq. Ben öksek <ʿaziz>[224] kökden[225] aşağaya[226] baqtım.
Gördüm

3a
ki adamnı ki onu buraqılmış. Fayda ėdmeyecek. Boş
şeyleriñ peşinden gezmeye ḥangileriniñ quvatı yoqtır
ʿaqıbatıñı[227] ẖayır ėdmeye. Onıñ uçun dünya olduqtan beri
çoq mertebesine merḥamet ėttim. Zira benim qudretimiñ
ḥasılıdır ol. Ben var ėttim onı. Yerde gezen cümle
maḥluqatlardan ziyede onu ey(b)etledim.[228] Ona dirlik
nefesi üfürdim. Dedim yarattıqlarımıñ eñ muḥteberi
zaya[229] gidmesin. Bir var ėdi Avraham,[230] aqılı eksik-
leriñ arasından ḥangileri ki feleklere ve elleriniñ
yapusu[231] putlara baş ururlardı.[232] O onları ikraḥ
ėtti canı ki teḥlikeye qodu.[233] Yurdunı[234] ve <sulale-
sini>[235] nalet[236] ėtti, zira gökni yerni Yaradan bunlar dėgil
güneşlen ay[237] da dėgil bunı añladı.

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224 *ʿsyz*, misspelled.

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

226 CKar. *aşağa* ‘низ; dół, spód | bottom’ (KRPS 91). This word occurs alternately with *aşaḥa*, see 7b.

227 A variant of the TKar. and HKar. *akıbat* ‘1. надежда; 2. конец; 1. nadzieja; 2. koniec (*HKar.*) | 1. hope; 2. end’ (KRPS 60) ← Ar. *ʿāqibat*. 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).

228 *'yytl'dym*, reading tentative. Thoughout 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 was established on the basis of the Heb. drama, namely (here) בחרתי (3b) ‘I chose’, *inf.* בחר ‘to choose’.

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

230 Heb. name אַבְרָהָם ‘Abraham’.

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

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

233 *qwdw*. A variant of the CKar. *qoy-* ‘класть; kłaść | to put’ (KPRS 368).

234 CKar. *yurt* ‘дом; dom | house’ (KRPS 260).

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

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

237 *ʿyy*. Throughout the text this word is mistakenly spelled with an initial *ayn*. Cf. *aydınlıq*: 4b.

but me. I looked down from the high sky.
I saw

3a
that the human is left alone. He is useless. He runs
after worthless things which cannot
lead to good things. That is why I had been merciful in many ways
since the beginning of the world. Because he appeared here
thanks to me. I created him. I chose him above
any other living creature in the world. I blew
a breath of life into him. I said that the best of my creatures
should not 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, idols did not make the sun and the moon, too.

Ben daẖı ne dürlü[238] bilinecegimiñ tarzını oña eşkere[239]
ėttim. Qurtardım onu deviriniñ ḥalqından ve
duşmanlıqlarından. Vėrdim ona ʿaziz züriyet,[240] ömür-
lik[241] gendim maẖsus.[242] Ondan sonra <evladları>[243] Mısır'a endiler[244]
ḥikameti.[245] Evle ėmir ėtti, aslından evle buyurdım. Bu
yaramaz Mısırlılar onlara ėziyet vėrdiler. Züriyeti
qul ėttiler. Bu dėmir ocağıñ içerisinden, Mısır
qavmınıñ arasından ʿazim quvatım ile qulumıñ züriyetini
çıqardım. Onlara dürlü cezalar ėttigimden sonra
bunı gördüler. Dünyanın ögünden cümleleri suv[246] gibi
ėridi. Anca qavmum serbezliklen[247] yesirlikten[248] çıqtı-
lar. Onlardan bir çocuqqa bile ḥiç yabancı

3b
ağzını açmadı. İntiqam alıcı qılıçtan cümleleri qorqtu-
lar ditrediler.[249] Yalıñız[250] bu ʿAmeleq Allah'ını bilmeyen
qavum aslan gibi yerinden qalqtı dilsiz qoyunnı butarlamaya,[251]
Avraham'nıñ züriyetiñi ğayıp ėtmeye[252] onı yerden düketmeye,[253]
Mısır qavmınıñ qulluğıñdan, raḥatlıq uçun nefes alamasından

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

239 CKar. *eşkere* 'явный, откровенный; явно; szczery, otwarty; szczerze | honest, open; honestly' (KRPS 673).

240 *zwrʿyyt*. From Ar. *ḏurriyyat*. Stand. Tur. *zürriyet* 'progeny, offspring, descendants' (TIRS 1000).

241 CKar. *ömürlik* 'пожизненно, навсегда; dożywotnio, na zawsze | for life, for ever' (KRPS 441).

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

243 *'wwlidlry*, misspelled.

244 CKar. *en-* 'спускаться; заходить; spuszczać się, zachodzić | to go down, to go under' (KRPS 662).

245 *ḥk'mty*. From Ar. *iqāmat*. It is a typical Karaim prothesis formed with initial *ḥ-*. Stand. Tur. *ikamet* 'residence, residing' (TIRS 419).

246 CKar. *suv* 'вода; woda | water' (KRPS 481).

247 From Per. *sar-bāz*. Stand. Tur. *serbaz* '*obs.* brave, fearless' (TIRS 752).

248 CKar. *yesir* 'пленный, пленник; jeniec | captive' (KRPS 276).

249 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.

250 CKar. *yalıñız* 'единственно, только, исключительно; tylko, jedynie | only, solely' (KRPS 223).

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

252 CKar. *ğayıp et-* 'терять; gubić, tracić | to lose, to waste' (KRPS 163).

253 An equivalent of the Stand. Tur. *tüket-* '1. to exhaust; to use up, expend; to spend' etc. (TIRS 892).

I explained to him everything I knew.
I saved him from the people of his time
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
his progeny into slaves. Out of this iron furnace, I led
the progeny of my servant with my mighty power, 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
not even to a child. Everyone was afraid of the sword of vengeance,
they shivered. Only the Amalekites, who do not recognize God,
got up 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

evvel[254] qalbınıñ fikirleriñi bildim. Gizlileri baña
eşkere. Ol vaqıt dedim <yoqsızlığım>[255] Moşe'niñ[256] eli
doqunmasın ona. Yaʿqov[257][nı] qutqarıcı qırmasın a yaramaznı.
Nun'nın[258] oğlu Yehoşua[259] ẖizmetkarı o cenk ėt[t]sin, o qırsın
onu, bağatırlarınıñ[260] tobasını[261] alçaq ėtsin, topraqğa qadar
endirsin[262] onu. Onlarıñ leşleriniñ üzerine Yaʿqov
züriyetniñ ayaqları bassınlar. Zira benimdir intiqam
almaq ve ḥaqtan gelmek yerniñ ḥükümderlerine,[263] ne vaqıt
ki egri[264] yollan gezmeye can meyil olursa. Emir ėttim
onu ğayıp ėdmeye ve öldü. Moşeh'niñ ẖizmetkarı bir an-
da[265] ğayıp ėtti ve düketti onu. Bunu Toramda[266] ömür-
lik zikr uçun yazmışım ki gelecek devirde bilsin bu
yaramaznıñ egriligini ve yemin qodum onuñ
züriyetiniñ üzerine ömürlik[267] ḥasımlıq uçun. Sen Şaul
emirime ası olduñ[268] şaşqınlıq ėttiñ. Qoynunıñ eyisini
aldıñ. Onıñ üzerine merḥamet ėttiñ. Bu yaramazları daḥa
düketmediñ. Alçaq züriyetten yaramazlıq çiçeklerini sağ
buraqtıñ. İkraḥ ėttiñ benim cevaplarımı, bir tarafa
attıñ. Onıñ uçun bu da seni Yaʿqov züriyetiniñ üzerine
padişaḥ olmadan <ikraḥ>[269] ėttim.

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254 *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.

255 *ywqsyvnlym,* misspelled. CKar. *yoqsızlıq* 'бедность, нужда; бедствие; bieda, ubóstwo, nędza; nieszczęście, niedola | poverty, deprivation, misery; misfortune' (KRPS 247).

256 Heb. name מֹשֶׁה 'Moses', an Israelite leader.

257 Heb. name יַעֲקֹב 'Jacob', son of Isaac and Rebekah.

258 Heb. name נוּן 'Nun', father of Joshua.

259 Heb. name יְהוֹשֻׁעַ 'Joshua', Israelite leader who succeeded Moses.

260 CKar. *bağatır* 'герой, богатырь, воин; bohater, rycerz, wojownik | hero, knight, warrior' (KRPS 95).

261 *twb'syny*. A variant of the CKar. *top* 'куча; группа; толпа; kupa; grupa; tłum | load; group; crowd' (KRPS 538). Cf. *topa*: 25b.

262 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).

263 From Ar. *ḥukm* and Per. *dār*. Stand. Tur. *hükümdar* 'ruler, monarch, sovereign' (TIRS 398).

264 CKar. *egri* 'кривой; krzywy | curve' (KRPS 654).

265 *''nd'*. Throughout the text the copyist mistakenly spells this word with *ayn*.

266 CKar. *Tora* 'Пятикнижие, Библия, право; Pięcioksiąg, Biblia, prawo' (KRPS 539) ← Heb. תּוֹרָה 'Torah'.

267 CKar. *ömürlik* 'пожизненно, навсегда; dożywotnio, na zawsze | for life, forever' (KRPS 441). Cf. *ömürlük*, a variant that undergoes full rounding harmony, 26a.

268 CKar. *ası ol-* 'бунтовать; buntować się | to rebel' (KRPS 82).

269 *'ykḥr*, misspelled.

down after the Egyptian slavery. I knew
their secrets. Then I said that the hand of Moses should not
touch them, the savior Jacob should not defeat the wicked ones.
His servant, son of Nun, Joshua should fight, he should defeat
them, he should humiliate the group of warriors, he should bring them
to the ground. May the progeny of Jacob trample on
their dead bodies. Because it is my privilege
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 defeated them instantly. I wrote this in my Torah
so it would be remembered forever, so they would 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 kill 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
Şaul
Qabaḥatımı bildim, rica ėderim ʿaf eyle endi bu defʿa.

Şemuʾel
Saqın bir daḥa sevleme.[270] Allah emir ėtti evle olacaq. Çoq eciyirim[271] laki(n) fayda ėdmek elimden gelmez. Qadir Allah pişman olmaz. [Cevab] cevabları geri dönmez.

Şemuʾel gideyir.
Ḥalqğa başvurayır.
Avner,Yonatan, Şaul.

Avner
Şevkatlı padişaḥıma Allah Teʿala çoq kerem ve ömürler vėre.

Şaul
Sefaya geldin, Avner dayım, ʿazim quvatlı seresker.[272] Saydıñ mı milletimiñ eskerlerini nice ki saña emir ėttim? Daḥa yürekleri aslan yüregi gibi mi cümle duşmanlarını ėritmeye? Canı daḥa (alev)lenirler mi cenkge varmaya?

Avner
Ne vaqıtdan ki Gilgal'da[273] padişaḥlıqnı tazelediñ, ağzıñı açan ve cevab sevleyen yoq. Cümlesi seni seveyirler, cümleleri derḥuni[274] yürekden Allah'a niyaz ėdeyirler sağlığın ile saña uzaq ömürler[275] vėrmesine

4b
ve sabaḥıñ seḥer[276] <yıldızınıñ>[277] şafafı gibi padişaḥlığınnı

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270 *swwlm'*. Stand. Tur. *söyle-* '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.
271 CKar. *eci-* 'жалеть, соялеть; щадить; żałować, litować się; szczędzić | to pity, to have mercy; to spare' (KRPS 654).
272 Stand. Tur. *serasker* '1. the Minister of War for the Sultan 2. commander-in-chief (of an army)' (TIRS 752).
273 Heb. גִּלְגָּל 'Gilgal'.
274 From Per. *darūnī*. Stand. Tur. *deruni* '1. spiritual, inner 2. heartfelt' etc. (TIRS 223).
275 In Stand. Tur. *uzun ömür* 'long life'.
276 From Ar. *seḥer*. Stand. Tur. *seher* '1. the period just before dawn 2. daybreak, dawn' (TIRS 747). Here *seḥer yıldızı* 'planet Venus'.
277 *yyldynynyn*, misspelled.

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

Samuel
Do not speak anymore. God gave His orders and so shall it be.
I feel sorry for you, but I cannot do anything. The mighty God
never feels sorry. He does not take back His words.

Samuel goes away.
He turns to the people.
Abner, Jonathan, Saul.

Abner
May the great God give grace and long life
to my gracious king.

Saul
Welcome uncle Abner, a mighty commander.
Did you count our army as I had ordered?
Do they still have hearts like lions to kill 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

şafaflandırmaya ki bu aydınlıqlan[278] gezeler ve <şar>[279] ola-
lar. Anca şefkatlı padişaḥım ʿaf ėdesin,[280] bir kiçik[281]
suʿalim var rica ėderim güç[s]enme.

Şaul
Avner, Avner, bevle cevablar daḥa nice sevlersin? Ne
vaqıt oldu ki sen sevlediñ de ben qulaq vėrmedim? Var mı
bir şey benim ḥükümüm altına ki sen bilmeyirsin? Cümle
eskeri götüren getirensin, sen duşman qarşısına çıqtıq-
larında seniñ elleriñ galib oluyır. Bu Agag'nı[282] diri-
siniñ bileklerіñ duttu.[283] Buña olmalı daḥa bir kiçik şey. Sual
ėdeceksin sevle.

Avner
Efendim[284] padişaḥ ve evladları begzadeler[285] dünyaya qadar
sağ olsunlar padişaḥlığınıñ kürsüsi dünya durduqcaz
dursın. Padişaḥım büyük efker[e]deyim, fikirim şaşırmış
oldu, benziñnin beḥzunlığını[286] dün ve aqdemki gün gördügüm-
de. Nerededir yüzüñniñ şafafları ki seḥ[yy]er yıldızı gibi
parlarlardı? Nerededir seniñ yüregiñ, aslan yüregi duşman-
nıñ ayaq altına almaya? Nerededir seniñ adımlarıñ qavmıñ-
nıñ q[a]uvatı? Ne oldu sana? Şaul dayım, rica ėderim
baña beyan eyle. Avner'niñ qanı suv gibi dökülsin,
seni ḫ[yy]alis ėtsin.

5a[287]
Şaul

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278 *ʿyydynlyqln*. Throughout the text this word is mistakenly spelled with an initial *ayn*. Cf. *ay*: 3a.

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

280 CKar. *af etsin* 'пусть простит; niech przebaczy | may he forgive' (KRPS 85).

281 CKar. *kiçik* 'маленький; maleńki | wee' (KRPS 325).

282 Heb. name אֲגָג 'Agag', king of the Amalekites.

283 This sentence is unclear, in the Heb. drama אגג הלזה תפשת חיים בזרועיך (6a) 'This one Agag whom you took alive with your hands'.

284 *Rafe* is omitted over *pe*.

285 *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).

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

287 There is a seal on this page that reads *С. М. Когенъ, Коммисионеръ, Ростовъ н. Д.* 'S.M. Kohen, agent, Rostov-on-Don'.

the Morning Star, so they may walk in this brightness
and so they may sing. But forgive me, my gracious king, I have
a little question, please do not be offended.

Saul
Abner, Abner, how long will you talk like that? Was there
a time when you spoke and I did not listen? Is there
anything under my reign that you do not know about?
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 is the glow on your face which used to shine like the Morning Star?
Where is 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

Benim selametimi seniñ qalbıñ ḥarızladığını[288] yüzleriñ
şaḥadlıq ėdeyir[289] ki seniñ gözleriñ çarq gibi döneyirler,
padişaḥıññnıñ ḥasımlarınıñ qarşısına ceza göstürmeye ve
bir an düketmeye. Üşte onlar ğayet çoq baña ḥaber
vėreyürler. Cümle ağız ve cümle dil sevlemeye qadir
olduğundan ziyede bilirim. Avner benim padişaḥlığımı
seniñ canıñ isteyir. Beni quvatlı gördügüñde seniñ
qalbıñ sevineyir. Lakin dünki günde ben de sen de egrilik
ėttik.[290] Ne uçun bu ʿAmeleq'ni tamam düketmedik? Qoynıñ[291]
eyisini ve sayır talav[ur]dan yağma ėttik. Unuttıq ki onuñ
[ki] zikri de yerden kesilecek. Bunıñ uçun Allah qaḥarlandı,
padişaḥlığımı yırttı. Gökniñ öksekliginden sıqlat[292]
çuqurına düşürdi beni.

Avner
Nice bildiñ ki bunıñlan Allah'ıñ emirine ası olduñ?

Şaul
Dönüşten döndügüm daqiqada beni büyük titremekler
duttu. Benim qalbım navilik ėtti qorqulu şeyler ve
ileri gördüm. Beḥzun ve pir[293] Şemu'el geldi bana. Gözleri
darğınlıq parlattılar ve Allah'ıñ <cevabıñı>[294] bana ḥaber vėrdi.
Ağzınıñ cevabları [v]yüregimi yerinden üzdüler. Daḥa

288 *ḥryzldygyny*. A variant of the CKar. *harzla-* 'желать, жаждать; мечтать; życzyć, pragnąć, marzyć | to wish, to crave, to dream' (KRPS 607). Stand. Tur. *arzula-* 'to wish (for), want; to long (for), desire' (TIRS 59). Cf. *ḥarzla-* (18b) and *ḥarzula-* (23a).

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

290 CKar. *egrilik et-* 'чинить несправедливость; czynić niesprawiedliwość | to do injustice' (KRPS 654).

291 CKar. *qoy* 'овца; owca | sheep' (KRPS 368).

292 CKar. *sıqlat* '1. необходимость, потребность; необходимый; 2. нужда, зат-руднение; 3. терпение; 1. konieczność, konieczny; 2. potrzeba; 3. cierpliwość | 1. necessity, necessary; 2. need; 3. patience' (KRPS 491). In CTat. *sıqlet* '1. спешность, срочность; спешный; 2. тягость | 1. haste, urgency; hasty 2. burden' (KTR 233).

293 KRPS attributes this word only to TKar. and HKar. *pir* '1. старик, старец; старый, седой; 2. святой; 1. stary; siwy; starzec 2. święty | 1. old; grey-haired; old man 2. saint' (KRPS 447) ← Per. *pīr*. In Stand. Tur. this word is used in a different meaning '1. master, spiritual guide; leader of a dervish order' etc. (TIRS 696).

294 *cww'gyvy*, misspelled.

Your face is a witness that your heart yearns for my safety,
because your eyes are spinning like wheels
to punish the enemies of your king
and to kill them at once. It is them who tell me
everything. I know more than any mouth and tongue
are able to say. Abner, you want me to be a king.
Your heart is pleased to see me strong.
But the other day me and you disobeyed
the law. Why didn't we kill the Amalekites completely? We took
the good part of sheep and gave away the rest of the booty. We forgot that
the memory of them should be erased. For that reason God became wrathful,
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

<şurğunlıq>[295] duruyır qulaqlarımıñ içerisinde. Furtuna[296]
luzgar[297] gibi qıyameti çevireyir, yüzleriñi ağlamaya.

5b
Yonatan
Vay babam! Nice beñziñ qaçmış ağlamaqtan.

Şaul
Daḥa [daḥa] evle ömüre qadar ağlayacağım acı can
ile. Padişaḥlığımıñ şöḥreti benden geçti. Aqılım da
<gitti>.[298]

Avner
Qayretli[299] olan padişaḥım, Yisra'el padişaḥ(ı), gevşeme. Bu
olucu şeydir her <devirde>[300] bevle zuruḥat[301] oldu ve
olur. Bunıñ uçun Allah da saña qazab[302] ėt[t]mez.
Zira o gunaḥnı[303] ʿaf ėdici Allah'dır. Eskeriñ yürekleriñi
alan vaqıt [vaqıt] qalıblarında qorqu ve qasavet vėrmesi
dünyaya qadar olmaz ömüre qadar uzanmaz. Mişev[i]re[304] vėreyim
sana ey padişaḥ, qadir Allah da yardımıñ ola. Bevle çoq
şeyler ėşittim. Babalarım baña naqıl[305] ėttiler adamın
başına gelen zaḥmetler quvatlarıñı geserler.[306] Cümle siñir-

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295 *şwrğwnlyq*, misspelled. In the Heb. drama נהמה (7a) '(literary) moaning, groaning'. It corresponds to CKar. *şarılda-* '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).

296 KRPS provides a verb derived from this noun *furtunalan-* 'szaleć | to rage' (KRPS 595). Cf. *furtunalan-*: 1a.

297 For the CKar. *lüzgar* 'ветер; wiatr | wind' (KRPS 400).

298 *'ytty*, misspelled. It was corrected on the basis of the Heb. drama רוחי סרה (7a) 'My soul has left/departed'.

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

300 *d'ww'rd'*, misspelled.

301 *zwrḥt*, reading tentative. From Ar. *ẓuhūrāt*. It may be a spelling mistake or a metathesis of Stand. Tur. *zuhurat* '*obs.* unforseen events, contingencies' (TIRS 999).

302 From Ar. *ġaḍab*. Stand. Tur. *gazap* 'wrath, rage, fury, furor, anger' (TIRS 312).

303 CKar. *gunaẖ* 'грех; grzech | sin' (KRPS 162).

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

305 In Radloff's transcription of CKar. texts *naqıl* (Radloff 1896: 242).

306 *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.

is still resounding inside my ears. It created a 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.
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 is why God will not be wrathful with 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 that bad things,
which happen to you, weaken your strength. They weakened

leriñi ve damarlarıñı cümle kemikleri ile ḥa(l)sızlandılar.[307]
Bir daqiqa raḥat olmasa şaşqına döner. Endi Şaul, daḥa
çoq anlar geçmedi ki duşmannı urduñ[308] ve quvatını qırdıñ.
Bundan ötrü içinde qanıññnıñ damarları ʿadetleriñi tebdil
ėttiler. İleriden bilirsin ki eskerleriññiñ seri benim, duşman-
nı qayıb ėdmeye oqlarımı oña düketmeye. Canım qadirdir şimdi-
ki quvatım evvelki quvatım gibidir esker ögüne çıqmaya.

6a
Onlarıñ ögünden cümle ḥasımlarıñı defʿ ėdip yere düşürmeye.
Onları[ñ] <sañğa>[309] benzetip dışarı çöplükge atmaya. Lakin sen padişaḥ
bunlara alışmadıñ. El vėrir ki padişaḥ sarayda otursın. Evinde
sakin olsun milletiniñ baḥtıñı fikir ėdüp[310] yalıñız ėmir
buyurmaya. Otur endiden soñra evde[311] <saqın>[312] bir daḥa
cenkke varma. Emir buyur kamil çalmaya bilen bir adam
arasınlar saña. Ol çalsın keman[313] üzere ve seniñ qulağına ḥoş[314]
gelsin. Ne vaqıt ki qasavet seniñ içerinde mekan alırsa
onıñ çoq aḥenklerinden ğam unutulsın ve aslından nice
evvelden[315] qalbıñ feraḥ olsun.

Yonatan
Dayım sereskeriñ cevabları qulaqqa ne ḥoştır. Bu eki[316] gündir
ben de evle müşevre ėttim[317] ki babam çıqmasın evinden qapusın-
dan[318] dışarıya. Lakin saña bunı sevlemeye babam cessaret[319]
ėdmedim. Bildigimden ötrü ki seniñ qalbıñ ḥeveslidir cenk-
ke varmaya. Öksek Allah qodı bunı eskerleriññiñ seriniñ

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307 KRPS provides in CKar. only *halsız* ‘больной, нездоровый; chory, niezdrowy | ill, unwell’ (KRPS 607). However, its derivative with *ḫ* in word-initial position is attributed to HKar. *ḫalsızlan-* ‘тратить силы; tracić siły | to lose strength’ (KRPS 599).
308 CKar. *ur-* ‘бить, ударять; ковать; bić, uderzać, kuć | to beat, to hit, to forge’ (KRPS 580).
309 *s'mg'*, misspelled. Clauson (1972: 831) provides the meaning ‘bird’s dung’ for *sañ*, which corresponds to the Heb. drama דמן (7b) ‘dung, excrement’.
310 CKar. *fikir et-* ‘думать; myśleć | to think’ (KRPS 594).
311 *Rafe* is omitted over *bet*.
312 *s'qyyz*, misspelled.
313 Identical with the Heb. drama כנור (8a) ‘violin; *bibl.* stringed musical instrument’.
314 Cf. *oş*: 27a.
315 *'vvldn*, here the word is spelled correctly. Cf. misspelled *evvel*: 3b.
316 CKar. *eki* ‘два; dwa | two’ (KRPS 656).
317 CKar. *müşevre et-* ‘совещаться; naradzać się | to consult’ (KRPS 413).
318 CKar. *qapu* ‘дверь; ворота; drzwi, brama | door, gate’ (KRPS 362).
319 *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.

all your nerves, all your veins and all your bones.
If you do not rest for a while, you will get confused. Now, Saul,
not much time has passed since you destroyed the enemy and his strength.
That is why the blood veins inside you changed
their habits. You know in advance that I will be your commander
and I will kill the enemies and defeat 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.
To compare them to excrements and throw them out to waste. But you, my
king, are not accustomed to that. It is enough that you stay in the palace.
You should sit at your home thinking about the happiness of your nation
and only give orders. From now on stay at home, do not 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 did not have the courage to tell you that,
father. Because I knew your heart is eager to go
to war. The mighty God had put these words into the mouth of your

ağzına. Onıñ keñeşi[320] ilim keñeşi, sana babam raḥatlıq getirir. Onıñ ağzınıñ cevablarını yerniñ padişaḥlarınıñ padişaḥ ėden ḥadırladı.[321]

Şaul
Yalıñız Avner ve oğlum Yonatan her şeye qadirdirler. Yalıñız size qalbımıñ feraḥlıqları dıñlarım padişaḥ olduğum gün-den beri. Avner peşim sıra gezdiñ. Her duşman qalqtığı vaqıt-da canını avuçına qodıñ, çebük dükettiñ. Tamurını[322] gestiñ ve qayıp ėttiñ onu.

6b
Ben olmadıqta daẖı bevle ėde canına qalbım emirdir. 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 ḥareket ėdebilir. Urmaya yaqmaya ve bir anda qayıp ėdmeye onıñ qalbı cessaret ėtti. Çocuqlan vardı Peliştim[323] ordusınıñ qarşısına. Çebücek[324] aslan gibi sekirdi.[325] Elleri ayaqları üzerine qayanıñ üzerine çıkt[t]ı. Ne bana ne eskere ḥaber <vėrmeyince>[326] gitti yalıñız. Ekisiniñ muḥabatlığı ki içinde alev gibi yandı, o yüregiñi qızdırdı ve oları qılıçlan qırdı. Qadir Allah'ıñ yardımıñdan soñra siz benim eskerim benim qavmumı zalim millet-leriñ elinden qutarırsız.[327] *Padişaḥnıñ janda(r)larınıñ*[328] *biri[ni] (sev)leyür.*

ʿEved[329]

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320 CKar. *keñeş* 'совет, наставление; rada, pouczenie | advice' (KRPS 392).
321 CKar. *hadırla-/ḥadırla-* 'готовить; przygotowywać | to prepare' (KRPS 597, 606).
322 CKar. *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). CTat. *tamır* (KTR 243).
323 Heb. פְּלִשְׁתִּים 'Philistines'.
324 *çbwck*, A variant of the CKar. *çebicek* 'поскорее, скорехонько; szybciej, prędzej | quicker, faster' (KRPS 639). Stand. Tur. *çabucak* 'very quickly' (TIRS 166). Cf. *çebüçek*: 46b.
325 CKar. *sekir-* 'прыгать, скакать; skakać | to jump' (KRPS 498).
326 *wyrmm'c'*, misspelled.
327 CKar. *qutar-* 'спасать, избавлять, выручать, освобождать; ratować, wybawiać, wyzwalać, oswobadzać | to save, to rescue, to liberate, to release' (KRPS 376).
328 Stand. Tur. *jandarma* 'police soldier, gendarme' (TIRS 456) ← Fr. *gendarme*. In the Heb. drama עבד (9a) 'slave, servant'.
329 Heb. עֶבֶד 'slave; servant'.

commander. His advice is wise, it will bring you ease, father.
The words of his mouth came from the One who made the earthly kings
who they are.

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
you seized him, you beat him quickly. You cut his roots
and defeated 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 alone without saying anything to me or
to the soldiers. The love of these two that
burned inside him like fire, it warmed his heart
and he defeated them with a sword. Thanks to the help of the mighty God,
you my soldier will save my tribe from the hands
of cruel nations. *One of the king's guards*
speaks.

Servant

Keman çalmaya kamil bilen çocuq bileyirim. Müzikerleriñ[330]
birisi gibi dürlü peşraflar[331] çalayır. Cenk kadeẖi
onuñ yüregi, arslan yüregi gibi, ʿazim bağatırdır,
cümle duşmanlarıñı urmaya ve qayıp ėtmeye. Kamil-
ligi yüzlerini aydınlı ėdeyir. Gözlerinden
şafaflandırayır. Hergeze sevgili ve her nereye

7a
varsa uğurlu ve baḥtlı oluyır.

Şaul
Nerede bu çocuq? Çebük sevle nerededir ol.

ʿEved
Babası Yişay[332] namında. Şeḥeriniñ[333] ismi Beit Leḥem.[334]

Yonatan
Buraq babam canıñ raḥat olsun. Yarın seḥer
yıldızı dönmeden ben onı getiririm.
Tam.[335]

Ha-maʿaraka ha-şenit[336]

Sade[337] Beit Leḥem

David[338] qoy güteyir ve elinde kiçik keman. Uzaqtan arslan gövdesi yatayır, ḥangisi ki paraladı.

David
Hey hey,[339] dünyanın padişaḥları sarayda ve
köşüklerde oturanlar baḥçe maḥsulları ile
sefalanmaya bütülkeleri[340] doldurmaya içip keyf

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330 *mwzyk'rlryñ*. A loanword from Yid. מוזיקער *muziker* ‘musician’ (SPJ 340). In Stand. Tur. *müzisyen* ‘musician’ (TIRS 629), in CKar. çalğıcı ~ dereci (RKS 51).
331 CKar. *peşraf* ‘мелодия; melodia | melody’ (KRPS 450).
332 Heb. name יִשַׁי ‘Jesse’, father of David.
333 CKar. *şeher* ‘город; miasto | city’ (KRPS 649).
334 Heb. בֵּית לֶחֶם ‘Bethlehem’.
335 Heb. תֹּם ‘end’.
336 Heb. שֵׁנִית ‘second’.
337 Heb. שָׂדֶה ‘field’.
338 Heb. name דָּוִד ‘David’.
339 CKar. *hey* ‘ej, hej! | hey’ (KKS 67).
340 *bwtwlk'*. A loan from Rus. *бутылка* ‘bottle’.

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 defeats all enemies. His skillfulness
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, calm down. 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 garden fruits,
you fill you bottles, drink and enjoy yourselves.

ėdmeye. Eyi şarap[lan]larlan qursagınızı[341] doldurursız.

7b
Sefa ermeye nerede ki bolursız.[342] Yoq size raḥatlıq yoq. Size
sefa yoq. Gelin oradan, buraya kök altına. Baqıp Allah'ıñ
yapusıñı, gözlere ḥeveslik, açıp sarayıñı burada baqıñ.
Yanan mumları uçun ḥikmet ėdin ki bazı eşkere olunur-
lar bazı gizlenirler. Canğa zevq[343] ve sefa bunlar yağdırırlar.
Keman çalayır.
Severim seni Allah. Yaşlığımdan[344] beri <sevdim>[345] señi. Daḥa
canım içimde iken ḥeveslidir yolunñı bilmeye. Nice
ğayet büyük olduñ kökte ya Allah. Ḥacaba[346] maqbul olur mu
aşaḥa[347] ayarlığıñ teşbiḥatı[348] ona ki cümle yuqarıki eskerler
çökeyirler. Bizden ayrısın gözlere <görünmezsin>.[349] Sabur[350]
ėdmek elimden gelmez. Qalbım <teşekkür>[351] vėrdi saña,
içerimde duyğunlıq ėden yüregim ki bunı seniñ qudretiñ
var ėttiler. Yanayır ateş gibi luzgar qanatlarınıñ
üzerine qalıbnıñ gizlileriñi eşker(e) ėdmeye ağız sen
vėrdiñ. Seniñ ėttiginiñ ve ḥikmetiñni cümleye beyan
ėdmeye, benim canıma bu ḥoş gelir. Bunı yazarım taẖta
üzerine. *Keman çalıyur ulu aslannıñ yanına ve gövde-*
sine baqayır. Hey arslan ʿazim quvatlı ecirim
seni ki burada bulduñ ömiriñniñ aẖırıñı.[352]

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341 CKar. *qursaq* 'чрево, живот; łono, brzuch | womb, abdomen' (KRPS 375).

342 CKar. *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 CKar. *zevq* 'веселье; радость; удовольствие; развлечение; wesołość; radość; przyjemność; rozrywka | cheerfulness; joy; pleasure; entertainment' (KRPS 191).

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

345 *sbyndy*, misspelled.

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

347 *'şḥ'*. A variant of the CKar. *aşağa* 'низ; dół, 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. drama the sentence reads האם תיטב תודת שפל הערך (10a) 'Would gratitude of an unworthy one please the One'.

349 *gwrwnm'syn*, misspelled.

350 CKar. *sabur* 'терпение; терпеливый; cierpliwość | patience' (KRPS 454).

351 *şēşākkwyr*, misspelled. See 38a for the correct spelling.

352 CKar. *aẖır* 'конец; koniec | end' (KRPS 87).

You fill your stomachs with good wine.

7b
You find pleasure wherever you are. There is 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
a gratitude of a humble one if all high ranked soldiers kneeled
in front of Him. You are different from us, eyes cannot 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 (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 by the side of a big lion and looks
at his body.* O mighty lion, I feel sorry for you
that you reached the end of your life.

8a
Burada öldürdü señi benim elim. Evle olur her
yolunu egri ėdene, gendinden ḥalsıznıñ üzerine galib
olan quvatlıya.

Al ha-ʿeder[353]
Sağ ol qoyunçığım. İntiqamıñı aldım.

Yonatan geleyir ḥi(z)metkarı ilen.

David
Bu ne göreyirler gözlerim? Şurada yañlış dėgilim.
Padişaḥımız Şaul'nın oğlu begzade Yonatan. Gözlerinden
eyilik[354] parlayır, qalbı da fer[s]aḥlı. Peliştim eskeriniñ
ordularınıñ arasında da kirpikleri parlamış ėdiler.
Evle vardı duşmannıñ qarşısına ve şamarlan
urdu[355] onu. Laki(n) benden ne isteyecek bilmeyir[r]im.

Yonatan
Selam aleykim[356] qıybatlı çocuq, sürüvün[357] çobanı.

David *baş urayır*
Dünyaya dek dursun padişaḥımızıñ gürsüsü[358] ve ʿazim
quvatlı Yonatan gendi gendine de berẖudar olsın.

Yonatan *gendine sevleyir*
Dilberligi[359] güneş gibi. Çırayı[360] seḥer
yıldızı gibi.

8b
David'ge
Sevle endi ḥangi şeḥerdendirsin, ey[361] çocuq?

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353 Heb. אל העדר 'to the flock'.
354 CKar. *eyilik* 'добро; dobro | goodness' (KRPS 656).
355 CKar. *şamar ur-* 'дать пощечину; wymierzać policzek | to slapp in the face' (KRPS 644).
356 *slm ʿlykym*. From Ar. السلام عليكم 'Peace be upon you'. In Stand. Tur. *selamün aleyküm*. In the Heb. drama אלהים עמך (11a) 'May God be with you'.
357 CKar. *sürüv* 'стадо; скот; stado; bydło | flock; cattle' (KRPS 487).
358 From Ar. *kursī*. Stand. Tur. *kürsü* '1. podium, rostrum; pulpit 2. (raised, throne-like) seat (from which an imam preaches)' etc. (TIRS 570). Cf. *kürsü*: 4b.
359 CKar. *dilberlik* 'красота; piękność | beauty' (KRPS 177).
360 CKar. *çıray* 'лицо, вид, облик; twarz, oblicze, wygląd | face, appearance' (KRPS 637).
361 *'yy*, It is a counterpart of Heb. הֵי 'hey'.

8a
My hand killed you here. That is what happens to the ones
who have twisted ways, to the strong ones who
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 and his heart is happy. His eyelashes
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 do not know what he may want from me.

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

David *bows*
May the throne of our king last forever and
may the mighty Jonathan himself be glad.

Jonathan *speaks to himself*
His beauty is like the sun. His face is like the Morning
Star.

8b
To David
Tell me, boy, where do you come from?

David
Babamıñ ismi Yişay. Mekanım Beit Leḥem şeḥerdedir.

Yonatan
Seniñ ismiñ nedi(r), ey çocuq? Qalbım <ḥarızlayır>[362]
bilmeye.

David
David.

Yonatan
Babañniñ evinde senden ğayrı daḥa qardaşlarıñ[363] var mı?

Yonatan, David
Daḥa var. Ben eñ kiçigi. Eḥtiyarlığında doğdum.
Babamıñ adetidir qoynıñ sürüvüni kiçik oğluna vėrir.

Yonatan
Ğayretli ol David. Cevabıma qu[n]lağını vėr.

David
Yaşlığımdan beri pekleyirim[364] bir cevab ėşitmeye
padişaḥımıñ ağzından, rical ve seniñ ağzından.
Doğduğum günden beri ėmirine mutıyım. Ben
ḥükümder degeneginiñ altına ulanlarıñ[365] biri gibi.

9a
Yonatan
Gel öpeyim seni.

David *sevleyir*
Bevle şey eşitmeye umudum yoq
ėdi.

Yonatan
Şaul babamı bilirsin. Evle adamdır ol ki cenk

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362 *ḥryll'yyr*, misspelled. See 5a for the correct spelling.
363 CKar. *qardaş* ‘брат; brat | brother’ (KRPS 364).
364 Stand. Tur. *bekle-* ‘to wait (for); to expect, look (for)’ etc. (TIRS 108). Cf. *bekle-*: 9a.
365 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).

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

Jonathan
What is 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 my king's mouth, from 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
Jonathan
Come, let me kiss you.

David *says*
I did not hope to hear anything like
this.

Jonathan
You know my father Saul. He is the kind of man who

ėttigi vaqıtda daḥa qılıçı boş gibi dönmedi, ta ki
toprağa düşürdü ʿazim bağatırları. Nice ki [ki] arslanğa
evle de ona quvat vėrdi Allah öksekten. Bu qadir
Allah'ıñ baḥşişidir yerniñ (ḥ)ükümderine. Evle de
Yaradan şimdi istedi yolunu çevirmeye. Yüregiñden
quvatını aldı. Şimdi ğayrı kişidir ol. O Şaul dėgil
dün ne bugün gibi. Daḥa aqdemki gün gibi de dėgil.
Ben sereskerlen rica ėttik ki bir daḥa cenkke çıqmasın,
anca <evde>[366] beklesin. Seniñ uçun ėşittim ki sen
maʿrifet ehlisi[n]. Keman çalmaya ve dürlü peşra(f)ları
bileyirsin. Cannıñ duyğınlıqlarıñı fenadan eyine
tebdil ėtmek Allah'ıñdan gelir. Qalq bu qoynı qardaş-
larına buraq. Gel barabarıma[367] Givʿa'ğa[368] padişaḥ
sarayına, seniñ kemanıñ benim babama can sefaʿatları[369]
olur. Ğamlı can yerine ona ferraḥ[370] gönil[371] vėrir.

David
Benim gibi miskin padişaḥ ḥuzurına görünür mi? Padişaḥ-
lıqta bulunmaz mı benden maqbul adam?

9b
Yonatan
Def[372] ėd şimdilik David cümle mezlimlikni[373] qalbından.
Yalıñız sensin bu adam. Yoqdır senden ğayrı. Ömürü(m)-
de budan ğayrı seni tanımadım. Şiddetli oldu saña
muḥabbetligim. Alevli ateş gibi yanayır. Şimdi(den) soñra
qardaşım derim saña. Qardaş gibi ḥesap ėdesin beni.
David baqayır Yonatan'nıñ yüzüne.

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366 *'vny*, misspelled.

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

368 Heb. גִּבְעָה 'Gibeah', hometown of king Saul.

369 *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. drama שעשוע (12a) 'entertainment'.

370 *Rafe* is omitted over *pe*. From Ar. *faraḥ.* Stand. Tur. *ferah* '1. spacious and well-lighted and airy 2. contented, at ease, relieved' (TIRS 295). Throughout the text this word is spelled with a double *resh*. Cf. *ferraḥlıq*: 57b.

371 CKar. *köñil* 'сердце; serce | heart' (KRPS 338).

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

373 From Ar. *maẓlūm*. Stand. Tur. *mazlum* '1. wronged, oppressed 2. quiet, compliant, inoffensive' (TIRS 597).

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. The Creator
wanted to change his (Saul's) way in the same manner. 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 at 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?
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 is 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 will count me as your brother.
David looks at Jonathan's face.

David
Qardaşım qardaşım, sen de topraqtan yaratıldıñ. Cümlemiz
barabar Allah'ıñ evladları. Cümle[y] Yaradan'nıñdır biz. Sen
padişaḥnıñ züriyetinden, ben aşaḥa ayarlı. Bir topraq-
dan alındıq, ekimizniñ de canı var. Ciḥanım ve
ciḥanıñ bir yerden yaratıldılar. Manavşa[374] ilen diken de[n]
bir anadan doğdular. Şimdi bunı babama ḥaber vėrmek
uçun evge varay(ım). Ondan sonra varayım beni
nereye ki götürürsin.

Yonatan
Ben de[n] varırım barabarıña babañnıñ evin[d]e.
Şimdi qardaşım gel. Ḥaydi ömürlik şart geseli[m].

David
Sen sevlemeden evvel qalbım <qalbıñ>[375] ile gesmişdir.
Dünyaya dek durur, yipleri[376] ḥiç üzülmez.[377]

Armon ha-meleḫ.[378]

10a
Armon ha-meleḫ.
Şaul, Miḫal,[379] *Merav*[380] *ve sayır evladları.*

Şaul
Ne quvatlıdır bu çoq millet, emin sakin olan millet.
Ne dilberdirler Yisra'el vėlidleri, Allah'ıñ fidanı
zeytin direkleri[381] gib(i) evladlar. Cenkke kiyik[382] eçki[383] gibi

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374 CKar. *manavşa* 'фиалка; fiołek | violet' (KRPS 403). Cf. *malavşa*: 2a.
375 *qlbym*, misspelled.
376 CKar. *yip* '1. нить; [толстая] веревка, канат; 2. струна; 1. nić; [gruby] sznur, lina, powróz; 2. struna | 1. thread, [thick] rope, line; whip-cord; 2. string' (KRPS 245).
377 CKar. *üzül-* '1. отцепиться; выпадать, срываться; 2. выходить из себя; 1. odczepiać się; wypadać; zrywać się; 2. oburzać się | 1. to cleave; to fall over; to break off; 2. to outrage' etc. (KRPS 588).
378 Heb. אַרְמוֹן הַמֶּלֶךְ 'the king's palace'.
379 Heb. name מִיכַל 'Michal', daughter of king Saul.
380 Heb. name מֵרַב 'Merav', daughter of king Saul.
381 CKar. *direk* 'дерево; drzewo, drzewko | tree' (KRPS 178).
382 The meaning of this word is ambiguous. It may be CKar. *kiyik* '1. дикий (о животных); 2. дикий, жестокий; 1. dziki (*o zwierzętach*); 2. dziki, okrutny | 1. wild (*animal*); 2. wild, cruel' (KRPS 318) or Stand. Tur. *geyik* '1. deer, stag, hart' etc. (TIRS 324). Cf. MEQ: 25/15 where the same ambiguity occurs.
383 CKar. *eçki* 'коза; koza | goat' (KRPS 672).

David
Brother, brother, you were made from dust, 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 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.
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.
This bond will last forever, it will never be broken.

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

qoşarlar. Yüzleri seḥe[i]r yıldızı gibi qızarırlar[ı]. <Sevinerek>[384]
aḥenklen varmaya zalimleriñ qarşısına. Bu da ne güzel
ne ḥoştır. <Onlarıñ>[385] üz[r]erine padişaḥ olmaya
yaqışıq[lı] olduñ. Yisra'el sende uya[386] ėtti. Aqıl[ı], ilim
ve tertip sende iskan ėttiler. Aqar çeşme gibi, üşte
onlar seniñ baḥçeñ içerisinde, ondan içerler ve
sefalanırlar. Seniñ evladlarıñ dünyanıñ cümle
qavımları arlanırlar. Ağızlarıñı qaparlar seniñ
cevablarıñnı ėşittikleriñde. Kasdim'niñ[387] bağatır-
ları, Mısır'nıñ minacimleri[388] uzaqtan gelirler, seniñ
ağzından ilim qabul ėtmeye. Ne yaqışıqlı
oldun Yisra'el. Ne ḥoş olduñ ʿaziz züriyet. Bu
ılımdar[389] kimseler Allah'ımızıñ ḥikmetlerindendir. Bunlar
da <aslan>[390] qıybatlıdır, aḥenkleriniñ tatlılığından.
Bunlarda arslan yüregi var. Bunlar quvatlı bağatır-
lar. Duşman ögünde qaçmazlar naqadar ki quvatlı da
iseler. Seniñ üzerine güzel fidan seniñ üzerine padişaḥ
oldum. Şöḥretim alınmadan evvel seniñ üzerine
padişaḥ oldum.

10b
Miştageʿa.[391]
Vah, ne qorquludır bu kişiniñ görmesi. Baqıñ evladlarım,
baqıñ. Padişaḥlığımıñ kürsü[s]siñ dutup qaḥarlan düşürecek.
Lakin şurada şu duranlarıñ görmelerin de ne qadar
qorquvludır.[392] Ğayet büyükdirler gökke qadar yerişeyürler.[393]
Cümle yerniñ zem[m]iñi[394] bilekleri ilen dutayırlar, omuzlarına

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384 *svyn'rñ*, misspelled.
385 *'wnlryp*, misspelled.
386 CKar. *uya* 'гнездо; gniazdo | nest' (KRPS 575).
387 Heb. כַּשְׂדִּים 'Chaldeans'.
388 CKar. *minacim* 'чародей; czarodziej | wizard' (KRPS 407).
389 In part dedicated to CKar. Radloff (1896: 241) provides *ılımdar*, a loanword formed from Ar. ʿ*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*, I am not able to determine whether this word should be spelled with front or back vowels. Cf. *ilim*: 10a.
390 *'slwn*, misspelled.
391 Heb. הִשְׁתַּגֵּעַ 'to go crazy, to lose one's mind'.
392 CKar. *qorquv* 'боязнь, страх, ужас; strach, bojaźń, przerażenie | fear, anxiety, terror' (KRPS 371). In the Heb. drama נורא מראות העומרים אלה (14a) 'the group of these terrible images'.
393 CKar. *yeriş-* 'достигать, доходить, догонять; doganiać, dopędzać | to reach, to catch up' (KRPS 274).
394 This phrase is not quite clear, in the Heb. drama כדור הארץ אחזו (14a) 'they grasp the earth'.

goat. Their faces turn 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 has 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
are as formidable as a lion, thanks to the sweetness of your melodies.
They have a lion's heart. They are powerful warriors.
They do not 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 put it

alıp şapqan[395] ilen atayırlar. Neredesiz evladlarım?
Neredesin Miẖal? Neredesin Malẖişua?[396]

Kullam[397]
Buradayız babam. Buradayız raḥat ol.

Miẖal
Kerem eyle babam padişaḥım. Yüregiñi emin ėd. Ne uçun
beḥzun, ne uçun boşqa inanırsın?[398] Biz evladlarıñı
unutursın. Baq bizim cėfamızı,[399] gözlerimi(ze) baq, qırmız
gibi qızardılar döktükleri göz yaşlarıñ çoqlığından.
Üşte cümle bu qavmıññı sen ğama qodıñ. Beliñden[400]
doğan evladlarınnıñ içinde sanki can yoq. Kim bu
sıqlat vėrdi saña? Kim çėkip aldı senden şöḥretiñi?
Yaʿqov'nıñ qavmı sana eyidir <şimdi>[401] nice ki evvelden ve
aslından baḥtıñ uçun pekleyirler ve umud ėdeyirler
cümleleri bu qorqulu görmekleri defʿ ėdmeye. Zira
boştır bunlar, biriniñ aslı yoq. Burada oğullarıñ ve
qızlarıñ. Babam baq, sarayıñ köşüginiñ[402] qafeslerinden
baq. Görürsin cümle dünyanın

11a
evvelki gibi duruyır. Ne uçun ditrersin? Evle görmekten temeli[403]
yoq. Yoq <şeyden>[404] ḥiç varlıq olur mı? Ondan qorqarsın. Ne qorqarsın
ondan? Sürgün eyle bu qasaveti, sevindir padişaḥlığıñnı ve bu
evladlarıñnı ki senden doğdular.

Şaul
Qızlarımıñ qıybatlısı saqın bir daḥa sevleme. Yumuşattıñ yüregimi
ağlamaqtan. Gidmeye taḥtım yoq. Ḥoş ağlamaqnı canım ḥaz

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395 CKar. *şapqan* 'праща; proca | sling' (KRPS 644).
396 Heb. name מַלְכִּישׁוּעַ 'Malchi-shua', son of king Saul.
397 Heb. כֻּלָּם 'all of them, everyone'.
398 Stand. Tur. *boş inan* 'superstition' (TIRS 138).
399 CKar. *cefa* 'скорбь; żałość, boleść | grief, pain' (KRPS 175).
400 *bylyndn*, unclear. It is possible that it should be spelled *bedeniñden* 'form your body'.
401 *şymyd*, misspelled.
402 *kwşwgynyñ*. 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*.

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, calm down.

Michal
Forgive me, royal father. Reassure your heart. Why
are you so worried, why are you superstitious? You forget about
us, about 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 your whole tribe suffer, as if there were no souls inside of
children which were born from you. Who made
you so distraught? Who took your eminence?
The tribe of Jacob wishes you well as it did before and
they wait for you to be happy and everyone hopes
that (you) will chase away these scary hallucinations, because
they are unreal, they are not true. Here are your sons
and your daughters. Look, father, look through the lattices of the palace.
You will see that the whole world is just

11a
as it was before. Why are you shivering? These delusions are not true. Can a
thing emerge from nothingness into existence? It frightens you. Why does it
frighten you? Chase away this sorrow, make your kingdom
happy and these children who were born from you.

Saul
My dearest daughter, do not talk any more. You softened my heart
with your crying. I have no throne to sit on. I do not appreciate charming

etmez.[405] Yumşaq[ı]lıqnı[406] da istemem. Aqlımıñ şaşırması sanki geç-
ti.Qasavet savuştı. ʿAf ėdiñ ev[v]ladlarım,[407] bana darğınlıq
ėdmeyin. Siziñ qalb[ıñ]larıñızınıñ ğamından benim <canım>[408] çıqmaya
ḥevesli oldu. Bunlar qadir Allah'ıñ oqlarıdır, ben onlarıñ
atılacaq nişanı oldum. Şimdi qıybatlı evladlarım qalqıñ
gidiñ. Beni yalıñız buraqıñ.
Beḥzun gideyirler.
Şaul yalıñız, evladlarınıñ ardından baqayır.
Yalıñız buraqıñ beni. Yalıñızlıq arqa[r]daşdır acı canlıya.
Eger adam <gendisi>[409] adamğa ḥaz ve raḥatlıq ise, eger evlad-
lar arasına gezmek sefaʿat ise, yalıñız benden eksik oldu
onlarıñ cıyıntılarınıñ[410] sevinemesi. Hey ʿAmeleq ḥasım duşman
cümle gunaḥkarlarıñ suratı. Cümle müzevirlerniñ babası,
cümle yaramazlarınıñ qalıbı. Keşke ʿAmram'nıñ[411] oğlunıñ el-
leri o vaqıt seni düketineceye dek qıraydı. Keşke qayıp
ėdeydi senden insannı ve hayvannı. Yoqsa

11b
yalıñız beni ḥalsızlandırmaq uçun mı daḥa qaldı seniñ
züriyetiñden. Cenkden geri döndügüm günden beri [y]aqıl[ı] ve
ruḥım beni buraqtılar. Lakin qabaḥat benim, zira egrilik
ėttim. Benim canımıñ cümle sıqlatları gendi çeşme-
lerinden aqtılar. "Cümleyi Yaradan'nıñ emri üzere gezmedi.
Cevablarına ası oldu. Emirine ikraḥ ėtti" – evle
sevledi Şemu'el ha-Ro'e. Cümlesini nalet
ediñ, ögüz[ü]ni[412] qoy ilen çocuqdan eḥtiyara.[413]
Onıñ bu cevablarını arqama buraq[a]tım ve
öksekde senin Allah'ıñ cevablarına qulaq
vėrmedim. Qaḥarını yandırdım. Onıñ

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405 CKar. *haz et-* 'любить; наслаждаться, получать; kochać; upajać się, rozkoszować się | to love; to revel, to relish' (KRPS 606).

406 *yymşqylqny*. Stand. Tur. *yumuşaklık* 'softness; gentleness; mildness' (TIRS 975), cf. *yumşaq* 18a.

407 *Rafe* is omitted over *bet*.

408 *çnym*, misspelled.

409 *gyntysy*, misspelled.

410 *cyyntylrynyñ*, CTat. *cıyın* '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. drama חברה (15a) 'company, group of friends'). In CKar. *ıyın* '1. сборище, собрание; 2. войско, полчище; 1. zbiorowisko, zebranie; 2. wojsko, zastęp; oddział | 1. gathering, meeting; 2. army, host; division' (KRPS 650), Stand. Tur. *yığıntı* 'mass; heap, pile' (TIRS 963), see 18b.

411 Heb. name עַמְרָם 'Amram', father of Aaron and Moses.

412 CTat. *ögüz* 'вол | ox' (KTR 180). CKar. *ögüz* 'бык; byk | bull' (KRPS 437).

413 CKar. *ehtiyar* 'старик; starzec | old man' (KRPS 672).

crying. I do not want any softness, too. It seems the confusion of my mind
is gone. The sorrow passed. Forgive me, my children, do not be angry
with me. I am shattered by the grief of your hearts.
They are arrows of the mighty God. I was
a 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.
If one man is a pleasure and comfort to another man, if being
among children is a pleasure, then I am 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. 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. Yet it is my fault, because I disobeyed
the law. I am the reason of all
my sorrows. "He did not fulfill the orders of the Creator completely.
He rebelled against His words. He loathed His orders" – that is
what the prophet Samuel said. You should curse all his possessions,
his bulls and sheep, from children to elders.
I ignored his orders and
I did not listen to the words of the God
high above. I made his wrath burst into flames. That is

uçun qazabına doldum.

Şaul, Yonatan, David.

Şaul
Yaqışıqlı fidanım, qıybatlı oğlum, sefaya geldiñ. Benim
canım seniñ uçun oğlum ḥemen çıqmaya ḥarz eyledi.[414] Saban
sürücü yerni (y)arıp urluğunı[415] saçtıqdan sonra yağmura
pekledigi gibi pekledim. Lakin şurada bu çocuq kim-
dir ki barabarına getirdiñ[i]?

Yonatan
Bu çocuğın ismi David. Beit Leḥem şeḥerinden. Ol aḥenkleri
ile ömürüñniñ aẖırını datlı ėder. Kemanınıñ

12a
sesi güzel ve qulaqqa ḥoş, erinleri[416] de şirinlik dolu.

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

David
Qorqu efendim padişaḥnın duşmanlarının yüregine olsın.

Şaul
Sevle endi çocuq. Oturur mısın burada padişaḥ dayiresini,[417]
yurdunnı ve babañnıñ eviñi unutmaq üzere, burada
benim tırapezimde[418] yiyenleriñ birisi gibi olmaya?

David
Qalbıñnıñ cümle dilekleriñi ve canıñnıñ muradlarıñı
icraḥ[419] ėdmeye. Evvelden ruḥım ve canım ḥeveslidirler.

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414 From Per. *ārzū*. Stand. Tur. *arzula-* 'to wish (for), want; to long (for), desire' (TIRS 59). Cf. *ḥarızla-* (5a), *ḥarzla-* (18b) and *ḥarzula-* (23a).

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 From Ar. *dāʾiraᵗ*. Stand. Tur. *daire* 'apartment; room, section' etc. (TIRS 205). Should be *dayiresinde*.

418 *tyr'fyzymd'*, word derived from Gr. τραπέζι 'table'. Identical with the Heb. drama שלחן (16a) 'table'.

419 From Ar. *iǧrāʾ*. Stand. Tur. *icra* '1. carrying out, doing, performance 2. *law* execution, fulfillment (of a decision/a decree)' etc. (TIRS 407).

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. 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 of his violin

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

Saul
Why are you standing so far away, boy? Why are you shy?
Come close, do not be afraid.

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

Saul
Now, tell me 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 at my table?

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

Şaul
Müzikerleriñ çoğu sana ziyedelik vėrdiler. Cümle keman
çalanlarıñ üzerüne[420] seni ileri getirdiler. Ateş (y)andı sende.
Ne fasıl oldu bana? Vaqıt vaqıt ben şaşırmı(ş) gibi
olayırım. Yüregimin şaşırmasından dünya ʿadetlerini
bilmeyirim. Ben niçin günlerdeki Şaul dėgilim? Quvat benden
gitti. Şöḥretim de savuştı. Ilımdarlarımıñ mişevresi ilen
seni çağırmaya yolladım. Qabil

12b
sen qadir olursın padişaḥıñnıñ ğamını def ėdmeye. Eger
Allah isterse senin elin ilen bana yardım yollamaya. Bu saña
ömürlik zikir olunur ki padişaḥıñı qurdardıñ. Babañnıñ
cümle evini <Yisraʾel'de>[421] muʿaf ėderim padişaḥ qudretiñe
göre[422] ḥangisi ki sana muḥabbe(t)le isteyir vėrmeye.

David
Padişaḥımıñ her emirini dıñlarım. Padişaḥlara imdat
ėden Allah, o açsın köklerinıñ pençerelerini[423] padişaḥa
derman vėrmeye.

Avner'niñ odası.
Avner ve Aḥinoʿam.[424]

Avner
Qayret[425] eyle sultan qadın! Bir daḥa çoq ağlama. Umud qoy
Allah'a. Onıñ cümle işleri bize eyidir. Biz bu dünyağa
daḥa dün geldik. Cümlemiz aqılı qısalar. Soqur gibiyiz Allah'ıñ
işleriñi görmeye ve anlamaya. Belki onu tecirbe[426]
etmek uçun onı oqları ilen qazablandırdı. Biz analarımızıñ

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

421 *y'r'ld'*. Reading tentative, it was established on the basis of the Heb. drama חפשי בישראל אתנה (16b). Cf. 1 Sam 17:25 '(...) make his family free in Israel'.

422 This phrase is unclear. The meaning was established on the basis of the Heb. drama 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 אֲחִינֹעַם 'Ahinoam', wife of king Saul.

425 From Ar. *ġayrat*. Stand. Tur. *gayret* '1. effort, energy, perseverance 2. arduous effort, endeavor, exertion, zeal 3. protective feeling' (TIRS 311).

426 CKar. *tecribe* 'опыт, испытание; проба; doświadczenie; próba | experience; attempt' (KRPS 560) ← Ar. *tağrībat.* This variant occurs in MQat: 79/10 and MEQ: 275/17. Cf. *tercibe*: 56b.

Saul
The majority of musicians acclaimed your superiority. They thought that
you were better than anyone else who plays the violin. The fire is burning in
you. What has happened to me? Sometimes I feel confused.
I do not understand the ways of the world because of the confusion
of my heart. Why am I not Saul which I was before? My strength
withered. My eminence vanished. I sent for you acting
on the advice of wise men. Maybe

12b
you will be able to chase away your king's sorrows. If
God wants to, He will send His help through your hands. It will be
remembered forever that you saved your king. The house
of your father will be exempt [in Israel] by the power of my reign,
I wish to offer you this with love.

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

The room of Abner.
Abner and Ahinoam.

Abner
Persevere, queen! Stop crying. 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
seeing and understanding the works of God. Maybe He made him (Saul)
angry with arrows to test him. We came naked out of

raḥiminden çıplaq çıqtıq. Zenginlik ve devletni[427] yalıñız Allah'ıñ qudretinden aldıq. Burnumızıñ nefesi dirlik, onıñ kereminden-dir bize vėrmesi ve alması. Doğru yol üzere gezerler.

Aḥinoʿam
Anca topraqtan yaratılmışnın üzerine ḥasıl.

13a
Yürek taqat getirmez qaḥarını gide(r)meye. Qazap yükü ağırdır[428] topraq-tan yaratılmışnıñ üzerine. Baq endi seresker Avner dostumız. Acılı qarıyım ben. Canım sızıya dolu eve[429] döndügü günden beri ona daʿvetli olmadım. Baḥçe içerisinde onu gördüm. Görmesi qorquvlu ve (göz)leriñiñ[430] üzerinden ölüm qorquvları baqayırlar. Kim tanıdı Şaul'nı evvelden kim tanır onu şimdi? Nice ki manavşa yapraqları açıldığı vaqıtında, çıq damlalarından ki aqarlar oluq-larınıñ arasına, evle de qızarmış ėdiler. Yüzleri şimdi qara oldular. Qarardılar, düştüler. Yaqışıqları ketti[431] <manavşanıñ>[432] fasılı gibi ne vaqıt ki buz olur, qış etegini yayar yeryüzü üzerine. Sizden uzaq olsın Aḥinoʿam'nıñ derdi. Devşiriliñ buraya cümleñiz yüzüme baqıñ. Biz cümlemiz topraqdan yaratılmış adammız. Bize sevinmek gelmez, anca qorqu. Daẖı ḥanımlar ve sultan qadınlar hep barabar boş.

Miẖal ve evvelkiler.

Aḥinoʿam
Senden ne <ḥavadis>[433] var ki bevle çebik[434] geldiñ?

Miẖal
Sevin endi anam, saña eyi mujdeye geldim. Yonatan döndü

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427 For CKar. KRPS provides only a derivative *devlatli* 'могучий; potężny | powerful' (KRPS 183). However, *devlet* 'siła | strength, power' (KRPS 183) is provided in HKar. In Radloff's transcription of CKar. texts *devlet* (Radloff 1896: 250).

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

429 *Rafe* is omitted over *bet*.

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

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

432 *mnşww'nyñ*, misspelled.

433 *ḥww'dym*, misspelled.

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

our mothers' wombs. We have the wealth and the power
only thanks to God. It is His grace to give and take away
the breath of life in our noses. They walk the right path.

Ahinoam
It applies only to those who were made from dust.

13a
My heart is not able to ease the anger. The burden of wrath is heavy to those
who were made from dust. Listen to me, commander Abner,
our friend. I am a sorrowful wife. I am filled with pain, he has not invited me
since he came back home. I saw him
in the garden. He looks scary and a mortal fear
looks from his eyes. Can a man who knew Saul before
recognize him now? His eyes turned 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 violets when frost appears and winter
spreads on the earth. May the sorrow of Ahinoam
stay far from you. Gather here, look at
my face. We all are men made from dust. We have
no joy, only fear. Even ladies and sultan's
wives are all useless.

Michal and the previous ones.

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

Michal
Be happy, mother. I bring you good news. Jonathan came back

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.

Aḥinoʿam
Ḥaqqın var qızım. Bu eyi mujde anañnıñ yüregini <sekil-
leyir>[437] ve Allah yardımıñ olsın. Bu cevablarıñ yüregimıñ
ḥanelerine endiler. Can ğamınıñ yeriñe orada sevinmek
oturtdılar. Endi eğlenmeyelim,[438] varayım padişaḥğa
göstürmek uçun ona qalbımıñ sevinmegini daẖı daʿvetli
olunmadı.

Miẖal[439]
Daʿvetli olduñ <anam>.[440] Daʿvetli olduñ. Bunı saña
sevlemeye unuttum. Naslı ki yeni gelen ğam eskiñi def ėder,
evle de çoq sevin[i]mekten cümle sevin[i]mek unutılır. Çocuq-
nıñ gelmesi uçun canımıñ sevinmesinin çoqlığından,[441]
ḥangisi ki babamızıñ yüregiñi raḥat ėdeyir. Bu sevinmemden
ötürü seni cağırmaya unuttum. ʿAf eyle endi bunı
anam. Bilirsin, bilirsin ki qızıñnın saña muḥabbetligi
büyükdir ve mibbalağadır.[442]

Aḥinoʿam
Ğam çėkme endi qızım. Ğam çėkme. <Çebük>[443] ol endi.
Sen de Avner gel barabarımıza.

Padişaḥnıñ ḥan[n]esi
14a
Padişaḥ, Yonatan, Malẖişua, Merav.

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435 *'km't*, misspelled. CKar. *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'ẖylt'yyr*, misspelled. CKar. *sekillen-* ‘утихать, замирать; ucichać, zamierać | to subside’ (KRPS 497).
438 CKar. *eglen-* ‘мешкать, задерживаться; zwlekać, odwlekać | to hold off, to delay’ (KRPS 654).
439 *myẖl*, *myẖl*. In many places in the text the names of the characters are written twice.
440 *'ğm*, misspelled.
441 CKar. *çoqlıq-* ‘обилие, множество; obfitość, mnóstwo | plenitude, multitude’ (KRPS 630).
442 From Ar. *mubālaġa*. Stand. Tur. *mübalağa* ‘exaggeration’ (TIRS 622). Throughout the text this word is spelled with a double *bet*.
443 *çbwl*, misspelled.

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, daughter. This is good news, it soothes your mother's
heart. May God help us. Your words went straight
into my heart. Joy took the place
of sorrow. We should not linger, I shall go to the king
to show him the joy of my heart. Even if I was not
invited.

Michal
You were invited, 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 other joy.
Because of the multitude of my happiness that the boy arrived
and made the heart of our father calm. I forgot to send for you
because of this happiness. Please forgive me now,
mother. You know that your daughter's love for you
is great.

Ahinoam
Do not grieve, daughter. Do not be sad. Hurry up.
You and Abner, come with me.

The residence of king
14a
King, Jonathan, Malchi-shua, Merab.

David *mani çalayır ve yırlayır.*[444]
Qadir Allah'ıñ quvatı ile sevine. Padişaḥ ḥazlana keremi
ilen. Qalbınıñ ḥarzı[445] vėrile ona. Quvatlana bağatırlığı[446]
ile. *Def*[447] *çalayır.*[448]
Duşmanlarını ḫarap ėde, ḥasımlarıñı düşüre. Quvatı ziyede
ola, padişaḥnıñ aqılıdır qavmınıñ quvatı sıqlat vaqıt-
lara.
Aḥinoʿam, Avner, Miḫal çaldığına tacib ėdeler.
David de onları gördikde bu beyitni sevleyir.
Şamata ilen yayqanıp,[449] çıqmış çöl sürüvine, qoqulu güllere[450]
ferraḥ qalıblan ki araların(d)a qusur yoq. Evle benzettim
sizi padişaḥıñ fidanları memleketniñ şöḥretleri. Ne
mutlu saña yır[451] ki sende bir qusurlıq[452] yoq.
Ne mutlu sana, sefaʿatlı[453] yır.

Şaul *Avner'ge*
Bu da Allah'ın baḥşişidir, sıqlat vaqıtta yardım vėrmeye.
Kemanınıñ sesi datlı, görmesine ne yaqışıqlı. Nefes
alayım biraz, yüregimiñ ğamı sekillendi. Bu çocuqnıñ
türkisiniñ ḥoşluğına canım sevindi.

Avner
Efendim padişaḥ baq şu çocuğıñ gözlerine. Ondan
görürsin qalbını ki o ferraḥ gönüllidir.[454] Ondan yigit-

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444 CKar. *yırla-* 'петь; śpiewać | to sing' (KRPS 267). The following poem performed by David is a rhymed song in the Heb. drama.

445 From Per. *ārzū*. Stand. Tur. *arzu* 'wish, desire, longing' (TIRS 59). It occurs also in derivative *ḥarz eyle-* 'to wish (for)' in 12b. Forms *ḥarz* and *ḥarız* are also present in MEQ: 14/8, 217/5 etc.

446 CKar. *bağatırlıq* '1. мужество, героизм; 2. мощь, сила; 1. męstwo, bohaterstwo; 2. potęga, moc | 1. bravery, heroism; 2. power, force' (KRPS 95).

447 CKar. *def* 'бубен | bęben | tambourine' (KRPS 185).

448 This phrase is not present in the Heb. drama (19a). Therefore it is probably added by the translator or the copyist.

449 CKar. *yayqan-* 'мыться; myć się | to wash up' (KRPS 218).

450 In the Heb. drama אל ורדי ריח (19b) 'to fragrant roses'.

451 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).

452 Stand. Tur. *kusur* 'fault, defect, flaw, imperfection; shortcoming; drawback, disadvantage' (TIRS 563).

453 In CKar. only *sefalı* 'приятный; przyjemny | pleasant' (KRPS 500). In the Heb. drama עדינה (19b) 'delicate, gentle'. Cf. *sefaʿat*: 9a.

454 Stand. Tur. *gönüllü* '(with a) heart; mind' (TIRS 333).

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 his tribe when times are tough.
Ahinoam, Abner, Michal are amazed by his playing.
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, children of the king, the eminence 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 rest, the sorrow of my heart diminished. The sweetness of this boy's song made me happy.

Abner
My lord, look into the eyes of this boy. You will see there his heart, which is joyful. There

lik soyları ilen büyüklik[455] parlayır. O da adam olur

14b
büyük mertebeli kimse seniñ ḥükümiñniñ altına. Yisra'el
qavımını[456] o da qurta(r)ı[ı]r.

Yonatan *sabursız*[457] *varayır David'ge.*
Padişaḥnıñ yüreginiñ derdine derman bulan çocuq, babama
quvat vėren çocuq oldır. Biliş(el)im[458] sevinelim qardaşım,
tutki[459] bir qursaqtan.
Düşeyir David'niñ boynına.

David
ʿAzim padişaḥnıñ oğlu, cenkci[460] adam, iftiḥarlanayır sürüv-
niñ[461] ardından gelen bir çocuq ile. İbret alıñ rical
kibar,[462] siz da onıñ ėdiñ.

Aḥinoʿam *Şaul'nıñ eliñi dutayır*
Efendim erim padişaḥ, beni dıñlasañ ėdi. Gel
meclise zira üyle[463] geçti.

Şaul
Evle ėderim yarım.[464] Seniñ ilen de eglenirim zira
sızımı sızıñ gibi çėktiñ. Şimdi sevin endi çėken sıqlatlar
unutuldu. Bir daḥa añılmazlar, fikirine gelmesinler.
{Yalıñız sevinmemize baqalım. *Cümleler*
gideyirler padişaḥlan Aḥinoʿam'nıñ
ardından. Yonatan'lan David el dutuşmış-
lar. Yalıñız Merav ve Miẖal qalayırlar.}

15a
Merav

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455 CKar. *büyüklik* 'величие; wielkość | greatness' (KRPS 144).
456 *q'wwymyny*. See 1a.
457 CKar. *sabursız* 'нетерпеливый; niecierpliwy | impatient' (KRPS 454).
458 Stand. Tur. *bilişelim* 'let's get to know each other'. Probably a spelling mistake.
459 CKar. *tutki* 'как, как бы, подобно тому как, как будто; jak, jakby, jak gdyby | as, as if' (KRPS 549).
460 *cnkcy*. Stand. Tur. *cenkçi* 'quarrelsome, bellicose, factious (group)' (TIRS 158). Cf. *cenkçi*: 26a.
461 *swrwbnyñ*. *Rafe* is omitted over *bet*.
462 In Ottoman Turkish *rical-i kibar*, but outside of Turkey *rical kibar*.
463 CKar. *üyle* 'полдень; południe | noon' (KRPS 589).
464 In Radloff's transcription of CKar. texts *yarımı*, *yarım* etc. (Radloff 1896: 257, 259).

the greatness shines because of his brave ancestors. He will be

14b
a very important man under your reign. He
will save the Israeli tribe.

Jonathan *comes to David impatiently.*
He is the boy who found a 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.[465]

David
Son of a great king, a warrior, is proud
of a boy who follows 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 is 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 will not be mentioned anymore, do not 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

[465] 'Fall on one's neck' is a biblical term for a loving embrace, as in Genesis 33:4, 45:14.

Tacibde qaldım qızqardaşım[466] ki şundan gözünniñ
çevirmediñ.

Miẖal
Sevle endi, gördigiñ var mı dilberlikte onıñ gibi
çocuq? Lakin dilberligiñi buraqayım. Bir qaç gün
aqdeminize gördüm dilber manavşa seḥer manavşa
gibilerden yaqışıqlı. Za[m]n[467] ėttim ki qoqusu da
cümlelerinden ziyede olur. Lakin onu qoqladığım-
dan sonra ʿaksine oldum. Anca aqıl, feraset ve
çocuqnıñ kamilligi dilberleriñden eki qat ziyede
mibbalağa oldular.

Merav
Eger evle ise unuttuñ mı sen padişaḥ qızı olduğınñı,
o qara ḥalqnıñ fuqaresiniñ biri sürüv[468] çobañı.

Miẖal
Bunı da bilirim qızqardaşım[469] nice ki sen bileyürsin.
Anca aqılsızlıq padişaḥ evladlarına galip oldu
o aldayır oları.[470] Yalıñız gendileri adam bilmeye
dünyanıñ sayır kimseleriñi yoq gibi ḥesab ėderler.
Padişaḥ evladların(ı) da gördüñ Peliştim evladları da
gördüñ. Lakin sevle cümleleriniñ arasında onıñ
gibi gördüñ mi? Yalıñız onda güzel <tabiʿat>[471]

15b
dilberligiñi göstürdü. Yalıñız onda Yaradan'nıñ
qudreti ʿacayipleriñi beyan ėtti görmeye.
Ğ[a]ıybatlı[472] çocuq şirinlik ve dilberlik dolu. Lakin
<şirinligi>[473] ve dilberliginiñ üzerine onda aqıl
ziyede ḥüküm ėdeyir.
Gideyir.

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466 CKar. *qızqardaş* 'сестра; siostra | sister' (KRPS 378).
467 Stand. Tur. *zannet-* 'to suppose, think, imagine, believe, guess, reckon' (TIRS 987).
468 *swrwb*, *Rafe* is omitted over *bet*.
469 A mistake of the translator, Michal is the younger sister.
470 This is a clear influence of CTat. Cf. MEQ: 47/9 etc.
471 *şbyʿt*, misspelled.
472 *ğ'yybtly*. For the alternative spelling see *qaybatlı*: 2a.
473 *tyrynlygy*, misspelled.

I was amazed, sister, that you could not take your eyes
off him.

Michal
Tell me, 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
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 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 royal children, you have seen children
of the Philistines. So tell me, have you seen anyone like him
among them? Only in him good 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.

Merav
Yalıñız şiddetli sevmesi yüreginde sevleyir. Kamil-
ligini ve ferasetiñi yüzüne perde uçun aldı.
Yalıñız sen [mi] Miẖal cümlemizden ziyede olduñ. Dilber-
ligi uçun dėgil, tek kamilligi uçun sen
sevineyirsin. Sen de bizim gibi, bunı
inanmaq elimden gelmez. Budır
bizim ʿizetimiz.[474] Budır bu-
dır bizim yolumız, dünya-
nıñ ʿadeti bu.

Ha-maʿaraka ha-şlişit[475]
Padişaḥ sarayı
Yonatan ve David

16a
(David)
Ne ʿacayipdir Allah'ımıznıñ mişevresi ve ḥoşdır.
Aşaḥada gezenler doğru şaraatlanıyurlar ḥep
eyilik ḥep doğrulıq[476] terazisi ilendir. Allah'ıñ
cümle maḥluqatları oña göre gezer. Bil endi
qardaşım, aqılım şaşırdı, fikirim beḥut oldu
ne vaqıt ki padişaḥ sarayı Givʿa'ya daʿvet oldum.
Ben çocuq, aqıllı cevablar sevlemeye bilmem. Rical
kibar ilen görüşmeye alışmadım. Fuqareligimi
Allah gördü, mezlümlik[477] ve şirinlik vėrdi. Taẖtta
oturan padişaḥ züriyetiniñde qalbıña seni buldum
ki ḥep bunlardan ziyede qıybatlı olduñ. Eyiligiñniñ
büyükligini bana göstürmeye başladıñ. Unuttıñ
padişaḥlıq damarıñı, qardaşım dediñ bana. Endi benden
vaz geçme. Çözme ol bağı ḥangisi ilen yüreklerimiz ve
canlarımız bağlanmış oldular.

Yonatan
Her ne qadar canım içimdedir David qardaşıñ olurum.
Her ne qadar qulaqlarım ėşitirse ayaqlarım gezerse

474 *ʿzytmyz*. From Ar. *ʿizzat.* As in many other words borrowed from Arabic double consonant is simplified. Stand. Tur. *izzet* 'glory, greatness; excellence; honor' (TIRS 455).
475 Heb. שְׁלִישִׁית 'third'.
476 CKar. *doğrılıq* 'правдивость; prawda | truthfulness' (KRPS 179).
477 See *mezlimlik*: 9b.

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. You
admire his maturity, not his beauty.
"You are like us", this I
cannot believe. This
is our honor. This is,
this is our path, this 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. Listen to me
brother, my mind is confused, my thoughts became a lie
when I was invited to Gibeah, to the king's palace.
I am a boy, I do not 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 throne.
You are dearer to me than all of them. You started
to show me how great is your kindness. You forgot
about your royal blood, you called me your brother. Do not
leave me alone now. Do not 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 qadar qulaqlarım ėşitirse ayaqlarım
gezerse][478] qalbım bilir ki geñe daḥa dostuñ olurum.
Canım barabarı severim seni. Lakin nedir bu ditremek,
Yişay'nın oğlu ki ditrediñ? Buraya padişaḥ dayiresine
geldigiñ uçun qalbım sevin[i]eyir. Kim seniñ cevab-
larınñı ėşitir de sadıqlığıñı tanımaz? Kimiñ canı

16b
ḥeves(li) olmaz seniñ canıñ gibi sadıq olmaya? Ben padişaḥ
evladım lakin padişaḥlar evladları gibi dėgilim.
Çadıq[479] olmayan can ne padişaḥlıq ėder dünya-
nıñ üzerine?

David
Keşke cümle dünyanıñ padişaḥlarınıñ qalbı seniñ
gibi fikir ėdeydi. Ne qadar baḥtlı olurdı padişaḥ
ḥalqları ve ne qadar ḥoş olurdı. Şimdi dostum
bir kiçik şey dilerim senden. Babamı buraqtığım
vaqıt çoq günler geçtiler. Segirteyim endi aẖşam[480]
üzere[481] evge[482] döneyim, babamıñ qulaqlarına ḥaber[483] vėrmek
uçun ki ne qadar çoqtır Allah'ımızıñ keremleri. Nice
qoy sürüvüniñ arasından padişaḥ ḥeveslisine getirdi
beni ve sabaḥ ne günde[484] üşte ben padişaḥ sarayındayım.

Yonatan
Var Allah <birge>[485] olsın yolda eglenme.

Qiş, Ner,[486] *Avner, Şaul.*
Yonatan daḥa duruyır eviniñ göşesinde[487] *gizlenmiş.*

Qiş
Seni[ñ] gördügüm gibi gözümin <bebeği>[488] qalbım sevineyir.

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478 This line was written twice, probably a mistake of the copyist.
479 Heb. צַדִּיק 'saintly, pious; righteous; *bibl*. just, moral'.
480 CKar. *aẖşam* 'вечер; wieczór | evening' (KRPS 86).
481 *'wzry*. Here *üzere* is spelled with a final *yod*. See 18b for the alternative spelling.
482 *Rafe* is omitted over *bet*.
483 *ḥbyr*. Here *ḥaber* is spelled with a medial *yod*.
484 The phrase *sabaḥ ne günde* is unclear. In the Heb. drama כעת מחר (23a) 'tomorrow'.
485 *bylğ'*, misspelled. CKar. *birge* 'вместе, совместно, сообща; razem, wspólnie | together' (KRPS 120).
486 Heb. name נֵר 'Ner', father of Avner and uncle of Saul.
487 From Per. *gōše*. Stand. Tur. *köşe* '1. corner 2. out of a place, secluded spot, nook' (TIRS 553).
488 *bb'my*, misspelled.

my heart knows that I will still be your friend.
I love you with all my soul. But what is 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
is not 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 good 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 leave quickly in the evening
and go back home to tell my father
how much grace God (gave us). How
He brought me to the king from a flock of sheep.
Tomorrow I will return to the palace of the king.

Jonathan
May God be with you, do not stay too long.

Kish, Ner, Abner, Saul.
Jonathan still remains hidden in a corner of the house.

Kish
Since the moment I saw you, my dear, I have been happy.

Seniñ canıññnıñ ğamları def‘ olması bar <bedenimi>[489]
quvatlandırır. Qavımıññnıñ cengi cenk ėden yardımıñ
olsun.
Ḥızla.

17a
Eḥtiyarlıq pirlik[490] günlerimde de gene eskeriniñi
göndireyirsin ve intiqam alıcı duşmannıñ qanından
ayaqlarıñ qızarayır. Sevinesin sen qavımıñ ilen. Onlar
da seniñ ile sevineler.

Ner
Amin, inşallaḥ cümleye Yaradan evle[d] emir ėder. Qadir
Allah’ıñ işleri büyük, mişevreleri deren.[491] Saña derman
vėrmesi şaḥadlıqdır[492] milletiññniñ yardımına. Şimden[493]
sonra deyler[494] Ya‘qov’ğa: “Bağla bellerinñi”. Yisra’el’ge
“Ğayretli ol. Qılıçınñı butun üzerine bağla”.

Şaul
Ne uçun şimdi de evvel dėgil? Bunun ğayrı
günlerden ne tebdiligi var? Ben onlarıñ üzerine
padişaḥ olduğum günden soğum olmaya ḥadırlanmıştır-
lar quvatlan urmaya duşmannı urmaya ve yaralı ėtmeye.

Ner
Bunı bilirim qardaşımnıñ oğ[u]lu Şaul. Bunı
bilirim. Üşte onlar quvatlı bağatırlar. Sen onlara
ḥüküm ėttigiñ günden sevab yanıñda dikilmişdi<r>.[495]
Direk maḥsul vėrmez mi? Seniñ degenegiñden
gedirilen[496] qavım baḥtl(ı) olmaz mı?

17b
Sen yalıñız padişaḥ dėgil, daḥa yol göstürücü. Daḥı cenk-
ke çıqtıqları vaqıtta öglerine sen çıqtıñ. Cümleleri

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489 *byd'lymy*, misspelled.
490 KRPS attributes this word only to TKar. and HKar. *pirlik* ‘1. старость; 2. седина; 1. starość; 2. siwizna | 1. old age; 2. grey hair’ (KRPS 447).
491 *der'n*, Stand. Tur. *derin* ‘1. deep. 2. profound 3. bottom, depth’ (TIRS 222).
492 CKar. *şahadlıq* ‘свидетельское показание; zeznanie świadka | testimony’ (KRPS 645).
493 It is a short form of the Stand. Tur. *şimdiden* ‘already, this very moment, right now’ (TIRS 810).
494 *dyylyr*.
495 *n*, misspelled.
496 Stand. Tur. *getiril-* ‘to be brought (from) to’ etc. (TIRS 323).

The disappearance of your sorrows made my whole 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
enemies who seek 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 profound. 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 and wound enemies.

Ner
I know this, my brother's son, Saul. I know
this. They are powerful heroes. 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 to war you were leading them. Everyone

qılıç bağlanmış. Bunı senden ögrendiler. Sen çıqtıñ.
Eger dünyanıñ cümle padişaḥları cenk ėdmeye
devşirilseler bu qavım seniñ <milletiñ>,[497] sen barabarlarında
iken onları yere düşürürler. Lakin şimden sonra
dedigim yüreklerini quvatlandırmaq uçun quvat-
larını galib ėdmeye, qozğamaq[498] uçun ki cenk ėdmeye
ögrensinler. Zira Peliştimler el uzatayır-
lar ise ölmeye başlayırlar ve yerimiziñ sınorlarınıñ[499]
yanına zulum ėdmeye endi başladılar.

Şaul
Bu ne eşiteyirler qulaqlarım? Ḥangi şeyden ne ḥaber[500]
almadım? Kim [m]ḥaber vėrdi? Bunı dayım naqıl
eyle. Endi bana naqıl eyle.

Ner
Ben ve oğlum Avner bu ḥaberi ėşittik. Anca
raḥat ol Şaul. Ğam çėkme ey padişaḥ. Baq başımın
saçını ki qar gibi beyaz oldı. Lakin Yisra'el'niñ
duşmanlarından intiqamı içerim de. Ateş gibi yanayır
Yisra'el qavımınıñ intiqamı. Qanımı macun[501] gibi qaynatayır.
Daḥa binerim at üzerine. Uçan qarağuş[502] gibi daḥa
s[v]avururum süngü zalim-

18a
leriñ qursağına atmaya.

Şaul
Naqıl eyle

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497 *mylttyñ*, misspelled.

498 CKar. *qozğa-* '1. охранять, стеречь; 2. разрушать; 3. поднимать, возвышать; 4. толкать, тормошить; 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 CKar. *sınor* '1. предел, черта, граница; 2. край, окрестность; 1. kres, granica; 2. kraj, okolica | 1. boundary, border; 2. country, neighbourhood' (KRPS 493) ← Gr. *σύνορα* 'border'.

500 *ḥbr*, here *ḥaber* is written without *yod*. See 16b for the alternative spelling.

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 CKar. *qaraquş* 'орёл; orzeł | eagle' (KRPS 363). This form is present in the glossary in Jankowski (1997: 69): *qara ğuş* 'eagle'.

girded swords. They learned it from you. You fought.
Even if all earthly kings gather to fight,
this tribe will be your nation. So if you are 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).
If the Philistines stretch their hands
they will 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
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
Abner, tell me

endi baña Avner cümle ėşittigiñ cevabları.

Avner
Budır seniñ degenegiñ altına ḥalqın birisiniñ
cevabı bu. Çoq günlerde ben yerde gezdim. Azeqa[503]
şeḥerinde geçtigim vaqıt bunı gördüm. Peliştim
ordusu tederiklenmiş[504] cenkke. Erlerinde bir kişi var.
Golyat[505] quvatlı kimse. ʿAzim bağatır ve göremesi qorquvlu.
<İfritler>[506] dükendigi günden onıñ gibi görü(n)memiş. Quvatı
selvi gibi. Öksekligi altı arşın bir karış. Ne vaqıt
ki yüzüne baqtım <kemiklerim>[507] ditredi, zira onıñ ruba-
ları ğayrı insanlarnıñ rubaları gibi dėgil. Süngüsi
büyük altı yüz misqal[508]. Yalıñız dėmiri ayağından
töbesine[509] qadar dėmir ve baqır giyinmiş. Peliştim-
lerden çoq esker <Efes>[510] Damim'de[511] de iskan ėdeyirler.
Rusfay[512] ėttiler Yaʿqov'nı ve Yisraʾel Allah'ıñ da
kifir[513] ėttiler.

Qiş
Bu ʿareller[514] onlar yumşaq[515] yüreklidirler padişaḥlarınıñ
quvatları şaşqın <ulu>[516] qavım ilen cenk ėdmeye
başlamaya. Anca oğlum Şaul va(z) geç qasavetden qalbıñ
ferraḥ olsun. Nice ki qadir Allah şimdiye qadar cenkimizi

18b
cenk ėtti, evle de gene ʿaziz öksek Yaradan cenk

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503 Heb. עזקה 'Azekah'.
504 In KRPS only *tederik et-* 'готовиться, делать приготовления; przygotowywać | to prepare' (KRPS 560).
505 Heb. name גָּלְיָת 'Goliath'.
506 *'yrfytlr*, misspelled.
507 *kmynlrym*, misspelled.
508 A unit of weight, an equivalent to 24 carats (Devellioğlu 2006: 653).
509 CKar. *töbe* '1. крыша, кровля; 2. темя; 3. вершина, верхушка; 1. dach, pokrycie; 2. ciemię; 3. szczyt, wierzchołek | 1. roof, covering; 2. crown of the head; 3. peak, top' (KRPS 540).
510 *fek*, misspelled.
511 Heb. אֶפֶס דַּמִּים 'Ephes-dammim'.
512 A variant of the CKar. *urusfay* 'позорный, постыдный; haniebny | disgraceful' (KRPS 581) ← Per. *rusvā(y)*. Cf. *ırısfay*: 23b.
513 From Ar. *kufr*. 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 *yımşaq*.
516 *'wlm*, misspelled.

everything you have 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
were not 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
Philistine soldiers dwell in Ephes-dammim, too.
They dishonored Jacob and they cursed the God
of Israel.

Kish
These uncircumcised ones have soft hearts, armies of
their kings are bewildered and unable to start to fight
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

malayigiñi[517] yollar. Bil endi gör. Üşte sen buvumlarımdan[518]
bir buvumsın. Seniñ yüregiñ arslan yüregi. Bunı cümle
ʿalem bileyir. Kimden geldi sana bu? Babañnıñ Allahʼından
ve babañdan. Daḥa pirlik günlerimde egrilik böñüzlerini[519]
qırarım. Anca budır ḥarzladığım[520] gün evvelden beri
peklemişim. Yaşlıq günlerimden Yisraʼelʼniñ duşmanları
ilen cenk ėtmişim. Yoqsa eḥtiyarlıq pirlik vaqıtında
qursaqtan <düşmüş çocuğa>[521] mı benzeyecegim? Gel
qardaşım Ner. Eglenmeyelim evde. Quvatlı padişaḥdan
qorqmaya Allahʼımızdan qorqalım. Qadir Allah bize quvat
olur. Keseriz onları saman ve diken gibi. Bizi ıncıtıcı
duşman qalqtığı vaqıtında ellerimizi gevşetmeyelim.

Şaul
Direkniñ büki[522] belli olur meyve vėren daldan. Cenk
ėdmeye ḥevesli yüregimi ben bilirim. Bunı ėşittigim
vaqıtda qanım çocuq qanı gibi qaynayır. Endi
Avner çebük cümle eskeri say. Onıñ uçun ki ḥadır[523]
olsınlar cümle cıyıntıları[524] ilen.

Avner
Emirin üzere[525] evle ėderim efendim padişaḥ.

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517 *m'lyynyñy*, a variant of the Ar. plural *malāʼik* ‘angels’. The reading is tentative, mainly because of the double plural form: *malayikler*. In CKar. and Stand. Tur. *melek* ‘ангел; anioł | angel’ (KRPS 415, TIRS 599). In the Heb. drama מלאך (25a) ‘angel’. See 59a for the correct spelling.

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

519 *bwñwzlryny*, 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 *ḥarızla-* (5a) and *ḥarzula-* (23a). In MEQ *ḥarzıla-*: 583/3 etc.

521 This phrase has been wrongly copied. In MSK: *duşmanları ilen cocuğa*, whereas it should be copied as *düşmüş çocuğa*. The phrase was corrected on the basis of the Heb. drama אדמה לנפל (25b) ‘resemble a stillbirth’.

522 *bwky*, unclear. In the Heb. drama גזע (25b) ‘trunk of a tree’.

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

524 CTat. *cıyın* ‘1. радость, веселье; 2. вечеринка; 3. собрание, сбор | 1. joy, happiness; 2. party; 3. assembly, the collection’ (KTR 318). Here in the meaning ‘army’, esta-blished on the basis of the Heb. drama צבאות (25b) ‘army’. CKar. *ıyın* ‘1. сборище, собрание; 2. войско, полчище; 1. zbiorowisko, zebranie; 2. wojsko, zastęp; oddział’ (KRPS 650), Stand. Tur. *yığıntı* ‘mass; heap, pile’ (TIRS 963), see 11a.

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

his angel of war. Now listen and learn. You are one
of my relatives. 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. This is the day I have dreamed of, I waited
for it before. I have fought with enemies of Israel
since my youth. Thus, should I resemble
a stillborn child in my elder days? Come
to me, my brother Ner. We should not stay at home. We should be afraid
of your God instead of a king. The mighty God will be
our strength. We will cut them like straw and thorn. We will not
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 their army.

Abner
I will do as you ordered, my lord.

Avner gideyir. Qusurların[526] *da onuñ ardından.*

Aḥinoʿam, Miẖal,
Yonatan.

Aḥinoʿam

19a
Bu ḥaber yeniden beni ḥasta ėdeyir. Padişaḥlıq kürsünden
beni yere endireyir. Bunıñ uçun mı benim payem düştü?
Padişaḥ qarısı olmaya sıqlattan sıqlata gelmeye qazabdan
qazaba. Peliştimler el uzatacaqlar cenk başlayacaqlar.
Bunı ėşit[i]tigimden berli[527] beni ditremek duttu.
Gök gürül(de)tikden[528] evvel bulutlarda gizlenmiş
yıldırım gibi, ḥangisi ki cümle yürekni qaltıratığı,[529]
cümle yerde gezenleri ditretigi, ardı sıra gelip
uracaq. Şiddetli sedd(a)[530] qorqusundan ve ėşitilecek sedda
belli olmadan evvel şiddetli midir ya yavaş cümle-
leri şaşırırlar. Evle dit[e]redi yüregim bu ʿarellerniñ qaḥarından. Şaul'nıñ qalbını bilirim. Doludır cenk
ateşi. Raḥat olmaz oq atanlarınıñ qarşısına[n] <yakın>[531]
gelmeden. Kim bilir ne rasgelir oña silaḥ şamatasından?

Miẖal
Ben de, ey Yonatan, qasavet ėdmedim. Feragat gelmedim.
Ne ėtti Allah bize? Ağlamaya taqat yeriştirmeyir[i] ki
apansız qalqtılar Peliştimler bizimlen cenk ėtmeye.
Lakin sevle endi qardaşım. Sen nerede ėdiñ esker-
leriñ büyükleri cümleleri müşevre ėt[i]tigi
vaqıtta? Ne vaqıt ki sen evge geldiñ ḥemen onlar
çıqmış ėdiler. Evle ḥaber aldım ki bu gece qonmayacaq-

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526 CKar. *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 CKar. *berli* 'из, с, от; z, od | from, since' (KRPS 151).

528 CKar. *gürülde-* 'шуметь; греметь; hałasować; grzmieć | to make noise, to thunder' (KRPS 162).

529 CKar. *qaltıra-* 'трястись; дрожать; вздрагивать; trząść się, drżeć, wzdrygać się | to shake, to tremble, to shudder' (KRPS 360).

530 *sydd*. From Ar. *ṣadā'*. This word occurs in two variants: *sedda* ~ *seddaḥ*. Stand. Tur. *seda* '1. voice, sound of a voice 2. echo' (TIRS 746). Cf. *seddaḥ*: 38a.

531 *y'qyz*, misspelled.

Abner goes away. The rest follows him.

Ahinoam, Michal,
Jonathan.

Ahinoam

19a
This news makes me ill once again. It brings 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
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 appears and before the sound
is heard, it makes everyone wonder whether it will be
loud or quiet. This is how my heart trembles 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 was not worried, too. I did not come in vain.
What did God do to us? I do not have enough strength to cry
because the Philistines suddenly set out to fight with us.
But tell me, 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
lar ve bugünden tederik ėdecekler cenkke esker kimse-
lerini ve başlarında da qavımıñ eḥtiyarları ve Şaul babamız.

Aḥinoʿam
Bilirim ey Yonatan sana muḥabetligi büyüktir. Benim
müşev[i]remden[532] ziyede seniñ müşevrenñi dıñlar. Sevle
endi belki saña qulaq vėrir varmamaya eskeriñ
ögüne nice ki şimdiye dek.

Yonatan
Bunı bilirsin ki ben sana ittaʿatlıyım.[533] Saña bunı da
ėdeyim. Varayım, sevleyim ki qalbı cesaret
ėdmesin zalimlerin qarşısına yaqın gelmeye, nice ki
şimdiye dek ėtti qılıçlan çıqtığından beri. Lakin ğayet-
len yenilirsin eger bunı <yenmeye>[534] qadirim derseñ, babamı
aldamaya ki cenkden ayaqlarıñı al(ı) qosun. Benden evvel
doğduñ, benden ziyede bilirsin. Anca cenk bağatırlarınıñ
yüregini bilmek elinden gelmez. Yaşlığından cenkci kişi-
niñ ḥevesligi senden gizlidir. Ol ḥalsıza quvat vėrir
yorulmışa ğayret ve eḥtiyarlıq pirlik yüreginde galip-
lik o oturtur. Ol döşek üzerine sarılmış ḥasta
kişini sağlam ėder. Aldar onı, döşegi buraqup ta
qılıç dutmaya duşman qarşısına segirip te onı
yere düşürmeye. İlla ki şimdi naslı ki dün gece ėşittim
Peliştimleriñ bu edepsizligi nafile şey üzerine

20a
temel olunmuş. Onlarıñ ordularınıñ <arasında>[535] bir qorquvlu
quvatlı bağatır kimse taşları alır ufatır[536] kil gibi. Dünya-
nıñ sayır insanları ona sinekler gibi qıyas olalar. Lakin
ğam çėkmeyiñ. Yaʿqov'nıñ Allah'ı vardır dünyada. Onıñ
yanın(d)a çoq merḥamet var ve qıran ölüm ağızını qadar da var.

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532 CKar. *müşevre* 'совещание; беседа; narada; rozmowa | consultation, conversation' (KRPS 413). CTat. *muşavere* (KTR 164). Cf. *mişevre*: 5b.

533 From Ar. *iṭāʿat*. Stand. Tur. *itaatli* 'obedient' (TIRS 451).

534 *'ynnmyy'*, misspelled.

535 *y'rysynd'*, misspelled. The copyist wrote *yarısında* '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).

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

Jonathan
You know that I am obedient to you. I will do
this for you. I will go and say that he should not
be brave and go against the cruel ones
to approach them with a sword, as he used to do. But you will lose
miserably if you think that I can persuade him, that I can deceive
my father and make him withdraw his feet from war. You were born
before me, you know (him) better than I do. But you are not able
to understand the heart of a warrior. Since you were a child 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
heart 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
the 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
do not worry. There is the God of Jacob. He is
very merciful and He has mouth that can bring death.

Ona ışananlara[537] merḥamet, boş şeye ışananlara ölüm.
Onun uçun veldem[538] ve sen qızqardaşım raḥat olun.
ʿArelleriñ ışanması boş şeyiñ üzerine yapulmışdır.[539]
[y]Anca qadir Allah'ıñ Yaʿqov yardımıñı ne çebük eşitiriz.

Aḥinoʿam, Miẖal gideyü[yü]rler.

Yonatan *yalıñız.*
Quvatı selbi[540] öksekligi altı arşın bir qarış.
Oyan[541] Yisraʾel, cessur[542] yürekliler oyanıñız. Sen Peliştim
sevinme. Çebük örtülürsin qaranlıqta. Unuttun mı ki biz-
de de bulunurlar adamlar? Unuttıñ mı Manoaḥ'nıñ[543]
oğlundan çoq qıranın[n]ı? Fikirine getir onı ki zıncır-
lar[544] ile onu maḥpus ėttiginden sonra öldüginde
öldirdigi ḥayatında öldirdiginden sonra ziyede oldu.
Yisraʾel öksüz dėgil[e]dir, quvatlı bağatırlardan onlar.
Seniñ quvatınnıñ şafafını geceniñ qaranlığına çevirirler.

David, Yonatan.

20b
Yonatan
Bir şeyini ḥarzlayan kimse adam ne vaqıt ki
ḥarzladığını bulursa onıñ sevinmesi insana gelen her
dürlü cümle sevinmeden ziyededir. Lakin dostum ne
uçun <sen>[545] eki gündir eglendiñ?

David
Bugün de qardaşım ayrılıq ğayet güç oldu. Seni
fikirime getirmemiş olaydım daḥa daḥa eglenirdim.
Anca sevle bana ne uçun sen yalıñızsın? Nerede babañ[ı]

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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. *selbi* 'тополь; кипарис; topola; cyprys | cypress' (KRPS 498).
541 CKar. *oyan-* 'проснуться, пробудаться; budzić się | to wake up' (KRPS 424).
542 *csswr*. From Ar. *ǧasūr*. This word is spelled with a double *samekh* throughout the text. Stand. Tur. *cesur* 'courageous, brave, bold' (TIRS 159). KRPS provides this word with unrounded vowel in the second syllable, i.e. *cesır* (KRPS 175). Cf. *cessaret*: 6a.
543 Heb. מָנוֹחַ 'Manoah', the father of Samson.
544 CKar. *zıncır* 'цепь; łańcuch | chain' (KRPS 190).
545 *bn*, misspelled.

Mercy for the ones who believe in him, death for the ones who believe
in nothing. That is why you should relax my mother and my sister.
The faith of the uncircumcised is based on nothing.
But we will soon hear about the help of God of Jacob.

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, do not
be happy. You will quickly be covered with darkness. Did you forget
that there are men among us, too? Did you forget the men killed
by the son of 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 is not an orphan, it has powerful heroes.
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 had not thought of you, I would have stayed even longer.
But tell me, why are you alone? Where is your father,

nerede padişaḥıñ cümle <ispaḥisi>?[546] Seniñ yüzlerinde
beḥzun dün aqdemki gün gibi dėgil.

Yonatan
Sen bizden gittig(iñ)den beri zuḥurat olan fasıl ğayet
ḥikmet ki ḥiç aqılğa sığmaz.

David
Çebük sevle bana, zira canım şaşırmış oldu. Yoqsa
padişaḥ qalbının cana eseri gene mi tuttu?

Yonatan
Yeñi zuḥurat bir mun(r)ayır iş ki her eşitenniñ qulaqları
çınlar. Peliştim padişaḥları Yisraʾel ilen cenk ėdmeye
top oldular.[547] Aralarında Gatʼdan[548] bir kişi var, Golyat.
Çeḥresi qo(r)quvlu, qazab elçileriniñ qıyafeti[549] gibi.
Yüzlerinden qanı parlayır, gözleri qorquv oqları
atayır. Qaḥarı ateş gibi yaqayır, ceḥenem[550] gibi alev vėreyir.

21a
David
Padişaḥ nerede, eskeriñ 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 padişaḥ
babam. Ateşten çıqqan kösüv[551] gibi ki içinde alev
uçqunları var, ateş qoqusunı aldığı gibi nice
yanar luzgarda. Evle de cenk ḥaber vėriciniñ cevabın
yüreklerinde ḥareket ėtti, evle de eḥtiyarlarınıñ

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546 *'tp'ḥysy*, misspelled. CKar. *ispaḫi* ‘всадник, наездник; jeździec | rider’ (KRPS 207).

547 CKar. *top* ‘куча; группа; толпа; kupa; grupa; 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).

548 Heb. גַּת ‘Gath’, one of five city states of the Philistines.

549 CKar. *qıyafet* ‘наружный вид; одежда, одеяние; убранство; wygląd zewnętrzny; odzież, odzienie, ozdoba | appearance; clothes, clothing, decoration’ (KRPS 378).

550 *cḥynm*. This stem is present in Stand. Tur. *cehennem* ‘’hell’ (TIRS 156) as a loanword from Ar. *ǧehennem*. In Heb. גֵּיהִנֹּם ‘hell’. KRPS provides for CKar. the variant *cahanam* ‘hell’ (KRPS 172). In MEQ *ceḥenem* (44/12). There are two spelling variants of this word, see 26b.

551 CKar. *kösüv* ‘головня; głownia | firebrand’ (KRPS 340).

where are all of king's riders? The sadness
on your face is not as it was before.

Jonathan
Unforeseen events which happened after you had left us
are really mysterious and unbelievable.

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

Jonathan
These 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
moved their hearts and so the sparks of bravery burst

içerisinde yigitlik uçqunları yandırdı. Quvat saḥabu
yaş[552] gibi evle quvatlandılar ḥemen ki ėşittiler ḥaberci-
den Peliştim evladlarınıñ fikirini. Ḥemen çebük
uçtular, gökdeki <qarağuş>[553] gibi uçtular. Seḥer
yıldıznıñ şafafları gibi yüzleri qırmızı oldular. Gök-
niñ qapusından baqar gökniñ yıldırımı gibi eḥtiyarlar-
nıñ gözünden baqmaları evle parladılar. Avner'ge dayıma
emir olundu esker adamlarıñı saymaya. Şimdi Efes-
Damim'de Peliştimlerine qarşı sakin oluyırlar.

David
Vah qorquvlu du[n]yğınlıqlar, David ey, qalbımıñ içerisinde
munrayır.[554] Tabir ėtmek elimden gelmez. Saburğa taqatım
yoq. Lakin buna tacib ėdeyirim. Sen ne uçun qaldıñ?

Yonatan

21b
Zira dedim olmaya ki David buraya geldiginde <boşuna>[555]
gelir, zira padişaḥ sarayını ricallardan boş bulur. Onun uçun
qaldım burada, cümle bunları ḥaber vėrmek uçun.

David Yonatan'nıñ boynına sarılayır.
David
Anca bunı isterdim ėşitmeye qardaşım Yonatan.
Nişan ve ispaddir ki bana muḥabbetligiñ sadıq muḥabbet-
likdir. Endi Yonatan yaqışır mı bize ki evde[556]
oturalım, ne vaqıt ki Yisra'el ordusı çöldedir onlar?

Yonatan
Ben de evle düşündüm sen sevlemezden evvel. Olmaya ki
cenk vaqıtı geçer. Endi eglenmeyelim. *El dutuşup
gideyürler.*

*Aḥinoʿam yalıñız geleyür bir tarafdan. Gezeyür qaç
defʿa öte beri düşünerek. O vaqıt gözleriñi gökke*

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552 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).
553 *qr'ğwz*, misspelled.
554 CKar. *munra-* 'поднимать вой, реветь, рычать; wyć, ryczeć;| to howl, to scream' (KRPS 411).
555 *gwçwñ'*, misspelled.
556 *Rafe* is omitted over *bet*.

into flames inside these old men. They grew strong
like a strong youngster as soon as they heard the ideas of Philistine sons
from the messenger. They flew quickly,
they flew like an eagle in the sky. Their faces
became red like the luminosity of the Morning Star. Glances
of these old men's eyes where shining like a thunderbolt which
looks through the gates of the sky. My uncle Abner was ordered
to count soldiers. Now they reside
in Ephes-dammim to fight against the Philistines.

David
O David, terrible feelings are wailing
in my heart. I do not 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 is not possible that David would come here in vain,
because he would find no dignitaries at the king's palace. That is 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?

Jonathan
I was thinking the same thing before you said so. It cannot be
that the time of war passes (us by). We should not 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*

qaldırıp diyür.

Aḥinoʿam
Şimdi yalıñız qaldım, evde bir kimse de yoq.
Şimdi yüregim de canımı da hey Rabbi[557] sana dökerim.

22a
Burada aşaḥağa gezenlere öksek göklerden <nazar>[558]
edici. Muqabeleleriñ uçun sana teşbiḥat ėdmeye elimden gelmez.
Qalbımıñ qurbanları sana <eşkeredirler>,[559] ey qalbğa beğeni.
Üşte cümle qavımıñ qar[r]ılarından ziyede <beni>[560] öksek
ėttiñ. Ḥükümderlik[561] şanı padişaḥlıq tacı elime
vėrdiñ. Onıñ quvatları gesildi, Peliştimler(i) cenk
ėdecekler. Adonay,[562] Rabbi ʿalamin,[563] yolla qazabını onlarıñ üzerine.
Bu edepsiz Peliştim qadir olmasınlar, <Çiyon'dan>[564]
çıqardığıñ evladlarına doqunmaya.
Peliştim çoq ordusu <niḥayetsiz>[565] çoq.
Anca sen gökden yuqarı sakin ėden öksek Allah onları qaḥar
ilen aşaḥa endir. Köklerinniñ altından onları <düket-
sinler>[566] bu yaramazlar qarabaşları da bilsinler ki
onlar da ve putları da barabar boştır. Bu edepsiz
qavımıñ elinden eger qavımññı hapis ėderseñ, cümle dünya
bilir ki senden ğayrı Allah yoqdır. Ne eyidir çoq
merḥamet Allah'ıñ ögüne ḥalını ḥarz ėdmek.[567] Zeḥer[568] dolu qadeḥden
o can çebük keñeşlik[569] bulur. Qasavet dolu kemikler

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557 *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', the regular CKar. pronunciation is *erbi* (KRPS 665).

558 *ny'r*, misspelled.

559 *'şl'r'dyrlr*, misspelled.

560 *bl*, misspelled.

561 Stand. Tur. *hükümdarlık* '1. rulership, sovereignty 2. kingdom, empire' (TIRS 398).

562 *h*, this is probably an abbreviation of the Hebrew tetragrammaton – יַהְוֶה – which is used in place of *Adonay* 'Lord'.

563 *rbi ʿlmyn*. From Ar. ربّ العالمين 'the Lord of existence'.

564 *çwʿndn*, misspelled. Heb. צִיּוֹן 'Zion'.

565 *nyyḥydsyz*, misspelled.

566 *dwk'tnwḥswnlr*, misspelled.

567 *ḥrz 'ydmk*. From Ar. *ʿarḍ*. 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).

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

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

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 cannot 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 your tribe. You gave me the glory of monarchy and the kingdom's
crown. His strength weakened, he will fight
the Philistines. God, 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,
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,

eyilik dolarlar.
Bu da seniñ baḥşişiñdir ey öksek Allah. Fuqareniñ
ve qırıq qalblınıñ feryatını[570] eşitirsin. Ve çebük
bilirsin onıñ feryatını[571] eşittigini. Onıñ ricasından
sonra, sen ona feraḥlanır(sın). Seniñ ögüne egiledigim-

22b
den sonra şaşırmış canım. Şimdi ḥadımlar[572] ḥaber vèriyür
ve <görüşürim endiden>[573] zalimlerin leşleri.
Qılıçdan ve qırandan[574] büyük [den büyük] şamata ilen
<düşmüşler>.[575] Şaul'nıñ ordusu ellerinne quvat bayrağı
qaldırayurlar.

Miẖal
Qıybatlı veldem bütün gün seniñ uçun qasavet ėttim.
Seniñ ğamıñ benim ğamım ve seniñ sızıñ benim canımı(ñ)
sızı[ñ]. Anca eger gülüş[576] dėgil <isen>[577] yüzüñ güleyür. Evle
veldem, evle umud ėttim, seni sevinmiş görmeye.
Daḥa belli olmadı kim quvat(l)ı olur cenk alan(ın)da.
Fenalıqdan[578] ötrü ditretme elim[m]i. Yoqsa daḥa umud
aramızda mı?

Aḥinoʿam
Qızlarıñ aqıllısı [y]erinleriñden bal şerbet aqayur. Lakin
bil ki sen gelmezden evvel de ben qalbımı raḥat ėttim.
Ruḥımı ve canımı öksek Allah'ıñ ögüne döktüm ve
devşirilmiş düşünmelerden baña keñeşliq oldu.

Miẖal
Baq endi veldem şurada dağlarıñ üzerinden acele geliyür bir
atlı. Yüzleri saraya baqıyur. Eger yanlış dėgil isem
bu Malẖişua'dır.

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570 *Rafe* is omitted over *pe*.
571 *Rafe* is omitted over *pe*.
572 CKar. *ẖadım* 'скопец; 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. *gülüş* 'смех, улыбка; śmiech, uśmiech | laughter, smile' (KRPS 162).
577 *'ykm*, misspelled.
578 *Rafe* is omitted over *pe*.

fill out with kindness.
This is also a gift from you, o 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 do not 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.
Do not make my hands shiver because of this evilness. Or is
there any hope among us?

Ahinoam
The cleverest of daughters, honey and sorbet pours down from your lips. But
you should know that I calmed my heart down 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, 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.

Aḥinoʿam baqayur.

23a
Ḥaqiqat doğrusın sevgili qızım. Bunı da doğru sevlediñ.
Aqıllı evladdır ol. Eyi ḥaber getirir buraya.

Malẖişua ve evvelkiler.

Malẖişua
Eyi gün uçun geldim. Qarağuş gibi uçtum eve
gelmeye. Acayipler ve eyi ḥaberler barabarıma getirdim.
Peliştim ordusu bizim ögimizden ensesini
çevirdi. Üşte babam sereskerleri ile yolda-
dır. Yisraʾel'niñ her kimsesi aḥenk ve çalgı ile
gezeyir.

Aḥinoʿam
Şükürler olsın sana qadir Allah. Yalıñız sen ėttiñ bunı,
berḥudar olsın. Oğlum canımı dirilt(t)iñ. Ḥoş ki
ibadetlen Allah'a rica ėttigimde o vaqıtta bunı
ḥaber vėrdi de canım şimdi daḥa ziyede sevinirim
onıñ uçun ki qulağım eşitti, umudum tekmil
oldu. Canım eyilikni tek navilik ėtti.

Miẖal
Nice oldu bu iş? Canım ḥarzulayır[579] eşitmeye.
Yonatan'nı Beit Leḥem dostu ilen gördiñ mi?

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

23b
Onlar <Efes-Damim'de>[580] Soẖo[581] ilen Azeqa[582] arasında
ve biz onlarıñ ordusunuñ qarşısına derede. Orada
eki büyük dağ var, göklere qadar. Birisinde biz

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

580 *pk dmymd'*, misspelled.

581 Heb. שׂוֹכֹה 'Socoh'.

582 Heb. עֲזֵקָה 'Azekah'.

Ahinoam looks (over there).

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

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 (the tribe of) 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
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
has been fulfilled. I anticipated this good news.

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

Malchi-shua
Listen to what has happened. You will be astonished.
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

durduq, ekincisinde alar[583] durdular. Bir dağ bu taraf-
dan bir dağ bu tarafdan aramızda dere. Her günde de
eki aradan da bir kişi çıqtı. Görmesi qorquvlu ol
bizim ordularımızı ırısfay[584] ėtti. Daḥa cenk
ėdmedik birde Beit Leḥemli David geldi. Bizim
qarşımıza kiyik eçki gibi segirdi. Ordu
meydañınıñ arasında yıldırım gibi geçti padişaḥa
ve dedi oña: " ʿAf eylesin efendim[585] padişaḥ.
Yaradanıñı ırısfay ėden bu alçaq Golyat onıñ
büyükligiñ ve silaḥ aletleri bana yoq gibi sayılırlar.
Yaşlığımdan beri bana nazar ėden Allah bana imdat
yeriştirir. Allah'dan bana quvat onıñ ilen padişaḥ-
nıñ ḥasımlarını ayaq altına alırım. Demeyesin sen çocuq,
cenk ėdmeye bilmesin, zira ileriden babamıñ qoyunı güttügim-
de aslan ve ayuv[586] geldi sürüvden qoy almaya ve ben
onlara qarşı quvatlı oldum. Onları yere yıqtım. Bu
Peliştim'(l)i de onlarıñ birisi gibi olsın. Qorqmam yaramazdan,
nice ki onlar evle de o." Cevabını tekmil ėttigiñ-
den sonra padişaḥ ona <qarşılıq>[587] vėreyür: "Var qarşısına
ki bir Allah yardımın olsın". Lakin cümle Yisraʾel
kimseleri

24a
güldüler zevqlandılar[588]. Buna baqmadı Beit Leḥemli
çocuq, zira padişaḥnıñ cevabı yüregiñiñ imdatıñı
quvatlandırdı. O zaman canı ğayretlendi. Bellerini
bağladı ve segir ėtti. Peliştim'i gördügü gibi
qarşısına <taş ilen şapqan attı>.[589] Aldı onu ḥebgesinden[590]
<ḥangisi>[591] ki asılı ėdi omuzu üzerine. Bir defʿa da eki de

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

584 CKar. *ırısvay* 'поношение, посрамление; zniewaga, zawstydzenie | insult, shame' (KRPS 651); *irisfayla-* 'hańbić | to dishonor' (KRPS 205). Cf. *rusfay*: 18a.

585 *Rafe* is omitted over *pe.*

586 CKar. *ayuv* 'медведь; медведица; niedźwiedź, niedźwiedzica | bear, (female) bear' (KRPS 55).

587 *qrdşlyq*, misspelled.

588 CKar. *zevqlan-* '1. насмехаться; 2. развлекаться; 1. wyśmiewać, szydzić; 2. zabawiać się | 1. to ridicule, to taunt; 2. to amuse (oneself)' (KRPS 191).

589 The words in this line are in a wrong order. They should be written in the following order: *şapqan ilen taş attı.*

590 CKar. *hebge* 'переметная сума (прикрепляющаяся к седлу лошади); torba przekładana (przytroczona do siodła) | bag (strapped to the saddle)' (KRPS 607).

591 *ḥngyzy*, misspelled.

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 appearance was terrifying, he
insulted our army. We still did not start to fight
and suddenly came David from Bethlehem. He jumped
towards us like a wild goat. He walked
through the battlefield like a lightning
and said to the king: "Forgive me, my lord.
This wicked Goliath insults the Creator. His
size and weaponry are nothing to me.
God, who watches over me since my childhood,
shall help me. God shall give me strength and I shall crush
the enemies of the king. You should not say that I am a boy
and that I do not know how to fight. 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 will not 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 was not bothered
by them, because words of the king made his heart
stronger. His soul filled up with energy. He fastened
his belt and 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 was hanging from his shoulder. The stone struck

dėgil taş tenine battı. Ol zaman çebücek Golyat'nıñ
qılıcını qınından savurdu ges[t]ti başını, gövdesini de
parça parca ėtti ve yardı onı. *Sevledigi vaqıtından*
{tacibine qaldılar Aḥinoʿam
ve Miẖal bu olan ḥareket uçun.}

Aḥinoʿam
Ne qadar sevineyür qalbım. Ḥazlan Aḥinoʿam'nıñ canı,
unut cümle qasavetlerinñi ki var ėdi sana evvelden.
Şimdi gelirler, varırız qarşılarına sevinerek.

Miẖal
Evle veldem çebük sekirt[t]elim <onlara>.[592] Onlar bizi
<qarşılarlar>.[593]

Aḥinoʿam *giderken*
Ne ḥoşdır bağatırlarıñ
yüzünü görmek cenkden geri döndüklerinde.

Malẖişua *yalıñız*

24b
Gördüñ mi Yonatan'nı Beit Leḥemli dostu ilen, Beit Leḥem-
li dostu ilen, Beit Leḥemli dostu ilen güleyür?
Ha, ha, ha.
Ne uçun qızqardaşım, ne uçun sen bevle sual ėttiñ bana?
Gerçekden mi aşıq oldu canıñ sürüv çocuqlarında?
Yoqsa doğru mı Merav qızqardaşıñnıñ cevabı, ne ki sevledi
İse? Varayım şimdilik pekleyim daḥa ėşitmeye ne
{olacaq. *Gideyir.*}

Ha-maʿaraka ha-reviʿit[594]

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

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592 *'wlmyy'*, misspelled.
593 *qryşlrlr*, misspelled.
594 Heb. רְבִיעִית 'fourth'.
595 CKar. *son* 'левый; lewy | left' (KRPS 478).
596 CKar. *on* 'правый; prawy | right' (KRPS 429).
597 *per 'skrlr*, misspelled.
598 The copyist wrote the same phrase twice.

his skin more than twice. Then, he quickly took Goliath's
sword from a sheath and cut his head, smashed his body
into pieces and split him in half. *After he finished*
{Ahinoam and Michal were amazed
by this deed.}

Ahinoam
How glad is my heart. Be joyful Ahinoam,
forget all your sorrows which tormented you.
They are coming now, we will gladly go to welcome them.

Michal
Let's go quickly to them, mother. They will
meet us (on their way back).

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 are true?
I shall go and see 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
follow them.

Padişaḥ dayiresiniñ içerisine tirempetalar[599]
tıruba.[600] *Ḥavlunıñ*[601] *eki taraflarında da oy[s]nayan*
qarılar duruyur. Ellerinde se[w]petler dolu malavşa ve
çiçek yere buraqayırlar ḥavlunıñ döşemesi üzerine
padişaḥ <sarayına>[602] *qadar.*

Oynayan qarılar *bir tarafdan*
Çığırıñ[603] <payitaht>[604] yırı Givʿa kimseleri çığırıñ.[605] Üşte
padişaḥınız cenkden geleyir qazasız. Aḥenk sesi ve <teşekkür>[606]
yırı çebük getiriñ ʿazizim padişaḥa ki Peliştim'ni
bir anda qayıp ėtti. Padişaḥları padişaḥ ėden o da cenk
ėtti cenkleri ilen cümlesi.

25a
Şaul biñlerini urdu lakin David tümenlerini[607]

Oynağan qarılar *bir tarafdan*
Selamet olsun geldigin Şaul. Selamet olsın geldigiñ
padişaḥımız. Selamet olsun sağ tarafdan gezen quvatlı
bağatır Yişay'nıñ oğluna. Selamet olsun size seresker-
ler duşmanlarımızı qıranlar. Selamet olsun Peliştim
şafafını geceniñ qaranlığın[d]a çevirenler.
Selamet olsun padişaḥa ve Yişay'nın oğluna ve esker-
lerine.

Kullam
Şaul biñlerini urdu lakin David tümenlerini.

Oynayan qarılar *bir tarafdan*

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599 This word is fully vocalized: טִירֵימְפֶטָא. It is derived from Gr. τρομπέτα 'trumpet'. In Stand. Tur. *trompet* (TIRS 886), In the Heb. drama חצוצרה (33b) 'trumpet'.

600 *tyrwb'*. A loan from Rus. *труба* 'trumpet'.

601 From Greek *αυλή*. An equivalent of the Stand. Tur. *avlu* 'court, courtyard' (TIRS 72).

602 *k'ryyn'*, misspelled.

603 Stand. Tur. *çağır*- '1. to call; to invite; to summon 2. to shout, call out 3. to sing' (TIRS 167).

604 *p'y tbş*, misspelled. Reading tentative.

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

606 *tşnnwr*, 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".

There are sounds of drums and trumpets inside the king's palace.
Women dance on both sides of the courtyard.
They hold baskets filled with violets and
they throw flowers on the ground,
all the way to the king's palace.

Dancing women *on the side*
Cheer, people of Gibeah, the capital city, cheer. Here is
your king, he is coming back from war unharmed. Quickly, bring the sound
of music and the song of thanks to our dear king who defeated
the Philistines so quickly. He who makes kings who they are,
He was fighting, too.

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 his right side. Peace be upon commanders who
defeated our enemies. Peace be upon those who changed
the glow of the Philistines into the darkness of night.
Peace be upon the king, Jesse's son and
soldiers.

Everyone
Saul killed thousands but David ten thousands.

Dancing women *on the side*

Sığıt[608] eyle Peliştim, acı feryat eyle, zira düşdüler[i]
bağatırlarıñ! Öksekde sakin qadir Allah, ol cenk ėtti
cenkimizi. Boşa <ışandın>.[609] Nafiledir <bugün>,[610] tañrıñ
qalqsın. Endi qutarsın seni bizim tañrılarımızıñ
eskerlerinden.

Kullam
Şaul biñleri urdu lakin David tümenlerini.

Oynayan qarılar *bir tarafdan*
Seviniñ Yaʿqov'nı(ñ) evladları. Şaul'nıñ cümle

25b
eskeri seviniñ. İç Aşqelon[611] zeḥer qadeḥini. Yırt saçınnı.
Golyat bağatırıññnıñ kellesi bizim soqaqlarımız-
da buraqılmış, özenniñ[612] quzğunlarına butar,[613] orman
kiyiklerine manca olmaq uçun. Ne ğıybatlıdır Yisra'el
padişaḥı. Ne ğıybatlıdırlar eskerleri(ñ) cümleleri.

Kullam
Şaul biñlerini urdu lakin David tümenlerini.

Padişaḥnıñ odası
Padişaḥ qarısı,
Qiş, Ner, Avner, Yonatan, David.

Aḥinoʿam
Anca budur pekledigim gün. Şimdi buldum onu.
Yalıñız sen erim padişaḥ sen bilirsin ne qadar büyük oldu
qalbımıñ sevinmesi dügün günümizde, ne vaqıt ki tümen
sevinmekler qalbımızı ferra(ḥ)landı(r)dılar. Sabaḥıñ yıldızları daḫı
aldımıza aḥenk ėttiler. Bu bevle sevinmek gününden ğayrı
daḥa sevinmedi, bugünden maʿada ki duşmanımız topası[614]

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608 CKar. *sığıt* 'стон, плач; элегия; jęk, łkanie, płacz; elegia | groan, sob, cry; elegy' (KRPS 488).
609 *'yşndyk*, a spelling mistake.
610 *dgwn*, misspelled.
611 Heb. אַשְׁקְלוֹן 'Ashkelon', was the oldest and largest seaport in Canaan.
612 CKar. *özen* 'река; 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, rozszarpywać na części; 2. katować, torturować; | 1. to pluck, to tear to pieces; 2. to torment, to torture' (KRPS 143).
614 *twp'sy*. Cf. *toba*: 3b.

Wail, Philistines, cry bitterly, because your warriors
have fallen! The mighty God who resides in heaven, He made our war
what it is. You believed in worthless things, it gave you nothing. May your
god rise! 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 serve as prey to river ravens and
to become food of wild forest animals. How formidable is the king
of Israel! How formidable are all his 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. It is finally here.
Only you, my husband and king, you know how great was
the joy of my heart on our wedding day when ten thousands
joys filled our hearts. Even morning stars were
singing to us. It had been such a joy that no other day
was happier until today when our enemy has been

qırıldı. Gel endi erim Yisra'el padişaḥ sevinelim sevinelim.
Siz de sereskerleri, quvatlı bağatırlar. Her birisi
bağatırlığına göre padişaḥ tırapezine buyuruñ.

Qiş
Bu Allaḥ'ıñ qudretidir.
Yisra'el kimse birisiniñ başınıñ saçından yere düşmedi,

26a
cenk çölünde cenk ėdenleriñ qanları görünmedi.
Peliştim ensesini çevirdi, ögümüzden gitti. Nice ki
qasten[e][615] adam öldüren <gördüginde>[616] ki yaramazlığı dünya
maʿlum olacaq.
David'ge
Bugün başladıñ büyükligiñi göstürmeye. Sana bu
ömürlük zikirdir, <aileñe>[617] paye. Sonradan gelecek
devirde bilir ki Beit Leḥem'den bir kişi duşmannı
qaçırdı ve arslan gibi qorquvlu kişini urdu.

Yonatan
Görmeye umud ėttigimden ziyede gördüm. Seni
tanıdığımdan beri eyi bildim. Qalbım navilik
ėtti bana ki tertibler saḥabusız sen. Bugün gördim
neni ki görmeye umud ėdmedim.

David
Bunlar qadir Allah'ıñ işleridir. Beni ey(b)etledi[618] göndürmeye.

Şaul *gendi gendine*
Yişay'niñ oğlu kiçkene[619] çocuq sürüviñ çobanı zaft
ėtti[620] Şaul'nıñ cenkçilerini, Şaul gendisi qarşıdan
dura(r)ken.

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615 *q'styn'*, reading tentative.
616 *gwndwgynd'*, misspelled.
617 *synsyn'ñ'*. Reading tentative, established on the basis of the Heb. drama את משפחתך (35b) 'to your family'.
618 Reading tentative. See 3a.
619 CKar. *kiçkene* 'малый, маленький; mały | small' (KRPS 326).
620 CKar. *zaft et-* 'останавливать, удепйивать; не допускать; zatrzymywać, wstrzy-mywać; nie dopuszczać | to stop, to pause; to not allow' (KRPS 188).

defeated. Come my husband, king of Israel, let's rejoice, let's rejoice.
You too, commanders, powerful heroes. I invite you
to the king's table, sit down according to your courageousness.

Kish
Thanks to God
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 frightened
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 had not expected to see.

David
They are deeds of mighty God. He chose to send me.

Saul *to himself*
Son of Jesse, a little boy and a shepherd, stopped
warriors of Saul while Saul was looking
at it.

Avner
Lakin ne uçun bevle seniñ çeḥreñ bozuq? Ey

26b
padişaḥ, bugün belli olsın padişaḥlığınnıñ quvatı.

Yonatan
Qabil cenk <şamatası>[621] yüregini ditretti. Benim mişevrem
gidelim sabaḥ, ḥatırını sormaya.

Şaul
Ḥaqiqat evle rağbetli kimseler, oğlumuñ cevabları doğru.
Çebük olıñ Aḥinoʿam, tederik e[t]tiñ meclise. Ben burada
eglenirim. Yol uzaqlığı sabaḥdan
azıçıq[622] yorğunlıq savuştırdığımdan[623] sonra ben de gelirim.

Aḥinoʿam
Ḥiç bir yemek çeşni ėde bilmeyirim sen olmayınca
padişaḥ. Mümkün olur mı [ki] ben sevinmiş olayım meclisde
eger seniñ qalbıñ ıncınmış[624] olup barabar[625] olmazsañ?

Şaul
Qoyıvėr bana şimdi zorlamadan. Şimdi varmaq elimden
gelmez. *Cümleleri gideyürler. Şaul yalıñız qalayur.*

Şaul
Şaul biñleri [*gideyürler*] urdu, lakin David tümenlerini.
Utanıñ yüzlerim çebük gizleniñ. Ne ḫor[626] olduñ Qiş'
niñ oğlu. Ne rezildir şöḥretiñ. Naletlidir dürlü
yırlayan qarılar. Hey ceḥennem[627] aşaḥadan ceḥennem!

27a

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621 *ṣ'mtysy*, 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 CKar. *ıncın-* 'обижаться; быть в претензии; obrażać się; mieć żal *do kogoś* | to take offence; bear a grudge against somebody' (KRPS 650).
625 *b'rber*. Here this word is spelled as *beraber* with *ṣere* under the second *bet*. See 9a for alternate spelling.
626 CKar. *ḫor* 'плохой, дурной, злой, низкий; niedobry, zły, niski, podły | bad, low, despicable' (KRPS 603).
627 *cḥynnm*. See 20b for the alternative spelling.

Abner
But why is your face so upset? O

26b
king, the power of your kingdom is evident today.

Jonathan
Maybe racket of war shook your heart. I think
we should come in the morning to ask how he is.

Saul
Indeed, esteemed men, words of my son are true.
Hurry up, Ahinoam, prepare the meeting. I will stay here
a little longer. I will come 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, do not force me. I cannot go
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 eminence! Cursed are
the singing women. Hell, hell down under!

27a

Ne uçun açmadıñ boğurdağınnı[628] yutmaq uçun beni
qargışlı naletli yırları ilen barabar? Bu <mukruḥ>[629]
padişaḥ dayiresine geldigi günden o günden ki daḥa
bir ay geçmedi. Zam[630] ėttim derdimi
<ḥafifletmeye>,[631] lakin ʿaksine oldu. Anamıñ raḥimünden
çıqtığım günden beri ileriden olan ḥilletlerim[632]
cümleleri mevcud oldular. Cümleleri yıldırım gibi
geçerler, bende <sakin>[633] olurlar. Bu <mukruḥ>[634] bir gün ya
eki gün daḥa durursa, padişaḥ da olacaq topraq-
da, ḥükümder de olacaq.
Miştageʿa u mitnabe[635] (...)[636]
Hey güzelim gül. Seni görmek ne dülber[637] ne tatlı, ne oş[638]
edi[ñ] ne vaqıt ki seniñ yapraqlarıñ açıldı. Bugün ne
ikraḥ[n] olduñ ki suvuq[639] seniñ yaqışığınñı[640] aldı. Seniñ
altında olan bir yaşot[641] çiçek açayur. Anca sen qayıp[642]
oldu(n). Ömüre dek buraya geri dönmezsin. 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, bevle diyerek,
Geliñ qıybatl(ı) evladlar. Öpüñ Beit Leḥem evladını. Öpüñ Yişay'

27b
nıñ evladıñı. Ayaqlarınıñ tabanlarınıñ toprağıñı yalayıñ.
Üşte o cümlemize baba, Yisraʾel arasında padişaḥ. Ona

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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 *ḥfyslytm'yy'*, misspelled.
632 From Ar. *ʿillat*. Stand. Tur. *illet* '1. chronic disease; chronic illness 2. passion, mania, addiction' (TIRS 429).
633 *snyn*, misspelled.
634 *mwsrwf*, misspelled.
635 Heb. הִתְנַבֵּא '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. *ḥoş*: 6a.
639 CKar. *suvuq* 'холодный; холодно; zimny; zimno | cold' (KRPS 483).
640 CKar. *yaqışıq* 'красота; piękno | beauty' (KRPS 220).
641 CKar. *yaşot* 'трава, луг; murawa, trawa, łąka | turf, grass, meadow' (KRPS 242).
642 *Rafe* (a diacritic mark which indicates that one should read *pe* as *f*) is mistakenly added over *pe*.

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 (here)
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 petals blossomed! And now how
disgusting you have become because the cold took your good looks.
New flowers which are at your feet are blossoming. But you
are lost. You will never blossom again. There will come a time
when there will be new 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 all his daughters*
and 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

peşkeş[643] getiriñ. Qalblarınızı ona qırıq ėdüñ. Yisra'el'
de padişaḥ kim? Beit Leḥemli David. O urdu
Peliştim'niñ bağatırın(ı), tümenlerini qırdı. Düşüñ,
kökün yıldızları düşüñ, düşüñ yere ve teqrar daḥa
<derine>[644] in güneş yerinden. Cümle aşaḥada gezenleriñ
üzerine tekmil olsun. Cümle dünya, siz de para
para oluñ. Şaul da Yişay'nıñ titremegi oğlu da
barabar qayıb olsunlar. Qıyamet qorquvlu aẖır zaman
ditremek dutsun dünyaları, barabar derya der[a]yaya toquşsın.
Acı feryat ėtsinler. Ceḥennem ve mezarlar cenk
ėtsinler. Ėptida[645] kim gökdeki felekler ėptida
düştüler düştüler. Ebedi qalmayacaqlar bu naletli <yer>,[646]
yoq oldu. Seviniñ müzevir mezara inenler seviniñ
ḥoşlanıñ. Zira muʿaflıq oldu cümle qaranlıqda
sakinlere. Yer kökler ve yuqarıdaki felekler onlar
yoq. Qıyamet qoptu qaranlıq ilen. Cümlesi ẖarap[647] viran[ı] oldu.
David keleyir[648] *ve keman çalayır.*
Cümle dünyalar devir ve ẖarap olduqtan sonra daẖı
cümle maḥluqatlarıñ aẖırınıñ[649] şamatasında bunı da
buraq[a]tıñ. *Süngü ilen sancayır.*[650]
Ol musubat[651] mukruḥ,[652] ol Yişay'nıñ oğlu. Yaramaz,

28a
gizlen[653] öldügünden sonra eki qat bir daḥa öl.[654]
Bu[a] olsın Şaul padişaḥnıñ intiqamınıñ <aẖırı>.[655]

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643 CKar. *peşkeş* 'дар, подарок; dar, prezent | gift, present' (KRPS 450).
644 The reading is tentative. This word is provided with a full vocalization: דֵּלִירָא.
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).
649 This word is mistakenly spelled with an initial *ayn*.
650 *snc'yyr*. A variant of the CKar. *sanç-* 'воткнуть; забить; wetknąć, wbić | to tuck, to stick' (KRPS 465).
651 *mwswbt*. From Ar. *muṣībat*. Stand. Tur. *musibet* '1. calamity, disaster' etc. (TIRS 621).
652 From Ar. *makrūh* 'abominable, disgusting'. *Rafe* (a diacritic mark which here indicates that one should read *kaf* as *ẖ*) is mistakenly added over *kaf*, see 57b for the correct spelling.
653 *gyzln*, unclear.
654 In the Heb. drama מות כפלים - מות אחרי מותך! הערל (38a) 'Uncircumcised! Die again after your death – die twice'.
655 *ʿfyry*, misspelled. This word is spelled with *ayn*, although in Ar. it is spelled with *alef*.

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 under the ground. May everyone who walks on the earth
be finished. May the whole world be also
torn to pieces. May Saul as well as Jesse's son
be gone. 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,
they 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 collapsed and was destroyed,
in the racket of all creatures at the end of the world, this one
is still 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 once more!
May it be the end of king Saul's revenge.

{*David yüzünü çevire eki defʿa*[656] *ve gideyir.*
Şaul düşeyir taẖt üstüne bayılmış.
Avner de gezerek yaqın geleyir Şaul'ğa.}

Şaul
Sen misin Avner? Geldigine ğayet ḥoşlandım. Bilirim
ki eskerlerimiñ seri sensin.

Avner
Esker adamlarıñ birisi olsam daẖı, yalıñız
efendim Şaul padişaḥıñ saray adamlarınıñ birisi
gibi ėdeyir, bana aqar[657] yerlerde seresker olmadan ise.

Şaul
Ne taḥmil ėdeyirsin Avner Beit Leḥemli çocuq da ötürü?

Avner
Nice ki ta(ḥ)mil ėdeyirler çocuqnıñ yüzünü görenleri
cümleleri. Allaḥ padişaḥlığınıñ maqbul ėdeyir. Sevi(ni)r
onıñ uçun sereskerler eḥtiyarlandıqları vaqıtda.
Ne vaqıt ki efendimniñ padişaḥlıq quvatı
gesildi, uzaqdan <yolladı>[658] bir bağatır kişi cenk bilici.

28b
Şaul
Qulaq vėr Avner dıñla padişaḥıñnıñ cevablarını. Ben
seni doğru bildüm. Qalbımı eşker(e) ėdeyim sana bu defʿa.

Avner
Efendim[659] padişaḥıñ cevabıñı eşitmeye pek ḥarzlayırım.
Cümle emirlerini icraḥ ėdmeye evvelden canım ḥadırdır.

Şaul
Şimdi bir şey emir ėdmem. Mişevreñni isteyirim
eşitmeye.

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656 *Rafe* is omitted over *pe*.
657 CKar. *aqar* 'чужой, чужеземный, иноплеменный; obcy, obcokrajowy, obcople-mienny | alien, foreign' (KRPS 58).
658 *ywllry*, misspelled.
659 *Rafe* is omitted over *pe*.

{David turns his face twice and goes away.
Saul falls down on the throne and faints.
Abner who is walking by approaches 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 (ordinary) people in my lord,
king Saul's palace and not a commander at foreign places.

Saul
Abner, what do you think about this boy from Bethlehem?

Abner
I think what everyone, who has seen the boy's face, thinks.
God favors your kingdom. That is why
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
Abner, listen to your king's words. I
know you well. I will open my heart to you this time.

Abner
I will gladly listen to my lord's and king's words,
My soul is always ready to obey all your orders.

Saul
I am not going to give you any orders. I want to listen
to your advice.

Avner
Allah istesin bana eyi aqıl ögretmeye doğru yol
bulmaya efendim padişaḥa maqbul eyi mişevre vėrme(k) uçun.

Şaul
Beit Leḥemli Yişay'nıñ oğlu gözlerime pek şirinlik
buldu. Kiçik qızım Miẖal'nı ona eḥli ėdmek uçun vėrecegim.

Avner
Efendim padişaḥ mişevreleri Yaradan bunu görmüşdir.
Dünya(da) ondan qıybatlı adam görmeyirim. Seniñ eviñ
ne rağbetli olur, ne ḥoş olur.

Şaul
Gid Avner eglenme. Çebük eyle onları çağırmaya. Qiş
babam da bundan Ner babañ da barabarlarına gelsinler.

29a
Avner
Şu saat üşte onlar burada ḥaneñde olurlar
ey padişaḥ.

Şaul
Mişevreleri Yaradan bunu layıq görmüşdir. Doğru doğru
sevlediñ. Keşke bu düşünmem ile cümle fikirlerim
tekmil olsalar. Ben oña qızımı vėrecegim onu mezara
götürmek uçun. Bundan soñra esker adamlarınıñ üzerine
onu baş ėdecegim ki Peliştimler ilen cenk ėdsin
{ve orada ömür dükensin.
Qiş, Ner, Avner, Yonatan,
David, Miẖal, Aḥinoʿam.}

Qiş
Rabbi ʿalamin vicüdünü[660] se(f)aʿat de eylesin. Ey padişaḥ
oğlu seni ferraḥ gördügümde ben de sevindim. Bu
defʿa qardaşımıñ oğlu ḥaber vėrdi baña, ėttigiñ
mişevreye güya maqbul ėdeyirsin Yişay'nıñ
oğlunı sana damat olmaya. Bunuñ ilen farqlı[661] olduñ

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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*.

Abner
May God wish to help me find the right
way so I can give my lord good advice.

Saul
I think very highly of son of Jesse from Bethlehem.
I will give him my younger daughter Michal for a wife.

Abner
My lord, this advice is sent by God.
I have not seen a more noble person on this earth. Your home
will be so esteemed, so great.

Saul
Go Abner, do not linger. Send for them quickly. My father
Kish and your father Ner should also come with them.

29a
Abner
They are here now, in your chambers,
o king.

Saul
God found this advice appropriate. You are
right. I wish all my (evil) 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 (in battlefield).
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.
My brother's son told me that you
agreed to make son of Jesse
your son-in-law. It makes you different from

senden ğayrı cümle padişaḥlardan. Bu beyan ispaddir
ki sen qalbınnı gürlendirmeyürsin.[662] Başıñnıñ üzerine
vėrilen tac uçun qalbnı gürlendirmek uçun dėgil. Sen
yağ ilen silindiñ anca degeneginniñ altında
qavımınñı baḥtlı ėdmek uçun. Ḥediye saña maqbul dėgil.
Rağbeti ḥiç <istemezsin>.[663]

29b
Maqbul ėdmediñ gendiñ gibi bir padişaḥ evla(d)ıñı gendine
damat ėdmeye, uzaqdan düşündügi ʿazzim bağatır kişi
almaya. Yaqın gel Yişay'nıñ oğlu. Yaqın gel David. Diz çök
<teşekkür vėr>[664] oğluma ki gözlerinde çoq şirinlik bulduñ.
Cümle qıybatlı yigitlerden cümlelerinden ziyede seni ayırdı
<meleẖin>[665] dilber qızı Miẖal saña vėrmeye.

Şaul
Evle evle oğlu David. Qızım Miẖal seniñ zevceñ
olsun.

David *ögüne diz çökeyir.*
Üşte ben düzlerim[666] üzerine seniñ gibi padişaḥa mutı
olmaya. Efendim padişaḥ dayireñe geldigim günden
ve daẖı bu ayaqlarım üzerine ğayrı[n] <durduğum>[667] vaqıt-
larda ruḥım ve canım seniñ ruḥıñ ögüne ittaʿat[668]
ėdeler.
Qolay bu gözlerinize padişaḥa damat olmaya? Bu bir faqir
miskin kimse, qoy sürüviniñ[669] çobanı. Baña bu <yaqışır>.[670]
Eger seniñ qalbıñ ey padişaḥım beñi damat ėdmeye
isterse ki dünya ʿalem ögüne ey padişaḥ, yaşlığından
beri qoy çobanı padişaḥ qızı ilen yar olsun.

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662 Reading is tentative.
663 *'yst'mksyn*, misspelled.
664 *şşkkwr ywr*, misspelled.
665 *m't'ẖyn*, misspelled.
666 *dwzlrym*, a variant of the CKar. *tüz* 'колено; kolano | knee' (KRPS 552). CTat. *tiz* (KTR 260), Stand. Tur. *diz* 'knee' (TIRS 236). See 29b for regular spelling.
667 *dwddwğwm*, misspelled.
668 From Ar. *iṭāʿat*. Stand. Tur. *itaat* 'obedience' (TIRS 451).
669 *Rafe* is omitted over *bet*.
670 *yyryşyr*, misspelled. The word *yeriş-* is provided in CKar. (KRPS 274), however its meaning does not fit in this sentence.

all other kings. It is a clear evidence
that you do not 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
led by your staff. It is not a gift for you.
You should not want any esteem.

29b
You did not accept a royal child like you to be your
son-in-law, to choose 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 any other noble man
and gave you his beautiful daughter, Michal.

Saul
That is 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 a 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 a king? I am a poor
and miserable man, a shepherd of flock. It suits me.
If your heart, o king, wants to make me your
son-in-law, o king of the earth, a shepherd of flock (since
adolescence) will be the beloved of the king's daughter.

Şaul
Senden ğayrı yoq David. Yalıñız seni begendim. Ḥükümüm altına şan söḥret bu defʿa saña vėrildiler. Benim saña ėttigim keremiñ cümlesine muqabele olur sen(iñ) Peliştim' ni urmañ.

30a
David
Efendim padişaḥıñ gözüne bu iş maqbul ise ve seniñ canıñ bunu ḥarzlar ise sevlemeden vaz geçtim. Qarı qocanıñ qalblarını bağlayan Allaḥ seni maqbul ėdsin ey padişaḥ. Bana da yaşlığımdan beri kerem ėden Allaḥ beni de maqbul ėdsin, beni de.

Yonatan
Saña olsın Beit Leḥemli Yişay'nıñ oğlu padişaḥ damatı.

Kullam
Saña olsın Beit Leḥemli Yişay'nıñ oğlu padişaḥ damatı.

Yonatan
Gel qızqardaşım Miẖal. <Vėr>[671] eliñi eriñe ḥangisine ki babamız padişaḥ rağbet ėdmeye istedi. *Götürüyür oñu David'ge. David de düşeyir Miẖal'nıñ boynınıñ üzerine. Qiş varayır[ı] acele ilen öpeyir David'ni de Miẖal'nı da.*

Qiş
<Pirlik>[672] günlerimde de ey Adonay[673] cümle bunı baña göstürdüñ, ki bu züriyetimden çıqannı seniñ ḥükümü altında görmeye. Seniñ ḥükümüñ altına ey <Adonay>.[674] David ʿazim bağatır kimse, *qoyayır eki elini ekisiniñ başınıñ üzerine.*
O <sefaʿatnıñ>[675] göz yaşlarım, siz canıma sefaʿat. Ben Allaḥ mibbarek[676] eyleye, zira mibbarek seniñ qudretiñdedir.[677]

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671 *ywr*, misspelled.
672 *gyrlyk*, misspelled.
673 *'dny*, Heb. אֲדֹנָי 'God, the Lord'.
674 *w'dnyn*, misspelled. See the footnote above for the correct spelling.
675 *sʿt'nyñ*, misspelled.
676 From Ar. *mubārak*. Stand. Tur. *mübarek* '1. blessed, enjoying divine favor' etc. (TIRS 622). Throughout the text this word is spelled with a double *bet*.
677 The sense of the original Heb. sentence is different אתה אלהים תברך הברכות מידיך 'God bless you, greetings from you'.

Saul
There is no one else but you, David. Only you I approve of. The glory
and eminence of my reign are yours. In return
for my kindness, you will fight
the Philistines.

30a
David
If this is pleasant to my lord and you
desire it, I shall not say anything. May God, who
unites man and wife, accept you, o 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 elevate. *He takes her*
to David. David falls on Michal's neck.
Kish approaches them quickly, kisses David and Michal.

Kish
Even as I grew old, o Lord, you show me all this,
to see my progeny as one of your subjects,
as one of your subjects, o 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
dek dursun, doğruluqğa[679] ispad uçun. *Cümleleri gideyürler.*
Doeg[680] *geleyür ğayrı tarafdan baqayır artlarından ve*
tacib <ėderek>[681] *duruyur. Doeg gendi gendine daḥa qapuda iken.*

Doeg ha-Edomi[682]
Yer üzerine adam çoq olmaya başladığı günden, çoq qavımlar
birer toplandığı günden bevle tacib şey ḥiç eşitilmedi
ki babasınıñ qoyunı güten kimse padişaḥıñ dayiresine geldi
ve az günde padişaḥıñ qız(ı) ona vėrildi. Bu Mi͟hal
sadıqatlı[683] ve qızlarıñ dilber(i). Bu mıdır intiqamıñ
Şaul? Bunuñ ilen mi düşüreceksin duşmanınñı?

Şaul, Doeg
Doeg
Allaḥ bileñe[684] olsun efendim padişaḥ duşmanlarınñı
͟hor ėtsin.[685] Onları toprağa dek düşürsin ve da͟hı[686]
dübüdüz[687] onları qayıb ėdsin.

Şaul
İleriden beri üşte sen padişaḥ Şaul'nıñ qaddaḥ-
karısın.[688] Sevle Doeg daḥa padişaḥınıñ qalbı ferraḥ

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678 *s'wwr'*, misspelled.
679 CKar. *doğruluq* 'справедливость; sprawiedliwość | justice' (KRPS 179).
680 Heb. דּוֹאֵג 'Doeg', an Edomite, chief herdsman to king Saul.
681 *'yd'rn*, misspelled.
682 Heb. אֱדוֹמִי 'Edomite'.
683 From Ar. *ṣadāqat*. Stand. Tur. *sadakatli* 'loyal, faithful, devoted' (TIRS 725). See *sadıqat*: 41b.
684 This construction, formed with possessive suffixes, is not attested in other CKar. texts. It occurs three times in the text (cf. *bileñe*: 41b and *bileme*: 47b) and should be compared with the CKar. *birge* 'вместе, совместно | razem, wspólnie | together; along with' (KRPS 120), which also takes possessive suffixes. Elsewhere prevails 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.). It alternates with the Turkish postposition *ile* 'with' (35a, etc.).
685 CKar. *͟hor 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*. Stand. Tur. *düpedüz* '1. openly 2. sheer, absolute, downright, utter' (TIRS 252).
688 A loanword formed from Ar. *qadaḥ* and Per. suffix *-kār*. Stand. Tur. *kadeh* 'goblet; wine-glass; liqueur glass' etc. (TIRS 462). In the Heb. drama משקה (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 is astonishment. Doeg to himself while still in the doorway.

Doeg the Edomite
Since people began to crowd the earth, since
many tribes gathered, such an astonishing thing has not been heard of.
A man who pastured his father's sheep came to the king's palace
and in a few days a king's daughter was given to him. Michal
is loyal and the most beautiful of all girls. Is this your revenge,
Saul? Is this how you are going to defeat 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 defeat 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 ėdi ileriden baña gizmet[689] ėdmeye geldiginde?

31a
Doeg
Qalbım ditreyir bunu sevlemeye efendim padişaḥa.

Şaul
Ditreme Doeg. Sevle qalbıñnıñ gizlenmişleriñi.

Doeg
Padişaḥ saray tebdil olması göze munrayır. Adet-
den dışarı ḥikmetler oldular ki onlar gibi ḥiç
olmadı. Bundan ötrü <ussız>[690] olurum. Eger padişaḥıñ
gözüne eyi ise, olsın. Anca qalbım bunuñ uçun sızlar[ar]
cigerim[691] para para, gördügümdeki padişaḥımıñ
şöḥreti yüzünden gitti.

Şaul
<Çok>[692] daḥa sevleme. Görüyürüm ki her şey bildiñ,
sadıq qul. Saña qalbımıñ gizlileriñi eşker(e) ėdeyim.
Bilesin ki bu Yişay'nıñ oğlu qatile mustaḥaq.
Ben ondan vaz geçmem, ta ki o ölüme gelmeyince.

Doeg
Eger qalbıñnıñ içerisinde ḥasımlıq bu qadar çoq ise
ne uçun ona qızıñı vėrdiñ? Ne uçun onu büyüttüñ?

Şaul
Bu ona qızımı zevce uçun vėrdigim av, tuzaq uçun-
dır. Ben onı biñbaşı ėdecegim Peliştim eline
düşmek uçun.

31b
Yonatan
ʿAf ėdesin babam. Ne uçun acele ilen çebük gittiñ
ve daʿvetlileriñ yanından tırapezden qaçtıñ[ı]? Yoqsa pişman mı

689 *ğyzmt*. From Ar. *ḫidmat*. Stand. Tur. *hizmet* '1. service 2. duty 3. care, maintenance' (TIRS 392); both *gizmet* and *hizmet* occur in the manuscript. Cf. *gizmetkar*: 38b.

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

691 CKar. *cıger* ~ *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
Do not shiver, Doeg. Tell me what is hidden in your heart.

Doeg
It strikes my eyes that the king's palace has changed. Unusual
things has happened which did not occur before.
I makes me stupefied. If it is pleasant
to 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
eminence disappeared from his face.

Saul
Do not 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 resign from 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
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 whether you

olu[s]yursın ki Yişay'nıñ oğl(u) <damadıñ>[693] oldu?

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

Yonatan
Kim bu kim bu qatil olunacaq? David mi qatil
olunacaq? Damad[ın]ıñ? Vay vay babam, seniñ ağzıñ mı
bunu sevleyir, yoqsa benim qulağım mı yanlış eşiteyür?
Unuttun mı ʿazim 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 qarılarıñ aḥenklerin
eşittiñ. Şaul biñlerini urdu lakin David tümenlerini.
Bunuñ uçun qatil olmasın mı Beit Leḥemli Yişay'
nıñ oğlu?

32a
Yonatan
Bunuñ uçun öldürülsin mi David? Eşitmeden şaşqın
oldum. Aqılsız qarılar Yişay'nıñ oğlunu öldürsin-
ler. Ben David'niñ qalbını gendim qalbım gibi bileyürüm.
Daḥa ne zaman[nı] babasınıñ qoyununı güttügünde onu
bildim. Ğurıllanmadı[695] qalbı daẖı padişaḥa damat
olduqta da daḥa eyi qatil olunsın! Bu fena fikir
ḥangisi aldayur seni dünyada doğru kişini qatil
ėdmeye. Tek David qatil olunmasın, eyilik ve doğruluq
dolu kimse.

Şaul
Ḥey oğlum, eger acı[q] qalbımı bilse[ñ] ėdiñ.[696] Canım

693 *dm'd'ñ*, misspelled.
694 *f*, a spelling mistake.
695 *gwryllnmdy*. Stand. Tur. *gururlan-* '1. to be inordinately proud' etc. (TIRS 344).
696 It is a mistake. Should be *bilse ėdiñ*. Cf. *görmesem ėdim*: 41a.

regret that the son of Jesse is your son-in-law.

Saul
(Maybe) there is some regret (maybe) there is not. He deserves to be killed,
you should know that, 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 David be killed for that reason? I am amazed
by what I hear. Stupid women will (be the reason to) kill the son of Jesse.
I know David's heart as well as my own.
I knew him even when he pastured his father's
sheep. His heart did not fill with pride even when he became
the king's son-in-law but he had better be killed! It is a bad idea
which deceives you to kill a righteous man [in this world].
Only David should not be killed, a man filled with kindness
and justice.

Saul
Son, if only you knew my bitter heart. My soul is aching

ğayet sızlayır <kemiklerime>[697] de qılıç gibi <qodu>[698]
Yişay'nıñ oğlu, Yonatan seniñ dedigiñ gibi de olsa.

Yonatan
Başım uçun ey babam David'niñ qalbı saña eyi.
Onıñ işleri ve ḥer antları saña şan ve şöḥret
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 ėdmeden naḥaq qan <dökmeden>[699] beni mani ėttiñ. Darğın-
lığım qaḥarı benden savuştı. Padişaḥ ökesi[700] sekillendi. Lakin
yüregim raḥat olmaya istemez. Daḥa raḥat olmaz ta ki qatil
olunur ya ömüre qadar gözüm görmez.

Şimdi Şaul ilen David.

Şaul
Sen misin Yişay'nıñ oğlu? Nerede ėdiñ?

David
Efendim padişaḥa eyi ḥaber getirdim. Bağatır Golyat
öldüginden sonra daẖı[701] daḥa qalbları qırılmadı. Bu 'arel-
ler cenkden daḥa vaz geçmediler ve her günde
padişaḥıñ eskeri cenk oluşuyur. <Tavda>[702] ayuv gibik[703]
ve ormanda arslan gibi onlar. Bu qavımıñ milletinni
tek urmaya yaqmaya. Onun uçun canımnı avuçıma
qoyup bellerim(i) bağladım ve onlarda çoq urmaq[704]

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697 *kmymlrym*, misspelled.
698 *qwvw*, misspelled.
699 *dwnmdn*, misspelled.
700 CKar. *öke* 'гнев; gniew | anger' (KRPS 439).
701 *Rafe* is omitted over *kaf*.
702 *twv*, misspelled. CKar. *tav* 'ropa; góra | mountain' (KRPS 503).
703 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.
704 This word occured already in Codex Cumanicus, in Grønbech (1942: 266) *urmaq* 'Peitsche | whip, lash'. KRPS provides *urmak* in HKar. and *urmaẖ* for TKar. (KRPS 581).

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 intentions are good.
All his works and all his words are intended to bring you
glory and eminence.

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 does not want to be peaceful. It will not find peace until
he is killed or (I am sure that) I will not see him anymore.

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 were not broken. These uncircumcised men
did not 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 (wishes) only to beat
and burn your nation. That is why I put my soul
into my hands, girded my sword and I hit them

urdum [d] ta ki düştüler[i]. Orada Gilboa[705] dağlarınıñ
dibinde leşler düştüler.

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

33a
Göknin tümen <gevgebleri>[706]
ölmez gibi şafaf vėrirler. Cümleleri şafaf vėrirler
cevaḥer taşlardan[707] işlenmiş yüzük gibi ki onda temel taş
ortada oturayır. Gökler gevgebleri[708] ilen onlar
cümleleri yüzük, lakin ortadaki taş parlayan güneş.
Evle de bu Yisra'el <veledleri>[709] onlar yüzükdir. <Orta-
daki>[710] taş Beit Leḥemli Yişay'nın oğludır. Bu
taşnıñ şafafından aydınlıq vėreyürler. Cümleleri
cümle kenardaki taşlar aralarında Şaul padişaḥ da.
Ortadaki taş qayıb olduğu gibi barabarında yüzük de
qayıb.
{David başlayır keman çalmaya.
Şaul ardından süngi[711] *ilen sençeyir.*[712]
David dışarı segirteyir. Şaul da ardından.}

Nabot[713] **ba-Rama**[714]
Şemu'el yanında naviler[715] *navilik ėdeyürler*
qıyafetleri ilen.

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705 Heb. גִּלְבֹּעַ 'mount Gilboa'.
706 *gvnyplry*, misspelled. From Ar. *kevkeb* 'yıldız | star' (Devellioğlu 2006: 513). Cf. 33a.
707 CKar. *cevaher taş* 'драгоценный камень; drogocenny kamień | precious stone' (KRPS 174).
708 *g'bnyblry*, here the word is spelled correctly. See the footnote on the previous page.
709 *wylydlry*, misspelled.
710 *'wtt't'ky*, misspelled.
711 Stand. Tur. *süngü* 'spear' etc. (TIRS 791). Cf. *süngü*: 17b.
712 CKar. *senç-* 'колоть, вкалывать, втыкать; kłuć, wtykać | to prick, to tuck' (KRPS 499).
713 *nvwt*, not quite clear. Heb. נָבִיא 'prophet, visionary; soothsayer', the plural form should be הנביאים.
714 *brmh*, here spelled without medial *tav*. Heb. רָמָתָה 'Ramah'.
715 Present in TKar. and HKar. *navi* 'пророк; prorok | prophet' (KRPS 417) ← Heb. נָבִיא 'prophet, visionary; soothsayer'.

repeatedly untill they fell. Their dead bodies fell over there,
at the feet of mount Gilboa.

Saul *loses his mind and prophesies*
Ha, ha, their dead bodies fell over there. Jesse's son hit them
repeatedly at the feet of mount Gilboa. The Philistines
grieve. From now on, o king, sit in your bedroom.
You do not possess any 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 as if they were immortal. They all shine
like a ring with precious stones where the main stone
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 prophet clothes.

Cümleleri
Yaʿqov'dan bir yıldız çıqmış
Beit Leḥemli Yişay'dan. Peliştim'niñ quvatını alçaq
ėder, sürm[y]elerini geser.[716] Ḥekber[717] Allaḥ, gendine
ey(b)etledi[718] cenk (b)ilen bir kimse. Ğayet ilim saḥabu
aqıl feraset saḥabu. Qavımıñ arasında onu mertebeli
ėtti, Yaʿqov da padişaḥ ėtti onu. <Sağmalı>[719] qoyunların
ardından onu getirdi. Paye vėrdi oña.

33b
Şemuʾel
Dıñlayıñ evladlarım, öksek Allaḥ'ıñ evladları. Ben eḥtiyar
oldum, çoq qalmadı. Qadir Allaḥ'ıñ köl[l]egesiniñ tibinde[720]
sığınmaya gidecegim. Siz evladlarım şaraat[721] eyilik ve
doğruluqnı diqat[722] ėdiñ, zira Yisraʾel'niñ vaqıtları
yaqın oldular, çebik gelirler doğrulıq ilen. Qorquvlı
işler[723] ėdecekdir David yerde [qoşulacaqlar].[724] Onuñ
günlerinde <çiçek>[725] vėrecek, şaraat eyilik ve doğruluq (qoşulacaqlar).[726]
David geleyir. Baş urayır Şemuʾel'niñ qarşısında.

Şemuʾel
Qadir öksek Allaḥ yedi kökni yaradan, ne işiñ var
burada David? Sen padişaḥ dayiresinde dėgil misin?
Sevle endi ne uçun benziñ solmış?

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716 In the Heb. drama הבריחיו יגדע (45a) 'he cuts in sunder its bolts'.
717 From Ar. *akbar*. Stand. Tur. *ekber* 'greatest'.
718 Reading tentative. See 3a.
719 *s'bmly*, misspelled. CKar. *sağmalı* 'дойная; dojna | milch (cow)' (KRPS 457).
720 *tybynd'*. A transitional form between CKar., CTat. *tüp* '1. основание; почва; дно; низ; 2. род, происхождение; 1. podstawa; grunt; dno; dół, spód; 2. ród, pochodzenie | 1. base; ground; bottom; pit; 2. kin, origin' (KRPS 554, KTR 272) and Stand. Tur. *dip* '1. bottom; foot, lowest part 2. the far end, back' (TIRS 233). The form *tip* is present in HKar. (KRPS 529). The form *tip* occurs also in the glossary in Jankowski (1997: 75).
721 CKar. *şaraat* 'религиозные предписания, право, закон; przepisy religijne, prawo | religious laws, law' (KRPS 644).
722 Throughout the text this word is spelled with only one *qof*, which is typical of Crimean Karaim. From Ar. *diqqat*. Stand. Tur. *dikkat* 'careful attention' (TIRS 229).
723 In the Heb. drama נוראות (45b) '*bibl.* wonders, miracles'.
724 This word has been mistakenly put in this line. See the following sentence.
725 *çyc'k*, misspelled.
726 *qwşwlcqlr*. CKar. *qoşıl-* 'соединятся, присоединятся, входить в компанию; łączyć się, przyłączać się, dołączać do towarzystwa | to connect, to join in, to join a society' (KRPS 372), after labial consonants unrounded vowels have a tendency to become rounded, see section 3.1.4 "Vowel harmony".

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
Samuel
Listen, my children, children of exalted God. I got
old, I will die soon. 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. It will come 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, why is your face so pale?

David *Şemu'el'niñ elin öpeyir.*
Ey rağbetli navi, endi güçlenmeye. Çıldırmışın elinden
qurtulmaq uçun qaçtım. Günden güne padişaḥnıñ
ḥasımlığı ziyede olur. Ḥep bunı Golyat Peliştim'i
urduğum sebeb ėtti. Beni seveceginiñ yerine
ölüme <qadar>[727] bana ḥasım olu[nu]yır. Cümle söḥbetleri
beni yer yüzünden qayıb ėdmeye. Benim dünyada
olmam arasına bir taban yer qadar. Eger qadir Allaḥ
yardımım olmayaydı ellerinin dibinde olurdım.
Merḥamet eyle endi babam, ayaqlarınnıñ toprağın yalayım.

34a
Ben yüregini bildim. Vaz geçmez beni qo(v)madan. Ne fayda
ne ẖayır ėdeyir padişaḥ damatı olmaq eger ölüm ay
gibi evim qapusında parlarsa? Zira bu geçe[728] ẖovarda-
lar evimi <çevrelediler>.[729] Bu çıldırmış yolladı beni
öldürmeye. Eger olmayaydı qıybatlı zevcüm ki
qulağıma eşkere ėtti ve evimiñ penceresinden yip ilen
beni endirdi. Eger olmayaydı ol çoqdan ölmüş ėdim
ağrınıñ anı ilen.

Şemu'el
Qalbıñdan ğamı defʿ ėd gözlerinden göz yaşı. Bunu da
uruyamda gördüm. Bunu da Allaḥ maʿlım[730] ėtti
nice ki gördüm, ki gelecek günlerde padişaḥ olacaq-
sın bildim oğlum David. Daḥa çoq quvar[731] seni, lakin
saña fenalıq ėdmeye qadir Allaḥ buraqmaz onu.

Navileriniñ biri
Babam navi üşte padişaḥ
geleyür buraya. Gezeyür deli dön[732] gibi aqılından <yoqsun>[733] kişi
gibi.

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727 *q'tr*, misspelled.
728 CKar. *geçe* 'ночь; noc | night' (KRPS 167). Throughout the text, the variant *gece* prevails, see 2b, 19a etc.
729 *çwwl'ldylr*, misspelled.
730 From Ar. *maʿlūm.* Stand. Tur. *malum* '1. known' etc. (TIRS 588). See 26a for the correct spelling.
731 CKar. *quv-* 'гнаться; гнать, выгонять, прогонять; gonić; gnać, wypędzać, przepędzać | to chase; to drive out, to drive away ' (KRPS 372).
732 Unclear, the meaning was established on the basis of the Heb. drama ילך הלוך והלום (46b) 'he walks hither and thither'.
733 *lwqsn*, misspelled.

David *kisses Samuel's hand.*
O, 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 was not
for the help of the mighty God, I would have fallen into his hands.
Have mercy on me, prophet, let my lick the ground under your feet.

34a
I know his heart. He will not give up until he chases me away. What
profit and what good is it to be a king's son-in-law if death shines
like the moon on my doorstep? This night rascals
surrounded my house. This madman sent them
to kill me. If it was not for my dear wife who
told me about it and helped me slide down a rope from a window.
If it was not for her I would have already died
in a moment of pain.

Samuel
Chase away the sorrow in your heart and wipe the tears in your eyes. I saw
this in my dream. God told me about this.
He told me that you will become a king in the future.
I know this, my son David. He will keep on chasing you
but the mighty God will not let him hurt you.

One of the prophets
Prophet, here comes
the king. He walks (hither and thither) like a crazy wheel, like a man who
lost his mind.

Şemuʾel
Gelsin ve deliliginiñ arasında gendi yıqımını görsin. Sen David
gid. Qadir Allaḥ'a buraq işiñi. Sol tarafından biñni
düşürür, sağ tarafından tümenni.
David gideyür.

Şaul[734] *gelür yırlayaraq ve çıldıraraq.*
Nerede Elqanah-
nıñ[735] evi? Naviniñ evi nerededir? Nerededir qayıb?

34b
Şeyleri olmalarından evvel bilici baqayır
Şemuʾel'ge
Sensin navi. Sensin navi. Üşte sensin. Sen Yaʿqov'nıñ
üzerine beni padişaḥ ėttiñ beni.

Şemuʾel
Ben padişaḥ ėttim seni Şaul. Doğru Şaul sevlediñ.
Padişaḥ ėttim seni. Allaḥ'ın ismi ilen padişaḥ ėttim seni.
Şaul s[y]oyunayır <gendi>[736] *rubalarını. Alayır beni ha-naviimniñ*[737] *birisiniñ rubasını.*

Şaul
Padişaḥ ėttiñ beni ey navi geçen günlerde. Geçen günler-
de. Çoqtan geçmiş günlerde.
Mitnabe
Yaʿqov'nıñ yıldızı çıqmış. Ona güneş parladı. Bir güneş
parladı. Beride güneş battı. Battı güneş. Şaul'nıñ
mana(v)şası soldu. David'niñ manavşası <çiçekledi>.[738] Şaul
padişaḥ oldu. Padişaḥ oldu Yisraʾel üzerine dünki gün.
David padişaḥ olur. Padişaḥlıq ėder David, padişaḥlıq
ėder ömüre dek. Ağu zeḥer Şaul'nıñ yüregine qıran, ölet[739]

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734 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".

735 Heb. אֶלְקָנָה 'Elkanah'. He was, according to the Books of Samuel, the father of prophet Samuel.

736 *gddy*, misspelled.

737 Heb. בני הנביאים 'sons of prophets'.

738 *çyç'nldy*, misspelled.

739 CKar. *ölet* '1. язва, чума, мор, лихая болезнь; 2. нечистая сила; 1. wrzód, dżuma, mór, zła choroba; 2. nieczysta siła | 1. ulcer, plague, pestilence, bad illness; 2. sinister force' (KRPS 439).

Samuel
May he come and see his own destruction in insanity. You, David,
go away. Leave this to the mighty God. He kills thousands on his left,
ten thousands on his right.
David goes away.

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 (the 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 takes clothes of one
of the prophets.

Saul
The other day you made me a king, prophet. In the past.
These days are long gone.
Prophesies
The star of Jacob rose. The sun shone on it. One sun
glowed. (But) now the sun set. The sun set. The violet
of Saul wilted. The violet of David blossomed. Saul became
king. Yesterday He became king of Israel.
David will be king. David will rule, he will rule
forever. And into Saul's heart pestilence, plague

ve zeḥer.

Naviler ve barabarlarında Şaul
Yaʿqov'dan bir yıldız çıqmış, Beit Leḥemli Yişay'dan. Peliştim'
niñ quvatını alçaq ėder sürmelerini <geser>.[740] Ḥekber Allaḥ
gendisi ey(b)etledi[741] cenk (b)ilen bir kimse. Ğayet ilim saḥabu
aqıl feraset saḥabu.

35a
Qavımıñ arasından onu mertebeli ėtti, Yaʿqov da padişaḥ ėtti
onu. Sağmalı qoyunların artından onu getirdi. Paye vėrdi <ona>.[742]

Yonatan ile David Givʿa'dan qol dutuşup geleyirler.

(David)
Naqıl eyle endi [David] baña. Ne suçum var babañnıñ
<ḥuzurına>?[743] Ne uçun ardımdan süngüsü ilen eki defʿa
sençe? Ondan qurtulmaq uçun Rama'ya qaçtım. Oraya da
geldi beni quvmaya. Şimdi ne yaparım ben?[744]

Yonatan
Bildiñ qardaşım ki onu eser dutayır. Bunu saña
duşmanlıqdan ėdmeyir. Ne uçun ḥasım olsın saña?

David
Eger evle ise ne uçun bana yalıñız ökeleneyür?[745]

Yonatan
Qardaşım bu dėgil. Eger qalbında seniñ uçun fenalıq
olaydı ne uçun bana maʿlum ėdmesin? Ne uçun gizlesin?

David
Zira bileyür muḥabbetligimizi. Bir raḥimden doğmuş egizler[746]

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740 *gz'r*, misspelled.
741 Reading tentative. See 3a.
742 *'wnw*, misspelled.
743 *ḥwzyrwn'*, misspelled.
744 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?"
745 CKar. *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).
746 CKar. *egiz* 'близнец; bliźniak | twin' (KRPS 653).

and poison.

Prophets along with Saul
A star came out of (the tribe 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, what is my fault against your
father? Why did he strike me twice with
a spear? I ran to Ramah to escape from him. He came
there too to chase me. What shall I do now?

Jonathan
You knew that he was angry. He does not
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
Because he knows about our love. We are like twins who came out from

gibi. Onuñ uçun dedi ki bundan Yonatan'nıñ ḥaberi olmasın.
<Lakin>[747] başım uçun ki tertip arayur beni öldürmeye.

Yonatan
İçime can ve ruḥ vėren Allaḥ,
ol bilir ki benim canım seniñ eyiligine ḥarzlayır.

35b
Şimdi qardaşım az vaqıtta saña maʿlum ėderim, ḥacaba
babamıñ ögünden saña fenalıq[748] mutlaq mı. Gizlen çölde
nişan taşının yanına. Şaul babam sual ėder, sen
yerinde bulunmadıqta. Ol zaman görürüm babam seniñ
uçun ne fena qarşılıq vėrir. Bu doğru nişan olsın.
Seniñ ilen benim arama oq menzile qadar yere üç oq atarım
saña geldigimde.[749] Barabarıma bir küçük çocuq alırım.
Eger çocuğa dersem ki oq senden beridedir saḥi
bilesin, sende selamet ve her ne ki seniñ ḥep selamet. Lakin
çocuğa dersem oq senden ötededir bilesin ki
babamnıñ yanından saña fenalıq tamamdır.

David
Qardaşım ve dostum ben seniñ emiriñ üzere ėderim.
David düşeyir Yonatan'nıñ boynına. Yonatan yalıñız.

Yonatan
Bevle qıybatlı adam padişaḥ elinden qatil olunacaq.
Ḥaqqın var qardaşım ki saña fenalıq tamam. Ḥele babamıñ
cevabı onu öldürmeli dedigi içerimde furtu(na)lanayır.
Lakin eyiniñ oğlu öldürülmesinde biñler öldürülsin-
ler. Biñ biñler qayıb olsun da tek o dünyada qalsın.
Ne baḥtsız olur yer doğru adam qayıb olduqta. Ne
faydası olur biñ biñ müzevir kimselerden? Onlar çöl-
niñ tarlalarınıñ çaresine çıqqan qıçı[750] ve diken gibidir.
Her eyi tarlanı onlar ile fena[y] ėder.

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747 *I'kym*, misspelled.
748 *Rafe* is omitted over *pe*.
749 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'.
750 *qyçy*, unclear. In the Heb. drama כלענה (48b) 'wormwood'.

the same womb. For that reason he told (himself) that Jonathan should not 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,
knows that I want your welfare.

35b
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.[751]
When I will come to you I will shoot three arrows in the shooting
distance between you and me. I will bring a young boy with me.
If I tell the boy that the arrow is closer than him, then you will
know for certain that you are safe and whatever happens you are safe. But if
I tell 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.
But it would be better if thousands were killed rather than if one son of
a good man was killed. May thousand thousands disappear and only him
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.

751 The translation of this sentence is tentative.

36a
Yoq yo[v]q öldürülmesin David. Sağ olsun güzel fidan. Gerçek
farzımdır babamıñ meramını ic[i]rah ėdmeye, zira
evladım lakin[752] eyilik ve doğruluq onıñ meramıña qarşı.
Cenk ėderlerse elimden gelir mi onlarıñ emir[t]i
buraqmaya? Maḥluqatlara din ve şaraat göstürücü sen bana
bevle emir ėdmediñ. Seniñ bu emirleriñ eyilik ve
doğruluqnı buraqmazlar. Daḥa eyi babamıñ müşevres(i)
bozulsın, yerde ḥükümderiñ mişev[e]releri bozulsın.
Beḥzun gezerek.
Biñ biñler beni-Adamnıñ mişevreleri bozulsınlar.
Lakin eyilik ve doğrulıq işleri bozulmasınlar. Sağ
olsun David. Yoqsa Yonatan da yoq olsın.
Merav geleyür.
Ne olmalı qızqardaşım ki bevle acele ilen geldiñ?

Merav
Ḥelbet[753] tevekel[754] dėgil. Sabaḥtan beri arayurım seni,
zira babamız daʿvet ėdeyür seni üyle mancasına.

Yonatan
Gid şu saat, ben de ardından varırım. *Merav gideyür.*
Ğayretli ol qalbım, qayretli ol, quvatlı ol.
Şaraat ve doğruluq gözleriñ ögünden gidmesinler.

Ḥeder ha-meleẖ[755]

36b
Meleẖ, Malẖi(-şua), Qiş ve Avner. Merav ve Yonatan onlarıñ
ardından ve padişaḥnıñ sayır ispaḥisi. İstol[756] *qurulmuş.*
Ona oturayırlar hergez payesine göre.

Aḥinoʿam
Bunu baḥışlamam[757] saña Şaul erim padişaḥ. Bu eki günden

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752 The word *lakin* has been mistakenly used in place of *ancaq*. This is another proof of the autor's limited knowledge of Turkish.
753 CKar. *helbet* 'конечно; oczywiście | certainly' (KRPS 608).
754 CKar. *tevekel* 'напрасный; напрасно; próżny, daremny; na próżno | void, vain; in vain' (KRPS 560).
755 Heb. חֶדֶר הַמֶּלֶךְ 'room of the king'.
756 *'ystwl*. The alternative reading is *ıstol*. A loan from Rus. *стол* 'table'.
757 CKar. *baẖışla-* 'дарить; darować, prezentować | to donate' (KRPS 109).

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. Yet 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 did not order me so. Your orders do not go beyond kindness
and justice. It is better that my father orders are disobeyed,
than for orders of earthly kings to be disobeyed.
He wanders filled with sadness.
May orders of a thousand of thousands of men be disobeyed.
But kindness and justice cannot 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 did not 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.
Do not forget about law and justice.

The room of the king

36b
King, Malchi-shua, Kish and Abner. Merab and Jonathan and other king's riders follow them. 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. For two days since you

geldiginden beri ve şimdi daẖı tertibleriñ benden gizli oldular.

Şaul
Qarılara vėrgidir bu her şey bilmeye <isterler>.[758]
Bunu bilesin ḥanım, üyle mancasından sonra.

Qiş
Bu zalim ʻarel Peliştimler Beit Leḥemli David'den
urulduqlarından soñra daẖı gene vaz geçmeyürler
toprağımızıñ sınorlarından yaramazlıqlarını ėdmeden.

Şaul *Yonatan'ğa*
Nerede David, ne uçun gelmedi mancaya?

Yonatan
Dün baña rica ėtti onu Beit Leḥem'ge qoyıvėrmege,
zira aqrenleriniñ[759] bugün meclisi var emiş. Onuñ
uçun eki gündir gelmedi padişaḥ tırapezine.

Şaul *öke ilen*
Gid alçaq yaramaz qarınıñ belası

37a
babasınıñ cevabına dıñlamayan.
Ben senin qalbıñnın fenalığını bilirim <fena>[760] fikirleriñi.[761]
Gendi rezaletiñ ve seniñ doğurannıñ rezaleti uçun bunu
ėttiñ. Padişaḥlıq tacı bilmiş olasın, baña da
olmaz sana olmaz. Çebük şimdi buraya getir onu zira
o qatile mustaḥaqdır.

Yonatan[762] *çişlerin*[763] *ğıçırdatayır.*[764]

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758 *'yst'rlm*, misspelled.

759 CKar. *aqren* ʻ1. одинаковый, подобный; подходящий; 2. ровесник, товарищ; 1. jednakowy, podobny; odpowiedni; 2. rówieśnik, towarzysz | 1. equal, similar; corresponding; 2. peer, companion' (KRPS 58).

760 *p'pyd*, misspelled. Reading tentative. In the Heb. drama רוע מחשבותיך (50a) 'your evil thoughts'.

761 *Rafe* is omitted over *pe*.

762 The order of the following two sentences is broken. It was corrected on the basis of the Heb. drama (50b).

763 CKar. *çiş* ʻзуб; ząb | tooth' (KRPS 629).

764 Stand. Tur. *gıcırdat-* ʻ1. to make (s.t.) creak/squeak/squeal 2. to grind/grate/gnash/grit (one's teeth)' (TIRS 325).

came and even today your plans have been hidden from me.

Saul
It is typical of wives that they want to know everything.
You will learn everything after the midday meal.

Kish
Even after being beaten by David from Bethlehem
these cruel uncircumcised Philistines do not 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 has not come to you for the last two days.

Saul *with anger*
Go away you despicable wicked scourge

37a
who does not 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 learn 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.*

Ne uçun qatil olacaq, ne yapmış Beit Leḥemli David?

Şaul
Ben (e)mir ėttigim vaqıtta sen suʿal ėdmek yaqışır mı?
Öl sen de öl, ẖayırsız evlad, ası ve yaramaz evlad.
Sençeyir ardından süngü ilen, Yonatan qurtulayır dışarıya.
Ölün benim ikraḥ ėttigim[i] <cümle (...)>[765] kimseler.[766] *Urayur süngisi ilen ögünden ve ardından, Avner elini dutayır.*

Cümleleri
Ya öksek ve qorqulu Allaḥ. Padişaḥ ne oldu?

Avner
Vaz geç ondan Şaul, qaḥarını buraq ey padişaḥ.
Ömürümde saña el uzatmaya i[n]nanmadım. Şimdi bu
defʿa öleyim mezara eneyim. Baña ölüm eyidir
bevle ğamlar cıyıntısını[767] görmeden ise. Dünya
yerinden taysın,[768] direkleri ditresinler ve cümle
beni-Adam ḥara(p)lığına çöksünler. Tek eyi ve
sadıq adam dünyadan qatil olmasın.

37b
Oyanıñ Givʿa'nıñ eḥtiyarları. Şaraat ilen doğrulıq ilen
mi öldürülecek bu ḥikmetli adam eyilik ve doğrulıq
dolu kimse? Bu qaḥarda seniñ gözleriñde ey padişaḥ kiçik
göründü. Daḥa evladlarınnın en eyisini de az qaldı ki
öldürürdiñ onu. Eger bevle ėderseñ seniñ kürsünniñ
ḥalı ne olur? Bu Yişay'nıñ oğlu milletiñ muḥa(bb)etligini
de bilirsin. Endi Şaul ki seniñ elinden onun qanı
isteleyür.[769] Bunı eşitirler, padişaḥlığıñ ve sen ne
ḥalda olursın? Bevle fikirleri yüreginniñ içerisinden
def eyle eger daḥa beni eskerleriñniñ içerisine ser
ėdmeye isterseñ. Yoqsa ögüñden çıqarım ömüre
qadar gizlenirim. *Avner sevledig(in)den sonra Şaul'nın ökesi*

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765 *çwml' sbn*, misspelled.

766 In the Heb. drama מותו כל האנשים הבוחרים אשר שנאתי (50b) 'Death to all the people who prefer to hate'.

767 See 11a.

768 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).

769 Stand. Tur. *isten-* 'to be desired, to in demand 2. to be asked for' (TIRS 444).

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 back and forth, Abner grabs his hand.

Everyone
O great and fearsome God! What has happened to the king?

Abner
Saul, let him go. O king, stop being angry.
I do not believe that he might hurt you. May
I die now, may I descend to grave. I would rather die
than see this pile of sorrows. (Better) the world move
from its place, its pillars tremble and every
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,
o 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. If they learn about this what will happen to you
and your kingdom? Let go of these thoughts from your heart
if you want me to be the commander
of your army. If you do not I will leave you and hide
until I die. *After the words of Abner Saul's anger*

yattı.

Şaul *Qiş babasına*
Rağbetli babam, ne uçun bu cümleniz beni buraqtınız?

Qiş *quçayır*[770]
Oğlu(m), oğlu(m).

Şaul
Canımıñ sevgilisi, ne uçun qarşıdan durursın?

Aḥinoʿam
Kimin, vay başına, ve erim padişaḥnıñ canınıñ ğamı da,[771]
ne vaqıt ki padişaḥ unutursa padişaḥ olduğunı, vay.
Kime? Ancaq sultan qadına. Zira yalıñız ėdi padişaḥ-
nın qoynında yatan. Gel endi erim üyle uyuḥusunu[772] <uyuyalım>.[773]

38a
Sade. David geleyür çırpılarınıñ[774] *artından. Elinde bir küçük keman çalaraq gideyür.*

David
Eyilik uçun ve qazab uçun[775] saña aḥenk sana tespiḥat[776]
ėderim. Cümleniñ üzerine eyi öksek büyükligiñni her
gün sevlerim. Bu keman ilen saña teşekkür[777] vėririm ve ruḥımı
dökerim. Şimdi kemanım yaslı oldu zira biñler beni
qovdular. Qadir Allaḥ'ın mekanında sığınmadan beni sürgün

770 CKar. *quç-* 'обнять; objąć | to embrace' (KRPS 377).
771 The meaning of the sentence is unclear. The meaning was established on the basis of the Heb. drama אל מי אבוי גם תוגת נפש אישי המלך (51b) 'To whom, woe, the grief of the soul of my husband, the king'.
772 *'wyywḥwswnw*. Stand. Tur. *uyku* '1. sleep 2. sleepiness, drowsiness' (TIRS 904).
773 *'wywl'yym*, misspelled.
774 CKar. *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).
775 The meaning of this phrase is inconsistent with the Heb. drama חסד ומשפט (51b) 'grace and justice'.
776 Stand. Tur. *tesbihat* 'prayers'.
777 *tşkkwr*. Here the word is spelled correctly. Cf. 7b.

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
Woe, whose is the sadness of king, my husband,
when king forgets that he is a king, woe!
Whose? Only the king's wife's. Because she is the only one
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 would not hide in the house of the mighty God.

ėttiler.[778] Gene teşekkür vėririm saña cümle ʿalemi yaradan.
Bu büyük gökleri yalıñız sen temel ėttiñ. Direklerini
ve yiplerini ölçe[779] ilen nizamladıñ. Ḥesabsız dünyalar ilen
oña nizam vėrdiñ. Gökdeki tümen çıraqlar[780] ki ğayet
büyük oldular. Seniñ emiriñlen gezerler ve gezdiklerinde
şafaf vėrirler. Onlarda ne ki var ise sen temel ėttiñ onu.
Çalayur.
Ne munrarsın canım? Munrarsın ve alçaq olursın. Sen[i] Yaradan
ilen ne uçun qırıqlığından davalaşırsın?[781] Baq kemanıñıñ kirişlerine
diqat eyle aḥenklerin. İnsannıñ <qulağına>[782] aḥenkler ne
ğayet ḥoş olurlar. Kökdeki feleklerіñ[783] sesi gibi ki Allaḥ'ıñ
ögüne çığırırlar ve sabaḥ yıldızlarınıñ maqamı[784] gibidir
onlarıñ qutulmaları.[785] Lakin eger seddaḥları[786] birer birer
çalınırsa ve bölük bölük vaqıtlarda ayrılırsa bu
tatlı olmaz. Bu ḥoş gelmez eşiten kimseye. Cümlesi saña
keman gibidir, sen çalarsın üzerlerine.

38b
Benim bu kemanım gibidir dünyalar cümleleri. Ḥep
barabar sesler eyidir. Yalıñız sen bilirsin. Aqar <su>[787]
gibi gezen insan ne anlar? Biñlerden bir ne eşitmez
ve adamıñ gözünde bu şey şaşqın ėdici gibidir. Ne
munrarsın canım? Ne munrarsın ve alçaq olursın?
Sen[i] Yaradan ilen qırıqlığından ötrü ne uçun davala-
şırsın? Bunı qadir Allaḥ'ıñ kemanı ėtti. Yalıñız ol

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778 The meaning of this sentence is not quite clear. In the Heb. drama 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.

779 CKar. *ölçe* 'мера; количество; размер; измерение; miara; rozmiar, wymiar; ilość; mierzenie | measure; size, dimension; quantity; measuring' (KRPS 440).

780 CKar. *çıraq* 'свеча; świeca | candle' (KRPS 637).

781 The meaning is not quite clear. Cf. the Heb. drama מדוע עם יוצרך על שברך תתוכחי (52a) 'Why do you argue with the Creator about your hurt'.

782 *qw'lğyn'*, misspelled.

783 Here the translator used the word *felek* in a denotation 'angel'. In the Heb. drama שנאני (52a) 'angels'.

784 CKar. *maqam* '*муз.* мотив; *mus.* motyw | *mus.* theme' (KRPS 402).

785 Unclear. CKar. *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 in this sentence.

786 *sdd'ḥ*. From Ar. *ṣadāʾ*. This word occurs in two variants: *sedda* ~ *seddaḥ*. Stand. Tur. *seda* '1. voice, sound of a voice 2. echo' (TIRS 746). Cf. *sedda*: 19a.

787 *swyy*, misspelled.

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 big. They move according to your orders and they
shine. Your laid ground to everything there is.
Plays.
Why do you wail my soul? You wail and humble yourself. Why do you
fight with the Creator because of our weakness? Look at 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
to God and when they are gathered they resemble a 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. 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 does not hear and this makes me 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

bileyür. *Yonatan geleyir ẖizmetkarı*[788] *ile. David gizlenmiş bir diregiñ altına.*

Yonatan ve gizmetkarı.[789]
Yonatan
Burada David düz yerde yaalarım(ı)[790] ḥadırlarım.[791]
Benim atacağım oqlarıñ üzerine sen diqat ilen
baq.

Çocuq
Evle ėderim efendim. *Çocuq gideyür oq <menzile>*[792]
qadar uzaq. Yonatan oqları atayur daḥa öteye.
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 şeḥere gid. Ben de <arqandan>[793] gelirim. *Çocuq gideyür. David gizlendigi yerinden çıqayır. <Geleyir>.*[794]
Yonatan qarşısına çıqıp quçaqlaşayırlar[795] *ve ağlaşayurlar.*

Yonatan
Saḥi qardaşım daḥa babamıñ qaḥarı ateş gibi yanayır.
Qalbıñdan egri fikir daḥa sekinlenmeyür.[796] Endi uzaq yere
ğurbet(e) gid. Qadir Allaḥ yardımıñ olsun, ben de barabarıña
olurum. *David öpeyir yanağından da ve ağlayur.*

David
Biriksin gözlerimiñ göz yaşları seniñ göz yaşlarıñ ilen
ispad uçun ki canlarımız da dünyaya qadar bağlanmış-

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788 *Rafe* is omitted over *kaf*. It is a common omission of the copyist.
789 *gyzmtk'ry*. From Ar. *ḫidmat* and Per. suffix *-kār*. Stand. Tur. *hizmetkār* 'manservant' (TIRS 392). Cf. *ẖizmetkar*: 3b.
790 CKar. *yaa* '1. лук; 2. радуга; 1. łuk; 2. tęcza | 1. bow; 2. rainbow' (KRPS 213).
791 CKar. *hadırla-/ḥadırla-* 'готовить; przygotowywać | to prepare' (KRPS 597, 606).
792 *mnzlry*, misspelled.
793 *'rqyndn*, misspelled.
794 *gylwwyr*, misspelled.
795 CKar. *quçaqlaş-* 'обниматься; obejmować się | to embrace one another' (KRPS 377).
796 CKar. *sekinlen-* 'успокаиваться; uspokajać się | to calm down' (KRPS 497).

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 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. 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 have not calmed down in his heart. You should
go to a place far away. 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.

dırlar. Darda sıqlatda gene kemiklerim ḥaz
ėderler. Eger qasavet bulutları başımıñ üzerine
yel <esse>[797] seniñ muḥabbetligini qardaşım fikirime[798]
getirirsem bulutlar dağılalar. Dön sen, babamnıñ evine[799]
barabarıma gelme. Eger Allaḥ isterse bize sevi(n)çler gene
göstürür.

Yonatan
Ḥey Allaḥ baq öksekden baq. Qalblarımızı
rica ilen canlarımızıñ aḥlarınıñ maḥpusından bizi çıqar.
Öpeyür David'ni, gideyir.
David beḥ(z)un ardından baqayır.
Tam. Tam.

39b
Ha-maʿaraka ha-ḥamişit[800]
ʿAdullam[801] *maʿara[k]sının*[802] *çöli.*[803] *Yol ortası. David geleyür.*
Omuzında kemanı. Aḥimeleḫ[804] *kohenden*[805] *aldığı Golyat Peliştim'*
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 duşmanlığından büyük oldu. Onun duşmanlığı
ve ḥastalığı muḥabbetligimiñ qarşısına ne olacaq?
Sadı[ı]qsın sen Allaḥ kökde <sakin>[806] ėden. Emirine ası
olmam, zira seniñ qudret[in]iñdendir ḥep bunlar. Evle
ise ne uçun şimdi ėziyet vaqıtında ası olayım?
Ne uçun çobansız qoy gibi şaşırmış gezeyim? Baḥt

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797 *yys'*, misspelled.
798 *Rafe* is omitted over *pe*.
799 *Rafe* is omitted over *bet*.
800 Heb. חֲמִישִׁית 'fifth'.
801 Heb. עֲדֻלָּם 'Adullam'.
802 Heb. מְעָרָה 'cave, cavern'. This word should be regarded as a Heb. loanword, since it takes the Turkic possessive suffix.
803 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.'
804 Heb. name אֲחִימֶלֶךְ 'Ahimelech'.
805 Heb. כֹּהֵן 'priest'.
806 *sgyn*, misspelled.

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, do not go with me
to my father's house. If it is God's will, He will bless us
with happiness.

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
Wilderness of the cave of Adullam. Middle of a road. David is walking.
His violin is on his shoulder. The sword of Philistine Goliath which the priest
Ahimelech gave him is on his wrist. He approaches and sits on
a small rock.

David
Jonathan, o 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?
God, who resides in heaven, You are loyal. I will not disobey
Your orders, because You created everything. If this is true,
why should I disobey You in time of oppression?
Why should I wander like a sheep without a shepherd? If

dumanı daẖı elimde olursa, qabil unuturum o vaqıt
ki yerini yaran sabancı evde gibi. Vaḥ, o vaqıt
evinden[807] daḥa ziyede eyi. *Yişay ve qarısı, David'niñ*
babası ve anası geleyür acele gezerek. David
ditreyir. Qarşılarına düşeyir boyunları üzerine.

David
Qıybatları babalarım bu ne görüyir gözlerim?

Yişay
Señi gördügime oğlum sevindim. Ḥey aldına ölsin babañ![808]

40a
Yişay'nıñ qarısı
Biñ şükürler Allaḥ'a bizi buraqtığın
uçun. Seni David göstürmeye ḥer qazadan emin.
Oğlum, oğlum, oğlum. *Ağlayır.*

David
Ne uçun sen ağlayırsın? Nenecigim[809] naqıl eyle.
Oğlum David'niñ yüzünü görüyirsin de sen sevinmeyirsin.

Yişay'nıñ qarısı
Vay David, ne vaqıt ki memelerimniñ sütinden saña emizdim,[810]
ne vaqıt ki quçaqda[811] bu ellerim ile seni quçaqladım,[812]
ol vaqıtda seniñ de qalbıñ[813] taştı çoq eyilikten ve
raḥatlıqdan dilberliginden. Baqtığımda padişaḥ
dünyalığını zevqlandım. Burada yerde zan ėttim
ki gökte <kevkeblerin>[814] arasındayım. Sabaḥ
yıldızlarınıñ (sesi) ḥangi ėdi bana seniñ sesiñ (i)di lakin [ėdi].
Gözlerin sileyir. Yişay qarısı sevlediginden beri beḥzun.

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807 *Rafe* is omitted over *bet*.

808 The meaning of this sentence is not quite clear. In the Heb. drama הוי אמות הפעם (55b) 'May I die now'.

809 KRPS provides only *nenebaba* 'родители; rodzice | parents' (KRPS 422) in CKar. 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. drama בובה אמי (56a) 'my dear mother'.

810 CKar. *emiz-* 'кормить грудью, давать сосать; karmić piersią | to breast-feed' (KRPS 661).

811 CKar. *quçaq* 'объятие; objęcie | embrace' (KRPS 377).

812 CKar. *quçaqla-* 'обнимать; obejmować | to embrace' (KRPS 377).

813 Should be *benim de qalbım*.

814 *kb'pyplryn*, misspelled. See *gevgeb*: 33a.

I had any remains of luck, maybe I would forget (about Saul's hostility).
Like a plowman who plows ground and feels at home (in the fields). Oh,
he feels there better than at home. *Jesse and his wife, David's*
father and mother come quickly. David
shivers. He falls on their necks.

David
My dear parents, what do my eyes see?

Jesse
I am pleased to see you, son. O, may your father die here!

40a
Jesse's wife
I am thankful to God who let us live till the moment
when 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
O David, when I was nursing you with the milk from my breasts,
when I was embracing you in my arms
my heart overflowed due to your kindness,
comfort and beauty. I noticed that I enjoyed it (like)
royal pleasures. Here on the earth, I thought
that I was in heaven among stars. I heard the sound
of the Morning Star but it was your voice.
She wipes her tears. Jesse's wife is sad after saying these words.

Yişay
Lakin şimdi qayıb oldular ḥep bunlar. Çebük savuştılar.
Benim göz yaşlarım paḥalıdır, ḥey, vaqıt(lan) enmez.[815] Seni padişaḥa
yolladığım günden gene qapalıdırlar. Lakin şimdi benden
quvatlı oldular. Onları <zapt>[816] ėdmeyiri[ü]m. Naqıl eyle
endi ne ilen padişaḥa kelleñni borçılı ėttiñ? Ne
uçun sen şaşırmış kişi gibi gezeyürsin?

40b
Ne yaptıñ? Ne qabaḥat bulundu seniñ elinde? *David
gideyür babası ilen anasının arasında. Duruyur, alayur
ellerin.*

David
Babalarım, doğru babalar.

Yişay'nıñ qarısı
Bil endi, gör
ki Beit Leḥem ḥalqı bize sıqlat vėrdiler, ḫilaf ve
müzüvürlik[817] ḥaber vėrdiler. Qulağımız eşitti: "David quvuldu,
onıñ uçun ki eyi ėdmedi.[818] Onın uçun ki."

Yişay
Padişaḥıñ evladları ilen qoşulduğuñ[819] uçun. Onun uçun ki.

David
Sabur ėdiñ, doğru babalarım, yüreginizi de emin ėdiñ
ve biliñ naslı ki Allaḥ vardır ḥer gizlimizi bilen
evle de oğlunuz pakdır[820] ḥer egrilikden ve ḥer qabaḥat-
dan. Ḥalqıñ ʿadeti evledir kiçik şey görseler büyük
ėderler. Azıçıq öksek qolay başıñı gökge degdirirler.
Eger padişaḥ nice ki evvelden aqılı sağlam olaydı,
der ėdim ki bu ğayrı şey dėgil. Anca ḥastalıq yaqtı beni
<qısqanç>[821] kimseleriñ ḥastalığı ve yaramazlıqları. Sebeb ėtti bunu.

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815 This is a calque from Heb., in the Heb. drama עת בל תרדנה (56a) 'time does not diminish (them)'.
816 *zf't*, misspelled.
817 *mwzwvwrlyk*. Stand. Tur. *müzevirlik* 'being a mischief-maker; mischief-making' (TIRS 629).
818 The meaning is not clear. In the Heb. drama לא עשה כן (56b) 'He did not do so'.
819 See 33b.
820 Stand. Tur. *pak* '1. purehearted, (s.o.) whose intentions are pure 2. free of sin/guilt 3. clean' (TIRS 679). CKar. *pek* '1. чистый, незапачканный; 2. очень; 1. czysty, niezabrudzony; 2. bardzo | 1. clean, not dirty; 2. very' (KRPS 450).
821 *kzyk*, misspelled. It was corrected on the basis of the Heb. drama קנאת אנשי (57a) 'jealous man'.

Jesse
But now they are all gone. They passed quickly.
My tears are very precious, they do not 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,
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
Parents, my righteous parents.

Jesse's wife
There is something you should know.
People from Bethlehem have oppressed us. They gave
false and fraudulent testimony. 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 you should know that your son is clear of any injustice and guilt
just as God knows our every secret.
This is what people do, they make every little thing
look big. 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,
the illness and wickedness of jealous people. This was his reason.

Qaldı ki bilirsiz onu eser dutayır. Sevinen qarıların aḥenki
ocaqları yandırdı. Rica ilen doğru babalar feragat gelin.
Ğam cekmeden qoyıvėriñ beni. Sürüv üzerine durduğum
vaqıtdan baña

41a
yardım ėden Allaḥ ḥangisi ki yüregime quvat vėrdi. Ayuv
beni arslannı öldürmeye ve daẖı Peliştim Golyat'nı
öldürmeye baña cessaret vėrdi. O yardım olur bana.
Sadıqlığımıñ ög yanına durur utanmam.
Şemuʾel ha-Roʾe de qayretlen ışandırdı[822] beni. Endi qıybatlı babalarım
eve gidmeyiñ, zira ḥalq sevinir ėziyet ve zeval[823] uçun.
Üşte Moav[824] padişaḥınıñ gözüne ben maqbulum, ona
ya(l)varırım. Bir ay onıñ yanında duruñ ta ki
bileyim ne olacaq, Yaradan'ım ne emir ėdecek.
Baḥt mı, yoqsam zeval mı? Çebük oluñ oña varıñ,
üşte ben de siziñ ard[ın]ınızdan.

Yişay ve qarısı *gittiklerinde*
Endi eglenme bizim ardımızdan çebük gelmeye.
David yalıñız.[825] *Gad ha-ḥoze*[826] *geleyür.*

David
<Selam>[827] aleykim rağbetli pir sefa geldiñ. ʿAf eyle
endi nereden gelirsin yol <ortasında>?[828] Allaḥ'ıñ nurı
gör[ü]eyür bu yüzleriñ üzerine.

Gad
Rabbi ʿalamin tarafından elçi olup geldim. Bevle dedi baña: Var

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822 CKar. *ışandır-* 'обещать; уверять; obiecywać; upewniać | to promise, to assure' (KRPS 652).

823 *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 the front variant *zeval* because vowels *a* and *e* are spelled in the manuscript in the same manner, that is either with *alef* or not spelled at all (e.g. *baba* 'father' is spelled either as *b'b'* or as *bb'*). Nevertheless, the front vowel *e* is generally not idicated in the word medial-position, therefore I find the reading *zeval* as more probable.

824 Heb. מוֹאָב 'Moab'.

825 The monologue of David was omitted in translation, see 57b-58a in the Heb. drama.

826 Heb. גָּד 'Gad' and חוֹזֶה '*bibl.* seer, prophet'.

827 *ṣ'wl*, misspelled. See 8a for the correct spelling.

828 *'wr'pynd'*, misspelled.

What is more, you know that he is angry. Melodies of rejoicing women
put his furnace on fire. Please, my good parents, forget about it.
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 as well as
to kill the Philistine Goliath. He helps me.
I am not ashamed of my loyalty to Him.
Prophet Samuel reassured me with his zealousness. Now, my dear parents,
do not go home, because persecution and misfortune make people happy.
King Moab favors me, I will
beg him (to help us). 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 follow you.

Jesse and his wife *while departing*
Do not stay too long, follow us quickly.
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

Beit Leḥemli Yişay oğluna. Bu qalada[829] daḥa oturmadan
tenbeḥ[830] eyle oña. Ḥeret[831] ormanına varsın. Bevle emir
olundu baña.

David
Eger qıyafetine adam qıyafeti görmese[m] ėdim,[832] sesini

41b
zan ėder ėdim ki <malayik>[833] olan sevler ėdim. Zira onıñ
sesi seniñ sesiñ. Teşekkür olsun saña Allaḥ'ıñ navisi segir-
teyim babalarıma. Üşte onlar buradan bir meyil[834] yer[d]e şimdi
gittiler. Ol zaman Ḥeret ormanına varırım, nice ki emir
ėttiñ baña.

Gad
Gid, qadir Allaḥ bileñe[835] olsun quvatınıñ söḥreti ögine.
David elini öpeyir de gideyir. Gad yalıñız, ardıñdan baqayır.
Sabaḥ açıldıqta seḥer yıldızının şafafları gibi, sevin Yisra'el!
Baḥtlarınnı pekala [sevinmek]. Saray açıldı, ḥaneleri şirinlik doldu.
Etrafları doğruluq ve sadıqat[836] ortada şaraat. Bir
çobandan Beit Leḥemli Yişay'nın oğlundan. Lisanı ne
tatlı. Allaḥ mibb[ʿ]arek ėtti onu padişaḥ ėdmeye. *Gideyür.*

Givʿa
Saray baḥçesi. Şaul ilen Doeg ha-Edomi geleyürler.

Doeg
Saḥḥidir[837] efendim padişaḥ, nice ki saña dedim. Ben Nov'da[838]
ėdim or[m]aya geldigi vaqıtta. Mevla da vėrdi ona
kohen yol uçun. Orada ekmek yoq ėdi, qodeş[839] ekmekden

829 CKar. *qala* 'крепость; twierdza | fortress' (KRPS 359).
830 CKar. *tenbeh* 'наставление; pouczenie | instruction' (KRPS 564).
831 Heb. חֶרֶת 'Hereth'.
832 It is a mistake. Should be *görmese ėdim*. Cf. *bilseñ ėdiñ*: 32a.
833 *myylyk*, misspelled.
834 *myyl*, unclear.
835 Cf. *bileñe*: 30b.
836 From Ar. *ṣadāqat*. Stand. Tur. *sadakāt* 'loyalty, fidelity, devotion' (TIRS 725).
837 From Ar. *ṣaḥīḥ*. Stand. Tur. *sahi* 'really, truly' (TIRS 728). For regular spelling see *saḥi*: 35b.
838 Heb. נוֹב 'Nob'.
839 Heb. קֹדֶשׁ 'saint'.

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 did not 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 eminence 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!
Your destiny is secured. The palace is open, its rooms are filled with
sweetness. There is justice and loyalty all around and law in the middle. It is
because of a shepherd, the son of Jesse from Bethlehem. How sweet
are his words! God has blessed him to be 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 Lord gave him a priest
for the road. There was no bread apart from

maʿadda.[840] Golyat'nıñ qılıçını da aldı, butu üstüne daqtı.[841]
Sıqlatlı ve zalim kimseler ona toplandılar, yüz
kişi qadar barabar, onlarıñ üzerine ser.

42a
Bunu eşittim ve ḥaber vėrdim efendim[842] padişaḥa.

Şaul
Daḥa cenk de ėdece(g)im[843] vay vay. Kölem beni aldad(ı).
Avner'niñ ve oğlumun mişevresiniñ maḥsulları. Onlar
beni aldad(ı), bu yaramaz(nı) almaya ve ben de aldandım.
Ben şaşqın onlara qulaq vėrdim, alçaq mişevresine
dıñladım onıñ gibi alçaqlar. Sabur ėdiñ endi
mizüvirler,[844] qorquñ padişaḥ qazabından. Çebük ol Doeg!
Çebük çağır buraya cümleleri!

Doeg *baş urayur.*
Sımarını[845] ėderim padişaḥ. emirine ben de ḥadırım.
Gideyür.

Şaul *yalıñız*
Yabanda sakinler, luzgarlar <carızlar>[846] nerede
gezersin? Vaqıt mı size şimdi vaqıt mı size şimdi ey
acıdahır[847] maʿaralarda oturmaya? Çebük hergez yerinden
yırtıcı canavarlar devşiriliñ. Tepren[848] samyeli, bağla

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840 From Ar. *māʿadā*. Stand. Tur. *maada* '1. except, apart from, with the exception of 2. in addition to, besides' (TIRS 582). See 25b for regular spelling.

841 Stand. Tur. *tak-* '1. to attach, fasten, affixing, puttin (s.t.) on; pinning (s.t.) to; hanging (s.t.) on' etc. (TIRS 823).

842 *Rafe* is omitted over *pe.*

843 *'ydcm*, reading tentative.

844 For CKar. KRPS lists *mizüvirlik* 'обман, лукавство; podstęp, szachrajstwo | deception, swindle' (KRPS 406).

845 CKar. *sımar* '1. наставление; 2. поручение; 1. nauczanie; 2. polecenie | 1. teaching; 2. command' (KRPS 492).

846 *zr'zl'r*, misspelled. CKar. *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. drama רוחות זועות (59b) 'terrible winds' the adjective follows the noun and agrees in number with the noun.

847 CKar. *acıdahır* 'дракон; smok | dragon' (KRPS 46).

848 CKar. *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).

holy bread. He took Goliath's sword and girded it upon his thigh.
Gloomy and cruel people gathered around him, about a hundred
people. He is their commander.

42a
I heard about this and came to tell 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 them. Now, swindlers, be patient.
Be afraid of the king's wrath! Hurry up, Doeg!
Quickly, summon everyone here!

Doeg *bows.*
I will do as you ordered, king. I am ready to serve you.
Goes away.

Saul *alone*
Habitants of deserts, terrible winds, where are you
wandering? Is it time now, is it time now for you to sit
in caves, o dragon? Predacious monsters from everywhere,
gather quickly. Move, hot winds, fasten

belleriñni. Dağıt ẖışımlan[849] qazab. Düket qaḥarınlan
düket cümle var (olan)nı[850] ve üfür aşaḥadan ateşni.
Titresin ceḥennem açqınlar qapuları! Ateş alevleri
çıqsınlar, yer üzerine uçsunlar. Yoq olsın
cümle var(olan)nı ve üfür aşaḥadan ateşni. Titresin ceḥenem,
töben[851] ol. Yer silk(sin) üzerinde

42b
gezenleri. Bu qadar vaqıtdan beri usanmadıñ mı ḥep buları[852]
yüklemeye? Şaşqın baq, senin üzerinde şeytanlar segireyürler.
Eksik ol yaramazlar, <eksik>[853] ol. Gizlen eksik ol. Dünya-
nıñ anası eksik ol, yoq ol. Ol cümle var, ʿadi
naletli. Ortadan yarıl, çıqsınlar seniñ qursağından
yılanlar zeḥerleri ilen. Üfürsinler ḥer tarafa ağu[854] ve zeḥer.
Bunu nefes alsın. Cümle diri çebük savuşsınlar ve can
<teslim>[855] ėdsinler. Daḥa qulaq vėrmez misin? Daḥa eşitmeyir
misin? Qorquvlu ve quvatlı <qavım qaẖramanıdan>[856] ditrediler.
Sen ise daḥa fodullanayursın[857] yarılmayırsın.
Künge bağ(ıp) da, diş[e]leriñi
ğıçırdatayır.
Eger bu dünyada cümle şeyleri sen temel ėttiñ ise
bu yer ve dolu[858] ki cümlesi seniñ yapuñ ise, vay!
Keşke bu dişlerimiñ arasına onları çiynemek[859] elimden
geleydi. Sen de beni aldadıñ ki beni padişaḥ ėttiñ.
Meşorer[860] ve miştageʿa.
Yisraʾel'de beni padişaḥ ėttiñ. Beni padişaḥ ėttiñ. Ne güzel
taç, padişaḥ başı üzerine taç. Şa(ul) başı üzerine
yoq, yoq. Sürüv çobanıñıñ başı üzerine dėgil. Naviden

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849 CKar. *ẖışım* '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).
850 In the Heb. drama כלה כל הנמצא (59b) 'consume all that is found'.
851 CKar. *töben* 'опрокинутый; przewrócony | overturned' (KRPS 540).
852 Cf. *oları*: 15a.
853 *'ksyz*, misspelled.
854 CKar. *ağu* '1. горький; 2. ядовитый; 1. gorzki; 2. jadowity | 1. bitter; 2. venomous' (KRPS 44).
855 *tklym*, misspelled.
856 *qww'm q'ẖym'nydn*, misspelled.
857 CKar. *fodullan-* 'гордиться; pysznić się | to swagger' (KRPS 594).
858 *dwlw*. Meaning unclear, in the Heb. drama מלואת (60a) '*bibl.* bezel'.
859 A variant of Stand. Tur. *çiğne-* '1. to chew, masticate 2. to trample, tread under foot; to crush, run over' (TIRS 192).
860 Heb. מְשׁוֹרֵר 'poet, here: to sing'.

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 (their) souls. Are you still not listening? Do you still not
hear? They shivered because of a fearsome and strong warrior [of the 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 a shepherd of flock. A prophet

çobanğa yağ ilen sildi onu. İlerinden qo[o]y küttü,[861]
şimdi Yisra'el gütecek. Padişaḥ geleyür, kim, kim bu geleyür?

43a
Beit Leḥem(li) David. Sağ tarafından navi artından eskerin
bağatırları. Ḥalq çoq, deniz yanına qum gibi. Dan'dan[862] Be'er
Şeva'ğa[863] dek, bu Yuhuda[864] şevetinden[865] Yişay tamurından çıqmış fidan.
Allaḥ dilber ėtti onu. Allaḥ'ı pergel ilen çizdi onu.
Yatan arslan gibi [arslan gibi] kim qaldırabilir onu?
Oturayır taẖtını üzerine başını dutayır eli ilen
tırapez üzerine. Ner, Avner, Yonatan ve daḥa padişaḥ
ispaḥisi. Doeg artlarından. Şaul başını qaldırayur.
(Gelenleri de görmeyir).

Şaul
Vaḥ bu ne? Bu qorquvlu düşler Allaḥ'ım az mıdır? Beni
uy(k)u vaqıtında sersemlettigin ki daḥa geçeniñ[866]
düşlerinde uruyalar ilen beni <sızlatırırsın>[867] ve yalancı gece-
de bu yaramazı görüyürim, varayur ve padişaḥ tacı
giyinmişni alçaq ėdeyir. Nalet olsun her fikir. Nalet
olsun canda cümle düşünme. Nalet olsun adamnıñ fikirleri,
onlar zevalını büyük ėderler.
Baqayur gelenleri.
Ters[868] devirsiz alçaqlar, yaramaz kişiler. Biriniz de ḥasta
olmayırsız benim uçun. Cümleniz baña ası oldunız. Beni,
devir alçaqlar yaramaz kişiler, kölem aldadı
ve cümleniz beni ikraḥ ėttiniz.

43b
Yonatan'ğa
Yaramaz ceḥenemdekiler seni(n) gözünden görüneyir.

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861 CKar. *küt-* '1. беречь, оберегать; сохранять; 2. пасти; 1. strzec; zachowywać; 2. paść | 1. to guard; to preserve; 2. to pasture' (KRPS 354).
862 Heb. דָּן 'Dan', one of the twelve tribes of Israel.
863 Heb. בְּאֵר שֶׁבַע 'Beersheba'.
864 Heb. יְהוּדָה 'Judah (one of the twelve tribes of Israel)'.
865 KRPS attributes this word to TKar. and HKar. *şevet* 'род; племя; ród | tribe' (KRPS 649) ← Heb. שֵׁבֶט 'tribe'.
866 See 34a.
867 *syyzqtyryrsyn*, misspelled. Reading tentative.
868 CKar. *ters* '1. противоположний, обпатный; 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).

anointed the shepherd with oil. Yesterday 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 (which are)
on the table. Ner, Abner, Jonathan and other king's
rider(s). Doeg follows them. Saul lifts his head.
(He does not see that they have come).

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, oblivious rascals, wicked men. Not even one
of you hurts because of me (my state). You all disobeyed me. Oblivious
rascals, wicked men, my servant deceived me
and all of you loathed me.

43b
To Jonathan
I can see wicked devils in your eyes.

Keşke anañ iskemle üzerine oturduğu vaqıt qarını
yarılaydı. Lakin ben de keşke deryadan deryaya
buraqılmış olaydım ve dünyanıñ ucundan buçaqlarına
qadar şapqan ilen atılaydum <cinlerden>[869] ve şeytan-
lardan, seni doğurtmamdan[870] evvel. Yalıñız sen bu Yişay'nıñ
oğlunu ayağa qaldırdıñ. Sen padişaḥlıqnı babañnıñ
evinden[871] çaldıñ. Sen. Sen.
İsteyür süngini almaya, bayılayır, ardına
düşeyir. Ner ilen Doeg çebük içeri ḥaneye
götüreyürler. Cümle duranlar taʿcibde.
Biri birine baqıp ditreyirler. Yonatan ğayet
ditreyir, düşeyir iskemle üzerine, eli
başı üzerine. Aḥinoʿam Miẖal ilen
padişaḥ götürüldigi ḥaneden gelenleriñ
arasına çebük geleyürler.

Aḥinoʿam
Avner, Yonatan çebük [olduñ] oluñ, odaya geliñ.

Miẖal
Vay qardaşım, babamızıñ yüzü qar gibi beyaz oldu.

Ekisi
Sevleyiñ ne oldu ki onu ditremek duttu?

44a
Avner
Ne uçun bevle şamata ėdeyürsiz? Sabur ėdün. Biraz
eseri dutmuş. Daḥa tanımayır mısız?

Malẖişua *geleyür*
Sana <dayım>[872] Avner babamın tarafından[873] elçi geldim.
Çebük ol, durma. Odaya onun yanına var. Çebük
gel, qaḥarı ateş gibi yanayur. Kohenleriniñ şeḥeri

869 *ḥcynlylrdn*, misspelled. In the Heb. drama משעירים ועזאזלים טרם הולדתיך (61a) 'Before goats and Azazels I have begotten you'.
870 Stand. Tur. *doğur*- '1. to have (a child), give birth (to)' etc. (TIRS 239).
871 *Rafe* is omitted over *bet*.
872 *dyyn*, misspelled.
873 *Rafe* is omitted over *pe*.

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 by demons 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
on his back. Ner and Doeg carry him to an inner
chamber. Everyone is astonished.
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, do not stand still. Go to him, to his chamber. Hurry
up, his anger is burning like fire. (Smite) the town of priests,

Nov[874] ki qılıçdan geçer.[875]

Avner
Kohenleriñ şeḥeri Nov'nı? Ne sevleyürsin Malẖişua?

Malẖişua
Üşte babamıñ cevabını ve emirleriñi sevleyirim.

Miẖal
Sesiñi eşittin mi qardaşım bana sevledigiñi?

Malẖişua
Naslı ki şu saati seni eşiteyürim.
Avner'ge usul ilen.
David'niñ ardından quvacaq. Ökesinin qaḥarı ğayet büyüdü.

Miẖal
Def ėd anam göz[i] yaşlarını. <Teselleḥ>[876] al.

44b
Üşte babamız laqırdı ėdeyür. Sen eşiteyürsin.

Aḥinoʿam
Sevleyir lakin ne sevleyir? Allaḥ sen imdat yolla. Bu
şaşqınlıqdan Allaḥ qutar onu. Beni de qutar. Beni
de vaḥ ki bevle ḥala geldim.

Avner
Gel sultan qadın Allaḥ bize ẖayırlısını ėdsin. Sen de[n]
Miẖal gel barabar varalım odaya. *Cümleleri gideyürler*
yalıñız Miẖal qalayur. Yonatan evvelki[877] *gibi daḥa*
iskemlesiniñ üzerine. Miẖal yavaş yavaş varayur ona gelinceye dek.

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874 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'.

875 This phrase is unclear, the meaning was established on the basis of the Heb. drama נוב עיר הכהנים הכה תכה מכת חרב(62a) 'Smite, smite Nob, the city of the priests with the stroke of a sword'.

876 *tsslḥ*, misspelled. A variant of the CKar. *teselle* 'утешение; pociecha | consolation' (KRPS 567). Note that in CTat. the letter *h* is never pronouced. I am not able to determine whether is was pronounced by the Karaims in the nineteenth century. Cf. *teselleḥ*: 45b.

877 *Rafe* is omitted over *bet*.

Nob, with the stroke of a sword.

Abner
The town of priests, Nob? What are you talking about, Malchi-shua?

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
Wipe 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.

Miẖal
Qardaşım ne oldu saña? Babamıza da ne oldu?
Ne uçun bevle otururs ın maḥmur kişi gibi?

Yonatan
Seniñ <qasavetiñ>[878] sızılarımı büyük ėttiler. Çevir gözlerini.

Miẖal
Faqir qızqardaşıñ çoq qasavetden can teslim ėdecek,
eger sen de unutursañ onıñ sıqlatları ne qadar büyük oldu.
Eger yalıñız budur umudum, Yonatan qardaşım dirlikde
daḥa ne qalır bana, eger de sen de beni unutursañ?

45a
Babamıñ ḥasta, çare bulunmayacaq dert, <qardaşım>.[879] *Ağlayur*.

Yonatan
Vaz geç.

Miẖal
Qıybatlı qocam qayıb. Şaşırmış gezeyir.

Yonatan
Buraq beni. Seniñ cevablarıñ benim yüregime qılıç gibi öteyir.[880]
Yalvarırım saña vaz geç benden. İster misin ki öleyim aldına?

Miẖal *beḥzun*
Her vecḥi ilen bil qardaşım Allaḥ'nıñ qudreti ėtti bunı.
Kim ona qarşı gelip de emin olur, kim onuñ emirine
asi olur da, yolu uğur olur? Daḥa ne qadar ömürüm
var ise peklerim umud gesmemce. Qardaşlarımıñ
qıybatlısı, sen bilirsin benim qocamnıñ qalbıñı. Eger kök-
deki malayikler yerde gesseler[881] onlar da utanalar, zira Yişay'
nıñ oğlunuñ şafafı onlardan ziyede aydınlıq vėrir. Baq
qardaşım qızqardaşınñı gözleriniñ göz yaşlarını, baq

878 *qysp'tyñ*, misspelled.
879 *qwc'm*, that is *qocam*. Probably a spelling mistake.
880 CKar. *öt-* '1. проходить, пролезать, протекать; 2. проживать; 1. przechodzić, przełazić; przeciekać; 2. przebywać, mieszkać | 1. to pass, crawl; to leak; 2. to reside, to live' (KRPS 444).
881 *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.

Michal
Brother, what has happened to you? What has happened to our father?
Why are you sitting here so groggy?

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 that her sorrows are great, too.
If this is my only hope, my brother Jonathan, what is left
for me in life, if you forget about me, too?

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 my heart like a sword.
I beg you, leave me alone. Do you want me to die in front of you?

Michal *sad*
Brother, you should know by all means 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
the glow of Jesse's son is brighter than theirs. Brother,
look at your sister's tears, look at

kirpikleriniñ qızarmasını ki suv gibi aqayırlar. Lakin
yüreginiñ içerisine de baq. Onda qoyıvėr gözlerinni
görürsin ki quvat ışanması vardır on(d)a, da'yım[882] Allah'dan.

Yonatan
Tırapezden[883] *qalqayır. Qızqardaşıñı quçaqlayır.* <Öpmeklerim>[884]
muḥ[ḥ]ab(b)etligimiñ şaḥadları[885] olurlar.

45b
Qızların aqıllısı cevaplarıñ tamam doğru gerçek ve
sadıqat(lı)dır. Onlar da Allah'nıñ emirinden çıqtılar. Geliñ
milletin qızları <qızqardaşımın>[886] cevablarını dıñlayıñ.
Burada cümlenizniñ sureti ondan doğrulıq ögreniñ.
Kimiñ qızı rağbetli oldu Beit Leḥemli Yişay'nın oğlunıñ
qarısı olmaya, senden ğayrı? Qızqardaşım benim de
yüregimi şimdi quvatlandırdıñ. O qadar baña Yaradan eyilik
ėdsin, o qadar da qardaşıña nazarı olsın ki David'niñ
başınıñ sacından yere bir qıl düşmez. Ben kefilim[887] uçun
benim elimden taleb eyle onu.[888] Lakin şimdi ağzından cevab
çıqmasın. Yalıñız sus ol Allah'a ḥavale ėd, nice ki sen
gendiñ şaraat ėttin.[889] Sen dediñ ki quvat ışanması
vardır saña, da'yım Allah'dan. Bu quvatıñ ilen raḥat ol.
Qusurunu baña buraq.

Miẖal
Sen nereye gideceksin? Teselleḥimiñ[890] niḥayeti sensin.

Yonatan
Raḥat ol, bu vaqıt gibi sabaḥ sana geri dönerim. Doğru
varacağım 'Adullam merasınıñ yoluna[dır]. Onda David'

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882 *d'yym*. CKar. *dayım* 'постоянно; stale, ciągle | constantly' (KRPS 169). Here spelled with *ayn*.

883 See 12a.

884 *'wlmklrym*, misspelled. It was corrected on the basis of the Heb. drama נשיקותי (63b) 'kisses'.

885 CKar. *şaḥad* 'свидетель; świadek | witness' (KRPS 645).

886 *qyş qrdşymyñ*, misspelled.

887 *Rafe* is omitted over *pe*.

888 This sentence is unclear, the meaning was established on the basis of the Heb. drama אני אערבנו אך מידי תבקשיהו(64a) 'I guarantee, you can ask him on my behalf'.

889 CKar. *şaraat et-* 'судить; sądzić | to think, to deem' (KRPS 644).

890 *tsllẖymyñ*. Note that the word-final *ḥ* must have been pronounciated as the possessive suffix of 1SG is +*I* as opposed to +*sI* used after words with a final vowel.

the redness around her lashes because (tears) have been flowing like water.
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 is an example for you, learn from her about justice.
Whose daughter was better than you to become
a wife of the son of Jesse from Bethlehem? Sister, you
made my heart stronger. 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 do not 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. Calm down thanks to this strength.
Leave the rest to me.

Michal
Where are you going? You are my last consolation.

Jonathan
Calm down, I will come back to you in the morning at the same time. I will
go straight towards the Adullam desert. Over there I will

niñ yüregini quvatlandıracağım ḥangisi ki evvel-
den de quvatlıdır. Senden ötrü ne ki sevlerse çebük bilirsin.
Yonatan gideyir. Mih̲al yalıñız qalayır.

Mih̲al
Topraq parçası benim gibi çürük[891] acı canlı qarı.

46a
Cessaret ėder mi qalbı seniñ tah̲tıñ ḥuzurunda sevlemeye? Adamı
(ya)rattın, ona eyi olmaq uçun var ėttiñ onu. Ben de qarı
aqılı az qaldı senden <göz>[892] çevirildim, ne vaqıt ki benim
sınorıma zeval geldi, ne vaqıt ki bu fasıllar bana
rasgeldiler. Dünyada bevle qıybatlı adam qocadan
buraqılmış. Babada[n] darğınlıq, seniñ qazabıñ duttu onu.
Seniñ qudretiñniñ qazabı ki Allah[893] vaz geçmeyir ondan
bunca vaqıt. Egrilikden <pak>[894] qocama babamıñ duşmanlığı.
Ḥep bunu cıdamaq[895] elimden gelir mi, qarşına ası olmayınca?
Lakin ḥep bu senin baḥşişiñdir bunlar da eyilikleriñ-
dir. Yıllardan beri ḥep bunları gördüñ. Gelecek günleriñ
zuḥuratlarını evvelden baqtıñ. Çoq keremiñden Yişay'nıñ
oğlunu bana qoca olmaya ayırdıñ. Ol ömürümüñ gün-
lerinde senden ötrü ḥikmetler ögretti ki şafafıñ
parlandıqta unutmayalım gendimiz topraq olduğumızı.
Zeval vaqıtında şikayat[896] ėdmeyelim seniñ müşev[e]reñ uçun.
Şaşqınlarıñ canlarından bu aqıllınıñ cevabları uzaq. Ben
bunu bilirim ki solaqtan ziyede da[r]tlıdırlar[ı]. *Gideyür*.

<Yaʿarat>[897] *Ḥeret*
Aḥimeleḫ ha-Hiti,[898] *Avişay*[899] *oğlu Çuruya'nın,*[900] *David'nin seraske(r)leri.*

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891 An analogical word appears in the Heb. drama רקב (64b) 'rotten'.
892 *gr*, misspelled.
893 This phrase is unclear, the meaning was established on the basis of the Heb. drama תגרת ידך אל (64b) 'by the blow of Your hand'.
894 *p's*, misspelled.
895 CKar. *cıda-* 'терпеть; сдерживаться; cierpieć; wstrzymywać się | to suffer; to refrain' (KRPS 174).
896 CKar. *şikayat* 'жалоба; skarga | complaint' (KRPS 646).
897 *'rt*, misspelled. In the Heb. drama יערת (65a) 'forest'.
898 Heb. חִתִּי 'Hittite (nation)'.
899 Heb. אֲבִישַׁי 'Abishai'.
900 Heb. צְרוּיָה 'Zeruiah', daughter or stepdaughter of Jesse.

strengthen David's heart which
is already 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 so You would 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 furious because of You.
He is furious because of You, God, he has not been able to let go of it for such a
long time. Hostility of my father towards my husband who is pure of injustice.
Am I able to endure this without rebelling against You?
Yet all of this was given by You, they are also (an evidence of) your kindness.
You saw all of this years ago. You had already seen
the events that were going to happen. You decided in Your grace
that Jesse's son would be my husband. The other day
he told me Your wise words: When the light
shines we should not forget that we are (only) dust.
We should not complain in hard times, just as You taught us.
These words of a wise man are far from puzzled men. I know
that they are sweeter than honey. *Goes away.*

The Hereth Forest
Ahimelech the Hittite, Abishai son of Zeruiah, David's commanders.

<Aḥimeleẖ>[901]
Canımı avuçıma <qodum>[902] begimiz[903] uçun cenk ėdmeye. Qanım
suv gibi aqsın, qanımı ona peşkeş getiririm zira
quvatlı kimseleriñ arasında onuñ gibi adam yoq. Ne
qadar aqılsızlıq ėtti(n) Qiş'niñ oğlu ki onu

46b
eskerinden quvdun? Peliştimler onu ḥemen eşittikleri gibi
onları ditremek duttu. Bu beg David bir tarafda on biñ
esker de bir tarafda teraziye gelseler. Onıñ quvatı
onlara barabar olur.

Avişay
Doğru sevleyirsin, cenk arka[r]daşı, doğru sevlediñ. Köle-
gesinin[904] altında girdigimden beri quvat qabul ėttim.
Quvatlı ordu arasına düşerim onlardan hiç qorqmam.
Begimi fikirime getirmegi bana quvat ve ğayret vėrir.

Aḥimeleẖ
Cümle adamnıñ canlarından onıñ <canı>[905] ayrıdır. Qalbını
qasavetlendirecek vaqıt <ḥuzur>[906] ėtti de az vaqıt aḥ ėder.
Çebücek aḥ savaşır, olmamış gibi olur. Onda quvat ve
ışanmaq her zuḥurat[t]a qarşı dururlar. Ḥoş raḥatlıqğa raḥatsız-
lıq vėrene 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
yoqladılar[907] yüzü beḥzunlandı. Gözleri gözyaş suvları doldular.
Lakin <çebüçek>[908] yüzünden beḥzunlıq nişanları savuştı. Qan gibi
qızardılar, cenkci[909] kişi gibi cenkden geldigi vaqıt ki
talav[ur]ı yanında ise. Ve o vaqıt benimlen

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901 A spelling mistake. The copyist wrote *Aḥino'am* instead of *Aḥimeleẖ*.

902 *qwrwm*, misspelled. This phrase is translated literally from the Heb. drama נפשי אשים בכפי (65a) 'I put my soul into my hand'.

903 CKar. *beg* 'господин; pan | lord, mister' (KRPS 146).

904 CKar. *kölege* 'тень; cień | shadow' (KRPS 337).

905 *ç'ny*, misspelled.

906 *zwḥwr*, misspelled.

907 CKar. *yoqla-* 'наведываться, навешать, посещать; nawiedzać, odwiedzać | to haunt, to visit' (KRPS 247).

908 *çbwçny*, misspelled. A variant of the CKar. *çebiçek* 'скоренько; szybciutko | very quickly' (KRPS 639). Stand. Tur. *çabucak* 'very quickly' (TIRS 166). Cf. *çebücek*: 6b.

909 Cf. *cenkçi*: 26a.

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 have you done, son of Kish, 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
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 peace 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 who gets back from war
and he has spoils of war. Then he spoke to me

<söḥbet>[910] ėtti tatlı cevaplar ilen, sanki ona can ğamlandıracak
bir şey zuḥurat ėdmedi.

Avişay

47a
Bu doğru nişanlardır doğrulıqğa ve sadıqlıqğa.
Işanması nedir Allah'a? İnsan nedir ki ondan qorqsun?
Dünyada sevinmek ne, qasavet ne? Sevinmekleri de qasavetleri de ḥep
boş. Evle eşittim bunı qaç defʿa[911] sevleyir. Qalbında raḥat-
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.

Aḥimeleẖ
Baq dostum. Şurada geleyir barabarında bir çocuq lakin bizim
eskerimizden dėgil. Yüzü evle göstüreyür. Baq şimdi gözlerinden
göz yaşını sileyür.

Avişay
Şimdi ellerini açar gözlerini gökge qaldırır. Gel dostum
orduya gidelim onlar gelmelerinden evvel.

Aḥimeleẖ
Qadir Allah'a onu her qazadan beladan emin eyleyesin. *Gideyürler.*

David ilen Evyatar[912]

David
Ruḥımı q[a]uvatlandırdıñ Evyatar. Qalbımı qırdıñ. Naḥaq qan
döküldü, doğrulıq ve sadıqat sevenleriñ[913] qanı. Qayretli ol
Evyatar, baq bu yüzüme. Benim elimden oldu ḥep bu, ben sebeb
oldum.

47b
Lakin naslı orman içinde luzgar düşünmedi direkni zor

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910 *swḥbḥ*, misspelled. Cf. Radloff *söḥbet* (Radloff 1896: 259).
911 *Rafe* is omitted over *pe*.
912 Heb. name אֶבְיָתָר 'Abiathar', son of Achimelech or Ahijah, priest at Nob.
913 *Rafe* is omitted over *bet*.

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 is 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
impure, I shall sigh a lot, I'd rather die
than stay alive.

Ahimelech
Listen, 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 is wiping tears from his eyes.

Abishai
Now he opens his hands and raises 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. Be strong, Abiathar, look at my face. All of this happened because of me, I am
the reason (for it all).

47b
But just the way wind did not think that it would break

ilen düşürdig(in)e qadar sığdırdığı vaqıt onıñ yanına geçen
yolcunıñ ayağını qırmaya, evle de ben düşünmedim orada
olduqda, mevla aldığım vaqıt[914] babañnı öldürmeye sebeb
olmaya. Bu yaramaz mizüvir Doeg ha-Edomi! Bu sadıq çeşmeden bu
yaramazlıq aqıttı, adamnın buvumlarınıñ birisinde çıqqan
çıban gibi ki badehu etrafın[ı]da[915] çürütür. Evle de
yaramazlarıñ ʿadeti yılan ağu ki aqıtır her onlara rasgelene.
Lakin bil çocuq bu da Allah'dandır. Bir şey olmaz onıñ
emiri olmayınca. Daḥa çocuq olduğumda tekmil bevle
inandım. Bu olmayaydı benim yerim ne sızılı olur
ėdi. Ne şiddetli olurdu zira qalbımnıñ duyğunlıqları
her şeyden yumşanırlar.[916] Şurada görürsem yeri yaran sabancı
cift[917] ögüz ḥaydayaraq[918] onları degeneklen döndügüni ecirim
onları. Baqarasam ayaqlarınıñ altına ki orada bir kiçik
qarınca ögüziñ ayaqların[ı]dan basılayur. Çeviririm gözlerimi
ondan gökge qarşı qaldırırım, vaḥ ki <şurada>[919] uçan
qarağuş bunayır <kiçik>[920] quşu. Ona bir qabaḥat ėdmemege
ditrerim. Lakin evle emir ėtti Yaradan evvelden evle
nizam qurdu. Eger dünya bundan eyi olmaq mümkün olsa
ėdi onu da ėderdi. Her işleri eyi zira eyi çeşmeden
aqayırlar. Endi Evyatar otur bileme.[921] Sen baña
emanetsin zira seniñ canıñnı arayan benim de [de]

48a
canımnı arayan odur. Allah'ın ilen sıqlatda da raḥatlıq
bulur. Lakin egrilernin fikirleri[922] keman gibi savrılır.[923]
(Evyatar yere düşeyir ve yadını[924] *pus ėdeyir.)*[925]

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914 *mww'l' 'ldygym vʿqyt*, reading tentative. In the Heb. drama הסב קחתי (66b), unclear.
915 *Rafe* is omitted over *pe*.
916 Stand. Tur. *yumuşa-* '1. to soften, become soft; to become tender' (TIRS 975). Cf. *yumşaq*: 18a.
917 CKar. *cift* 'пара; para | couple' (KRPS 172). *Rafe* is omitted over *pe*.
918 CKar. *hayda-*' гнать, погонять (скот); gnać, poganiać | to urge on (an animal)' (KRPS 606).
919 *twrd'*, misspelled.
920 *gyçyk*, misspelled.
921 Cf. *bileñe*: 30b.
922 *Rafe* is omitted over *pe*.
923 Reading tentative, in the Heb. drama אך עשתונות רשע כמוץ תזרה הרחת (67a) 'A shovel would scatter the thoughts of the wicked'.
924 *ydyny*, this word was not translated from Heb. יד (67a) 'hand'. It could also be an Ar. loanword *yad* 'hand'.
925 Reading tentative, in the Heb. drama נושק (67a) 'to kiss'.

a leg of a traveler who was walking by when it was pushing a tree
until it fell down, the same way I did not 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 body part
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 was not for this.
How harsh would it be because feelings of my heart soften from
everything. When I see a plowman plowing ground
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 is a flying
eagle which is tormenting a small bird. I am afraid that it may
hurt it. But the Creator ordered so, that is 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 thoughts of crooked people are scattered (like arrows from a bow).
Abiathar falls down (on his knees) and kisses his hand.

Evyatar
Vaḥ[i] kiçik ve faqirim.[926] Ben senin büyükligine baqmaya rica
ėderim. [ʿ]Al beni kölegene, ḥadırım ayaqlarıñı yayqamaya.[927]

David
Bu ne demek? Biz ḥepimiz adammız. Gid şimdi çadırıma
azıçıq taʿam eyle.[928] *Evyatar gideyür. Yonatan geleyir.*
David de qarşısına çebücek çıqayır, quçaqlaşayırlar ḥaylı[929] *vaqıt.*

David
Ḥangi luzgar qaldırdı da seni de buraya getirdi?

Yonatan
Sana bağlanmış <ruḥım>[930] ve canım beni buraya getirdiler.
Daʾyım senin uçun düşünen fikirlerim beni çaptılar.[931]

David
Lakin <sende>[932] ḥavadis var mı? Miẖal ilen söḥbet ėttiñ mi?
Ḥaberi var mı ki bana geldiñ?

Yonatan
Her şeyi bileyür, gelmemden evvel ona vėrdim. Vay David
bu <müteayyin>[933] bu zevceñ ne qadar canı sızladı ve qalbı sabur
ėdmeye qadir

48b
dėgil. Ne ḥoşdır güneşiñ şafafı yolcunıñ gözüne
qorquvlı. Ben de bütün gece gezdiginden sonra evle de senin
yüzlerini görecek olursa yolcu gibi raḥat olur. Lakin
o gendi gendine qarşılıq vėreyir ki bu mümkün dėgil.

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926 *Rafe* is omitted over *pe*.
927 Cf. CKar. *yayqan-* ‘мыться; myć się | to wash up’ (KRPS 218).
928 From Ar. *ṭaʿām*. Stand. Tur. *taam et-* ‘to eat, have a meal’ (TIRS 815).
929 CKar. *haylı* ‘порядочно, много; sporo, wiele | a lot of, many’ (KRPS 606).
930 *mḥym*, misspelled.
931 CKar. *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).
932 *'nynd'*, misspelled. It was corrected on the basis of the Heb. drama אך מה אתך חדשות (67b) ‘But what’s new with you?’.
933 *mtḥyn*, misspelled. In the Heb. drama זאת המאשרת (68a) ‘this happy one’. Cf. 48b and 57b.

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. 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
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?
You came here because you have news from her?

Jonathan
She knows everything, I told her (everything) before coming here. Oh, David,
your noble 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
Qadir Allah'dan olsın <muḥabbetlik>,[934] ol eyilik <ėdsin>[935] saña.
Vaz geçme Yonatan teselleḥ vėrmeye bu <müteayyin>[936] qarıya.
Ol cümle düşündigim her yol gezdigim vaqıtta.

Yonatan
Bu olur qardaşım. Lakin naqıl eyle bana şimdi,
bu kişiler kimdir ki ormanda rasgeldim? Cenk
taʿlimleri[937] gibi, yüzleri esker bağatırları gibi.

David
Ne vaqıt ki Allah azaştırdı[938] beni babañnın evinden[939] bu
gezdigim meydanda bunlara rasgeldim. Darlıq ve sıqlat
ilen ėdi evleriñin geçinmeleri. Çoğu onlardan şeḥerde(n)
sürgin[940] oldular, borclı uçun. Cümle bunlar baña rica
ėttiler barabar devşi[i]rildiler ki onlara ser olayım
barabarıma da'yım gessinler. Ben bunu efendim padişaḥa ası
olmaq uçun ėdmedim, ḥaşa, daḥa muḥabbetim ona büyük.
Anca fesfese[941] ėttigimden ötrü ki olmaya duşmanlar qalqarlar.
Zira quvula[q](n)nıñ quv(uv)çısı[942] çoq olur benim gibi quvulannıñ.
Canımı qutqarmaq[943] uçun onlar ilen yoldaş oldum.

49a
Yonatan
Ey kamillik ėttiñ,[944] babamıñ qaḥarı sekillenmedi. Günden güne
ḥasımlığı saña galib oluyur. Seni quvacaq lakin saña
doqunmaq elinden gelmeyecek. Zira canını saqlayacaqsın,

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934 *mwḥbblg*, misspelled.
935 *'wdsyn*, misspelled.
936 *mtḥyn*, misspelled. See 48a.
937 From Ar. *taʿlīm* 'teaching'. Here in the meaning of 'teacher'. It was corrected on the basis of the Heb. drama מלמד (68a) 'teacher'.
938 CKar. *azaştır-* 'заставлять блуждать, плутать; kazać błądzić; | 1. to make s.o. wander' (KRPS 48).
939 *Rafe* is omitted over *bet*.
940 CKar. *sürgün* 'изгнанник; wygnaniec | outcast' (KRPS 486). Stand. Tur. *sürgün* '1. exile, banishment 2. (an) exile 3. place of exile' etc. (TIRS 793).
941 CKar. *fesfese* '1. болтовня, бред; 2. мнительность; растерянность; 1. gadanie, bredzenie; 2. podejrzliwość; zmieszanie | 1. talk, raving; 2. suspiciousness; confusion' (KRPS 596).
942 CKar. *quvuvçı* 'гонитель, преследователь; prześladowca | molester' (KRPS 373).
943 CKar. *qutqar-* 'спасать, избавлять; ocalać, wybawiać | to rescue, to redeem' (KRPS 376).
944 This sentence is not quite clear, the meaning was established on the basis of the Heb. drama חכמתך עמדה לך (68b) 'There was wisdom in you'.

David
May the mighty God give you love, may He be kind to you.
Jonathan, do not stop consoling this noble woman.
She is all I think about wherever I go.

Jonathan
Alright, brother. Tell me,
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 troubled. 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 did not do it
to rebel against my lord, God forbid, my love for him is great.
But I am suspicious, therefore it is not 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
O, you acted maturely, my father's anger did not pass. As days go by
his hostility against you grows. He will chase after you but he
will not be able to catch you. Because you will hide yourself,

<aslandan>[945] da quvatlı adamdırsın. Anca David qardaşım, qalbı[n]nıñ doğruluğını bilirim. Bilirim ki seni <quvsa>[946] da canına qas(t) ėdmesin. Lakin şaraatnı ve sadıqatnı hergez bilmez. Rica ėderim eyi nazar ėd ona. Yaa çėkmesinler, alıqo[947] onları, ona qarşı oqlarını atmasınlar.

David *alayur Yonatan'nıñ elini.*
Cevablarıñ qardaşım muḥabbetlik alevi yandırayurlar. Üşte sen qardaşım evle adam belki yer qaldırmaz, seniñ gibi çoqlar üzerine barabar oturmaya. Daẖı[948] babañ[ı] <evle>[949] kimseleriñ biri olsa. Elim qurusın eger ben onu öldürsem, ondan ötrü ki bilirim sadıqat ve doğrulıq seven kimsedir. Ḥaşa bana el uzatmaya ya urmaya, Allah haqqımdan gelsin. ʿAf ėdmesin gunaḥnı ve <qabaḥatnı>.[950]

Yonatan
Qadir Allah quvatdır her doğru kimselere. Şaul babam da bileyür ki sen padişaḥ <olacaqsın>[951] yerde. Keşke Allah ondan qorqusunıñ degenegini[952] def ėdeydi[953] ki onu dutan eserden şaşqınlanmayaydı. Ol zaman sana duşmanlığı da def olurdı. Bunu bilirim ve gendi yerine seni gördüginde sevinirdi.

49b
Ben de sevinirdim padişaḥ veziri olmaya. Senin gibi padişaḥ, sen ʿazim padişaḥ. Endi şaraat geselim,[954] da'yım olsın züriyetimize de bizden sonra.

David
Şaraat evvelden gesilmişdir ömüre dek bağlanmışdır.

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945 *'slyndn*, misspelled.
946 *qsww'*, misspelled.
947 For the Stand. Tur. *alıkoy*- '1. to hold (s.o.) in (a place) for a while 2. to keep/detain/prevent from' etc. (TIRS 36).
948 *Rafe* is omitted over *kaf*.
949 *'wwr'*, misspelled.
950 *qb'ḥtky*, misspelled.
951 *'wl'c'nsyn*, misspelled.
952 In the Heb. drama שבט פחדו (69b) 'staff of fear'.
953 In the Heb. drama לו יסיר אל (69b) 'if God would remove'.
954 This phrase is unclear, the meaning was established on the basis of the Heb. drama עתא נכרות ברית (69b) 'now let's make alliance'.

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 does not want to kill you. But not everyone
understands law and loyalty. I beg you, look after him.
Do not let them pull bows (against Saul), stop them, do not 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 would not 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
knows that you will become a king on this earth. I wish God would
take away from him the staff of fear, so grief which fills him would not make
him confused. Then his hostility against you would disappear, too. I know
this. He would be happy to see you take his place (as a 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
padişaḥ. Padişaḥ olaçaqsın Yisra'el qardaşıñnı unutma.
(*Ağlayur, düşeyir boynu üzerine*).

David
Ne uçun teqrarlarsın qalbımı yumuşatmaya? Üşte qardaşı(m)sın.
Sen qardaşım her ne vaqıt ki burada sağ olursaq
ve daḫı öldükten sonra. Gün akşam oldu, buyur endi.
Çadıra gideyür.

Midbar[955] **Zif,**[956] **layla.**[957]
Şaul, Avner, Doeg, Ner, biraz da esker.

Doeg
Onun mekan yeri bu tarafdadır. Burada buluruz onu.
Gidmeyiz bu meydandan, evle emir ėttiñ.

Şaul
Evle emir ėttim. Çoq paye vėririm kimse onu urursa.
Yürekde qılıç gibi evle de canda bu fikir. David daḥa dünya-
da daḥa sağ bola gizeneyür. Döşegimde düşlerimde
şaḥadlıq vėreyürler

50a
ki ḥastalığımıñ sebebi Yişay'nıñ oğludır, çeşmesi odur.
Vaḥ Yaradan Tanrım nedir bu bende, nedir bu furtuna?
Dökeyim mi naḥaq qan? Qanı (...)[958] yere dökeyim mi? Ne büyük
oldu ḥasımlığım kemiklerime sindi.[959] Ne yapmış David?
Nedir durğunlıq,[960] qabaḥatı da ne?

Doeg
Sarayda durduğumdan beri ey padişaḥ bilirsin beni.

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955 Heb. מִדְבָּר 'desert'.
956 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'.
957 Heb. לַיְלָה 'night'.
958 *yvy*, probably a spelling mistake.
959 CKar. *sin-* '1. пропитываться, впитываться; 2. вторгаться; 1. przesiąkać, wsiąkać; 2. wdzierać się | 1. to seep, to soak in; 2. to invade' (KRPS 474).
960 Stand. Tur. *durgunluk* '1. calmness 2. heaviness, dullness 3. stagnation 4. mental dullness' (TIRS 248).

Jonathan
My pain is very strong, today's farewell is very hard,
my king. You will be a king, do not 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 into evening, let's go now.
He goes into a tent.

The Ziph desert, night.
Saul, Abner, Doeg, Ner, a few soldiers.

Doeg
The place where he is dwelling is over there. We will find him there.
We will not go away from here, that is what you have ordered.

Saul
That is what I have ordered. I will give a lot of honors to the one who kills him.
This thought is in my soul just like a sword in heart. 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? What is this stagnation and what is his fault?

Doeg
You know me as long as I am in the palace, o king.

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 padişaḥdan uzaq olsın bu qabaḥatını 'af
ėdmeye, padişaḥlığını kelpaze[961] ėttigi uçun. Gendisine
esker faydaḥ[962] ėdmek bu asılıq![963]

Avner *gendi gendine*
<Hey (...) nenem veledi.>[964]

Doeg
Ḥalqıñ qavğası bevledir, padişaḥa el qaldırırlar. Qoy sürüvün-
den[965] gelip padişaḥlıq hanesine[966] qadar büyüklik isterler.

(Avner *gendi gendine*
Gid[i] alçaq müzevir!)[967]

Doeg
Yüregim sızlar, onın işleri bize şan söḥret ėdi.
Anca şimdi qalbı degişirildi,[968] bunu şeḥedlik[969] ėdeyür.

Şaul
Zif yabanının ḥalqının ḥaber vėrmesi de onu

50b
egri çıqarır zira yaban çölde bu qaç gündir gizleneyir.

Avner
Eger doğrulıq sesi padişaḥnıñ gözlerinde daḥa maqbul
ise, eger eyiliknin <bir>[970] ucqunı[971] yüreginde yine ise
ol zaman sereskerin[d]e qulaq vėr. Ne vaqıta qadar aldanırsın?

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961 CKar. *kelpaze* 'глупый; głupi | stupid' (KRPS 391).
962 *Rafe* is omitted over *pe*. Thoughout the text this word is written without final *ḥ*. Cf. *fayda*: 54a.
963 CKar. *asılıq* 'сопротивление; opór | resistance, disobedience' (KRPS 82).
964 *hyy lby gnm vlydy*, unclear. In the Heb. drama יליד תפתה ואבדון (71a) 'son of hearth and destruction'.
965 *Rafe* is omitted over *bet*.
966 *Rafe* is omitted over *kaf*.
967 In the Heb. drama מקור משחת ובליעל (71b) 'Source of corruption and wickedness'.
968 CKar. *degişiril-* 'меняться, изменяться; zmieniać się | to change' (KRPS 183).
969 Cf. *şaḥadlıq*: 5a.
970 *bw*, misspelled.
971 *'wcqwny*, a variant of the CKar. and Stand. Tur. *uçqun/uçkun* 'spark' (KRPS 586, TIRS 897).

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
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*
(...)

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 deeds brought us glory and eminence.
But now his heart has changed, he gives testimony of this.

Saul
The words of people from the Ziph desert show

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?

Bu Edomi ilen Nov kohenleriniñ qanları ḥala feryat
ėdeyürler. Nafile[972] qırıldı <qalbı>[973] uçun, raḥat ol darğın-
lığından, ökeni sekillendir. Kim ḥaber vėrdi sana ki David
senin fenalığını isteyir? Fikirine getir ki kerakem-
niñ[974] etegiñi kesti lakin señi öldürmedi. Bevle
şey gördün mi? Bundan aqdem eşitildi. Sevle ey yaramaz,
sen de bevle ėder mi ėdün? Duşmanıññı bulduqda
yalıñız kerakesiniñ etegiñi keser mi ėdüñ?

Doeg
Cevablarıñı eşittigimden beri <saçlarım>[975] dik oluyır. Sen
misin sereskeri, padişaḥa bevle sadıq? Padişaḥımızı
maʿarada David tevekkeli mi diri buraqtı? Anca onu
aldatmaq uçun, onu evde[976] avlaştırmaq[977] uçun ve onu
o <silahlan>[978] apansız taẖtından endirmek uçun ki bevle alçaq-
lıq ʿalem ögünde eşkere olmasın. Ḥalqdan qorqtığından
ötrü olmaya ki [ki] devşiril(ir)ler onun ė[ş]ttigi gibi
ona ėdmeye,[979] bevle eşittim.

51a
Avner
Daḥa eyi ki susayım seniñ qalbınnıñ <qurnazlığına>[980] qarşılıq vėrmeden.
Bil endi padişaḥım her vardığıñ yere ben oradayım. Şimdi
daẖı üşte ben ḥadırım evvelki gibi duşmanların ḥaqqından
gelmeye. Lakin bir doğru cevab vėr. Eḥ[t]iyarlar bana naqıl
ėttiler, bir quru ağaç ki yağmurdan tazelenirse daẖı
ve beni-Adam ona çalışsalar da nafile zaḥmet çėkecekler.[981]
Evle de bir adam ki qalbınıñ fena fikirleri onu
aldadılar ise bu yaramaz müzevirniñ cevaplarına qulaq

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972 *Rafe* is omitted over *pe.*
973 *qlry*, misspelled.
974 CKar. *kerake* ‘плащ; płaszcz | coat’ (KRPS 392) ← Ar. *kerrāke*. Cf. 1 Sam 24:4 ‘(...) Then David went and stealthily cut off a corner of Saul’s cloak’.
975 *s'clrym*, misspelled.
976 *Rafe* is omitted over *bet*.
977 The meaning of this word is not quite clear.
978 *syl'tln*, misspelled.
979 The meaning of this sentence is not quite clear, therefore it was established on the basis of the Heb. drama מיראתו את העם פן אז יתקבצו לעשות לו כאשר עשה (72a) ‘Fear of the people, otherwise they would gather, to do to him what he had done.’
980 *qlblyğyn'*, misspelled. Stand. Tur. *kurnazlık* ‘1. cunning, foxiness 2. cunning action’ (TIRS 560). It was corrected on the basis of the Heb. drama תרמית (72a) ‘trick, fraud’.
981 The copyist mistakenly wrote *çėkeçekler* instead of *çėkecekler*.

The blood of this Edomite and of priests from Nob are
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 did not kill you. Have you seen
anything like that? It was heard before. Tell me, 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 stand on end when I hear 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
would not be revealed to the world. They will not gather to do to him (Saul)
what he has heard because they are afraid
of people. This is what I have heard.

51a
Abner
I had 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 (Saul) is such a man that even if he was deceived by wicked thoughts
of his heart, he would not listen to words of this wicked

vėrmez. Daẖı bütün gün ne qadar ki sevlersin onu ikraḥ
ėder, üşte ben, üşte ben. Dünyada adamıñ dirligi ne
olacaq illa benim dirligim, senden aqıl feraset gittigi
günden beri. *Darğınlıqlan yüzünü çevirir.*

Ner
Ben susarım, doğrulıqnı bu oğlumdan eşittiñ, ne mutlu saña.
Qardaşımıñ oğlu ona dıñlarsañ, ne mutlu sana.

[Avner] Şaul
Avner, Avner, senin ağzıñnın cevaplarıñı da'yım gendime
şaraatcı[982] yerine dutdum. Lakin bu ẖususda[983] 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 ḥastalıqnın qarşısıña, kemiklerimiñ
içerisinde fikirime getiririm:[984] "Şaul, daḥa sağ olasın". Bu
Yişay'nıñ oğlu yağ ilen silindi, vaḥ! Yağ ilen silindi
padişaḥ olmaya. Qalq Doeg suvur[985] süngüni qılıçınnı. Sen de
Avner ağzıñı qapa. Gel peşimizden ki güneş doğmadan evvel
leşler düşsinler. Lakin yol çoqlığından şimdi ben yorğınım.[986]
Bu diregin altına burada dayanayım. Azıçıq raḥatlanayım.[987]
Gideyür yatayur yer üzerine. Avner ilen Ner sağ tarafından.[988]
Doeg sol tarafından. Qalan esker de etrafında.

Gece, qaranlıq oldu.
David ilen Avişay geleyür bir qayanıñ başında. Bir tarafdan
aralarında meydan çoq, peşleri sıra David'niñ eskerinden
silaḥlı bir kaç kişi, bir çocu[cu]q, elinde de fener.

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982 CKar. *şaraatcı* 'судья; sędzia | judge' (KRPS 644).
983 *Rafe* is omitted over *kaf*.
984 This phrase is unclear, the meaning was established on the basis of the Heb. drama תוך עצמותי כי אזכור (73a) 'In my bones when I remember'.
985 CKar. *suvur*- 'извлекать; вынимать, вытаскивать, витягивать; выдергивать, вырывать; wyciągać, wyjmować; wydzierać, wyrywać, wyszarpać | to pull out, to take out; to tear out, to pluck' (KRPS 483).
986 CKar. *yorğın* 'усталый, утомленный; zmęczony | tired' (KRPS 250).
987 CKar. *rahatlan*- '1. отдыхать; 2. успокаиваться; 1. odpoczywać, 2. uspokajać się | 1. to rest 2. to calm down' (KRPS 452).
988 *Rafe* is omitted over *pe*.

swindler. Even if he talked all day long, he (Saul) would
loathe him. Here I am, here I am. What will happen to men,
firstly, what will happen to me, as you lost your
intelligence and wisdom? *He turns his face away with grief.*

Ner
I will be quiet. You heard the truth from my son, you are fortunate.
Son of my brother, if you listen to him, you are fortunate.

[Abner] Saul
Abner, Abner, I have always treated words of your mouth
as law. But I cannot listen to you on this matter.
Jesse's son shall be killed, he shall disappear from the world of the living.
But maybe as he is gone, I will be gone, too. May our life
end. What will happen to joy when it ends?
Despite

51b
all illnesses which continuously beset me, I remind myself
deep in my bones: "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 up. Come with us so that dead bodies 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.

Avişay
Gelecek, mutlaq gelecek. Çaşıtlar evle ḥaber vėrdiler. Lakin baq
endi padişaḥım bu ögümüzdekiler kimdir? Adamlar suratı
görüyirim. Şurada dallarıñ altına ortada yatannıñ
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 ėttikden sonra David'ge keri[989] *geleyür.*

52a
David'ge ḥaber çocuq
Cümleleri qılıç bağlanmış. Onlar Yisra'el evladları. Ortada
yatan padişaḥ Şaul'dır. Uyurlar, üzerlerine deren yuẖu düşmüş.

Avişay
Oḥ oḥ padişaḥım pekledigim gün bugündir. Bugün
teslim ėtti Allah duşmanınnı seniñ eline. Nice ki o seniñ
orduna ėdmeye fikir ėtti ise sen ona ėdmek uçun
emir eyle, padişaḥım. Ömüre ve dirlikge ben ḥadırım.
Süngini başından alayım yaẖud[990] qılıçlan sançayım.
Orada olan duşmanıñ orada qanları yere dökülsin. Orada
nerede ki seni öldürmeye silaḥınıñ oqlarını ḥadırladı.

David
Seni pek begenirim onun uçun ki cessur adamdırsın
lakin şimdi Avişay olmaya ki ona qaza[991] ėdelim, ḥaşa!
Saña aziz yağ ilen silinmiş öldürmeye. Bizim
gibi adamıñ ruẖsatında[992] dėgildir padişaḥnı öldürmeye.
Biz mi bozarız ona gökten vėrilmiş şöhreti? Onıñ
ölmesi onu padişaḥ ėdenniñ elindendir, yalıñız
onın emirindendir. Ya döşeginde öler ya cenkde
düşer. Naslı ki ona layıq <görünürse>[993] Avişay,

989 CKar. *keri* 'назад; z powrotem, nazad | back' (KRPS 392).
990 *Rafe* is omitted over *kaf*.
991 CKar. *qaza* 'беда, бедствие, несчастье; 2. несчастный случай;1. niedola, bieda, nieszczęscie; nieszczęśliwy wypadek; 2. niebezpieczeństwo | 1. misery, adversity, misfortune; misadventure; 2. danger' (KRPS 357).
992 For the CKar. *ruẖset* 'позволение, разрешение; pozwolenie | permission' (KRPS 453). *Rafe* is omitted over *kaf*.
993 *gwkwnwrs'*, misspelled.

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. The man lying
in the middle is king Saul. They are sleeping, they fell into a deep sleep.

Abishai
O, o 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 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.
Here where he prepared arrows to kill you.

David
I like you very much because you are a brave man,
but we should not hurt him, 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 eminence given to him by Heaven? His
death is in the hands of the One who has made him 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.

evle olur. Evle olur.

52b[994]

53a
Avişay
Bunı inanma[a]zdım ki duşmanıñ qarşına yatmış olsun, bu
duşmanın onca vaqıt seniñ ardından q[a]uvayır, sen daḥa
büyüklik ėdeyürsin onun yere <urmamaya>.[995]

David
Ağzıñı qapa. Naslı dedim evle olacaq. Silinmiş padişaḥnı
öldürdigimizde gunaḥkar olmazsaq daẖı, sevle ey bağatır,
<bevle mi>[996] olur? Cenk (...)[997] saḥablarınıñ işi duşmannı öldürmeye
yeri üzerine emin yattığı vaqıtında? Ben yaşlıq anlarımda
daẖı[998] bevle düşünmedi zira ben qalqmamdan evvel arardım,
ḥacaba ḥasımım cenk ėdmeye bellerini bağladı mı. Ol vaqıt
bağatır gibi qalq[a]dım [qalaya] qayaya sıçradım[999]
ḥas[s]ımımı urmaya ögümden onu qayıb ėdmeye.

Avişay
Qaldı ki sevle endi padişaḥım, eger sen de burada
uyumış olaydıñ ḥacaba seni Şaul bulduqta öldürmez mi ėdi?

David
Eger onıñ aqılı başında olaydı beni öldürmez mi ėdi?
Diyelim seniñ dedigiñ gibi olsa gene bunu ben ėdmem.
Birisi egrilik ėttigi uçun ben de mi egrilik ėdeyim?

Avişay

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994 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 too early leads to believe that the copyist copied the text from a volume of similar measurements, persumably another *mejuma*.

995 *'wrm'y'm'*, misspelled.

996 *bwwlmyy*, misspelled.

997 *sb*, a spelling mistake.

998 *Rafe* is omitted over *kaf*.

999 CKar. *sıçra-/sıçır-* 'прыгать; skakać | to jump' (KRPS 496), cf. *çıçra-*: 56b.

That is what will happen.

52b

53a
Abishai
I cannot believe that your enemy could be lying in front of you,
an enemy who 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, o 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 did not think this way because, before making any move, I used to check
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 defeat him.

Abishai
Moreover, tell me my king, if you were sleeping
over here and Saul found you, I wonder whether he would not kill you.

David
If he was in his senses, would he kill me?
Even if it was as you say, I still would not do it.
Should I act unjustly just because someone else is doing so?

Abishai

Mınesip[1000] gördügünni ėd.

53b
David varayur usıl[1001] *ilen ve alayır suv dolu sulaḥisini*[1002]
ve süngüni Şaul'nıñ başınıñ üzerinden ve aq(d)emki yerine
döneyir.

David
Avner, Avner, qarşılıq vėr endi, ey bağatır, seni
çağırannıñ sesine. *Avner oyanayır yuḥusından.*[1003]

Avner
Kimdir, bu kimdirsin şurada ki padişaḥa çağırırsın?

David
Kimdir? Senin gibi Avner padişaḥıñnıñ eskerlerinin ser(i).
Ne oldu size ki yaban(da) emin uyursız? Ḥemen elinden gelir mi
qara adamnıñ birisi padişaḥa fena[1004] ėdmeye? Ol zaman
ne qarşılıq vėrirdin sen ʻazizim quvatlılarının bağatırı?

Avner *yataq yerinden qalqayır.*
Vaḥ Yişay'nıñ oğlu David!

David
Allah ḥaqdır ki ölüm saḥabusıdırsın ve cümle
arqa[r]daşlarıñ, zira padişaḥ ilen ölümnin arasına
bir adım qadar qaldı. *Şaul ve Doeg qalqayırlar.*

Doeg
Kimdir bu? Vaḥ, Yişay'nıñ oğlu!
Dutayır qılıçını segirteyir David'niñ qarşısına[n].

54a
Avişay
Gid ḥey müzevir gid. *Dutayır onu ta ki uzaq yere düşeyir.*

1000 CKar. *mınesip* 'подходящий, соответствующий; odpowiedni | suitable' (KRPS 413). Reading tentative, it may be also read as *minasib* ~ *minesib* ~ *mınasıb* ~ *mınesib* (KRPS 407, 413).
1001 From Ar. *uṣūl*. Stand. Tur. *usul usul* 'slowly and softly; quietly' (TIRS 902).
1002 CKar. *sulaḫi* 'кубок; puchar | goblet' (KRPS 484).
1003 CKar. *yuḫu* 'сон; sen | sleep, dream' (KRPS 260), cf. *uyuḥu*: 37b.
1004 *Rafe* is omitted over *pe*.

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 to his place.

David
Abner, Abner, please respond, o 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 wake up.*

Doeg
Who is this? Oh, Jesse's son!
Takes his sword and jumps towards David.

54a
Abishai
Go away, you swindler, go away. *Grabs him and throws him very far.*

Şaul
Seniñ sesin mi bu, oğlum David? David vaḥ, ben yanıldım.

David
Benim <sesim>[1005] mi sesim? Bildiginniñ sesi, quvdığıñ[1006] kişiniñ sesi. Ne vaqıta qadar tanımazdın seniñ qarşında benim sadıqatlığımı ve doğrulığımı. <Gör>[1007] babam! Bu bir (...)dir,[1008] benim elime düştün. Doqunmadım saña ve eyi yol ilen buraqtım seni. Eger Allah'nıñ emirinden ise bu Allah kefaret[1009] ėdsin, ona qurbanlar getireyim. Onun şaraatları baldan ziyede tatlıdırlar. Bilmesem daẖı zevaldan eyilik naslı çıqar lakin ol bileyir. O bizim işlerimizñi anlayır. Anca eger alçaq ğovardalar[1010] seniñ qalbıñnı aldadılar ise naletlidirler. Onlar(ın) yüreklerinin fenalığı uçun şaşqın gibi gezeyürüm gündüz, qayıp gibi gece de, san(k)i içimde can yoq. Gündüz sıcaqtan gece suvuqdan. Ḥey padişaḥım kim ilen geze ėdeyürsin? Kimi quvayırsın? Bu ne, suçum ne ki ardımdan quvayırsın? Ne fayda olur sana ki benim gibi kişiniñ ardından quvarsın? Dağlardaki[1011] çöl quşu qarıncanın ardından quvarsa qarnını doyurır. Lakin sen gendine seder[1012] vėrirsin.

Şaul
Suç benim, oğlum David. Teqrarladım gunaḥ ėdmeye, ne yapayım?

54b
Bugün geri gel oğlum David padişaḥ sarayına. Saña bir daḥa fena ėdmem, onın uçun ki seniñ gözlerine qıybatlı oldum. Yanıldım, ʿaf eyle endi. Sen benden ziyede büyükliginni göstürdiñ.

1005 *ssyn*, misspelled.
1006 *Rafe* is omitted over *bet*.
1007 *gwb*, misspelled.
1008 *ʿyd dyr*, unclear. In the Heb. drama זה חדש ימים בידי נתת (76a) 'In this last days you have fallen into my hands'.
1009 *Rafe* is omitted over *pe*.
1010 *gwbrd'lr*, unclear, in the Heb. drama פוחזים (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).
1011 *Rafe* is mistakenly added over *kaf*.
1012 Heb. סֵדֶר '(Jewish ritual) the Seder (festive meal conducted on the first night of Passover)'.

Saul
Is this your voice, my son David? Oh David, I was mistaken.

David
Is this my voice? It is a voice you know, a voice of a man whom you
chased away. How long could you not recognize
my loyalty and my truthfulness? Look, father! In these last days
you fell into my hands. I did not 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 did not know that a good thing
may come out of a bad thing, He knows it. He understands
our deeds. 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 did not 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 again, what should I do?

54b
My son David, come back today to the king's palace. I will not
hurt you anymore because I am dear to your
eyes. I was mistaken, forgive me. You showed your greatness
more than I did.

David
Gelsin çocuqlarnın birisi, padişaḥnın süngüsini alsın.
Nice ki senin canıñ padişaḥım bugün benim gözlerim-
de qıybatlı oldu, evle de qıybatlı ola benim canım
Allah'nıñ ʿi[i]nayetine.[1013] Ömüre dek tanı endi bugün
qalbımnı ve feraḥat <et>[1014] beni quvmadan. Bileydiñ[1015] ne qadar
bu qalbım eyidir senin uçun, ey padişaḥ.

Şaul'nıñ çocuq-
larınıñ biri gideyür süngini David'niñ elinden alayur.[1016]

(Şaul)
Sevlemeye qadir oldun <senden>[1017] ziyede bilirim. Edersin[1018]
ve qadir lakin <nasıl>[1019] becereceksin cümle bu(n)ları?[1020] *David'ni*
buraqıp gidecegi vaqıt sevleyir gendi gendine. Qadir
Allah, ḥekber Allah ne uçun bevle bana qazab ėttin?
Tam. Tam.

Ha-maʿaraka ha-şişit[1021]

Gece, padişaḥnıñ saraynın qapusı. Baqbaqqar[1022] *Taḥreʿa.*[1023] *Birisi*
saray[l]ın sağ tarafından, birisi sol tarafından, silaḥlı qılıç
bağlanmış esker adamlarının ʿadetince.

Baqbaqqar
Ne uçun
bunca vaqıt süküt duruyırsın Taḥreʿa? Gel, söḥbet ėdelim
barabar, padişaḥımızın aḥvali uçun.

55a

1013 See section 2.3.6 "Avoidance of anthropomorphism in the Karaim translations".
1014 *gl*, probably a mistake of the author or the copyist. Stand. Tur. *feragat et-* 'to renounce, abandon, cede; to abdicate' (TIRS 295). In other parts of the text the word *feragat* is spelled with *ayn*, see 2a.
1015 *byl'yydyn*, a spelling mistake. Should be *biliyirsin* 'you know'.
1016 Cf. 1 Sam 26:22 'David replied, "Here is the spear, O king! Let one of the young men come over and get it'.
1017 *yndn*, misspelled.
1018 *'yd'rsyn*, unclear.
1019 *ln*, misspelled.
1020 In the Heb. drama עשה תעשה גם יכול תוכל כל חפציך (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.
1021 Heb. שִׁשִּׁית 'sixth'.
1022 Heb. name בַּקְבַּקַּר 'Bakbakkar'.
1023 Heb. name תַּחְרֵעַ 'Tahrea'.

David
May one of the boys come here and take the king's spear.
May I be dear to the eyes of God,
just as you, my king, are dear to my eyes
today. Understand (the nature of) my heart forever
and stop chasing me. You know
how dear you are to my heart, o 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 wrathful with me?
The end. The end.

Act Six

Night, a gate of the king's palace. Bakbakkar, Tahrea. One of them (comes) 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.

Bakbakkar
Why
have you been quiet for such a long time, Tahrea? Come, let's talk
together about our king.

55a

Taḥreʿa
Üşte bu gece suvuq dolu, ayaz. Ayazın çoqluğundan
ayaqlarım sanki <üşüdi>.[1024]

Baqbaqqar
Ḥaqqın var qardaşım. Qırağı[1025] ve suvuq ğayet ziyede oldular.
Üzerimdeki qaput ilen bütün gece ısınmayırım. Hergez raḥat
emin qaranlıqda bizim uçun ḥiç bir şey görünmeyir.
Hergez raḥat uyuyır pars[1026] ve arslan daẖı[1027] mekanlarında
gizlenmişler. Ondan dışarı çıqmayırlar butar aramaq
uçun. Eşit qardaşım şurada (...)[1028] naslı bağırayır.

Taḥreʿa
Dostum Baqbaqqar, şimdi qulağını bana çevir. Benim ilen
senin qalbıñ, benim qalbım senin qalbıñlan olduğu gibi mi?

Baqbaqqar
Evle tamam. Evle yaqın gel, eḥtiyar çocuq, vėr elini.
El dutuşayırlar.

Taḥreʿa
Üşte saña elim ve yüregim de. *Çebük geldi qarşına*. <Al,
al>.[1029] Qardaşım Baqbaqqar, yüreginniñ içinde qaldır onu.

Baqbaqqar
Padişaḥlar(ın) tacını maqbul ėdmem seniñ yüreginnin
yerine.

Taḥreʿa
Bizim [gibi] gibileriñ yürekleri dünyada cümle muḥafazakar[ı]-
dan ziyededir. Bir daḥa cessaret ėder mi sana sıqlat vėren kişi? Ben
qarşıda durduğım vaqıt ol (y)arınki günde bir buraya gelmez
daḥa.

55b

1024 *ṣytty*, misspelled. Reading is tentative, this word can also be transcribed as *ṣişti* ‘are swollen’.
1025 CKar. *qırağı* ‘иней; szron | frost’ (KRPS 381).
1026 CKar. *pars* ‘барс; тигр; леопард; lampart; tygrys | leopard, tiger’ (KRPS 446).
1027 *Rafe* is omitted over *kaf*.
1028 *pypwq*, unclear. In the Heb. drama הקאת (78a) ‘pelican’.
1029 *ʿʿl ʿʿl*, misspelled. In the Heb. drama קח קח (78a) ‘take, take!’.

Tahrea
Indeed, this night is cold and frosty. It seems that my feet
are cold because of this frost.

Bakbakkar
You are right, brother. The cold and frost are very strong.
I cannot keep myself warm during the 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 do not go out 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, it is. Come close, my old friend, give me your hand.
They hold hands.

Tahrea
Here is my hand and my heart. *He comes quickly to him.* Take,
take (it). My brother Bakbakkar, put it into your heart.

Bakbakkar
I would not accept the king's crown instead of your
heart.

Tahrea
Hearts of people like us are superior to all
other guards (' hearts). 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

Baqbaqqar
Yaẖud[1030] daḥa ki buradan gidmesin. Burada tekmil ėtsin
ömürüni.

Taḥreʿa
Endi qardaşım dınla sana sevleyecegimi. Belki üç
gece ileri burada bekçi oldum Aḥiʿezer[1031] ilen.
Nısf-ı[1032] gece vaqıtda bir şamata eşittim. Padişaḥ'-
nın odasından burada bir qıyamet eşittik.
Durduğım yeri buraqmaya qorqmaydım sağlığım uçun
cessaret ėderdim odasına girmeye.

Baqbaqqar
Nısf-ı gece vaqıtında? Ḥaşa! Nısf-ı gece vaqıtında
bunu ėdmezdim. Ol vaqıt şeytanlar devşirilirler. Baq
sevledigim vaqıtdan başı[i]mıñ saçı tik[1033] oldu. Vaḥ, düver[1034]
quşlarınıñ çerezine gizleneydim. Ey Allah ẖıfz eyle[1035] beni!

Taḥreʿa
Qorqsınlar egriliklerini bilen kimseler, biz dėgil. Zira
qalbımız her lek[f]eden pak. Cümle bunları Yaradan onları
yarattı [yaradan] qorqmaq uçun egri kimseleriñ ögüne
ḥangiler ki Yaradanlarını tanımayurlar.

Baqbaqqar
Sus, sus.

Taḥreʿa
Bu ne olmalı?

Baqbaqqar
Ben odada ayaq sesi eşiteyürim.

1030 *Rafe* is omitted over *kaf*.
1031 Heb. name אֲחִיעֶזֶר 'Ahiezer'.
1032 This word is spelled on this page in three different variants, i.e. *nsfy*, *nysfy*, *nys'py*. From Ar. *nısf* 'yarım, yarı | half' (Devellioğlu 2006: 832). Cf. *rical kibar* (14b), in which the genitive marker -*i* is omitted.
1033 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.
1034 CKar. *düver* 'стена; ściana, mur | wall' (KRPS 182).
1035 From Ar. *ḥifẓ*. Stand. Tur. *hıfzet-* '1. to protect, preserve' (TIRS 385).

Bakbakkar
Or he will not leave this place. He will end
his life here.

Tahrea
Now, brother, listen to what I have to say to you. About 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 because (I was afraid) of death
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 (like to) hide myself in the walls like the birds do. O God, watch over me!

Tahrea
People who do injustice should be afraid, not us. Because
our hearts are pure from any stain. The Creator made them
so unjust that people would be afraid of them
who do not know the Creator.

Bakbakkar
Be quiet, be quiet.

Tahrea
What is that?

Bakbakkar
I hear footsteps in the chamber.

56a
Taḥreʿa
Ben de eşiteyürim, padişaḥnın uyuḥusı qaçmışdır. *Saray qapusı açılayur. Şaul gecelik rubasılan geleyür. Saçı başı dağınıq. Jandarlar hergez yerinde duruyırlar.*

Şaul
Nerededir o? Nerede? Nerededir şu kişi? Nerededir o? Nerededir o kişi ki şu daqiqada oda(da)n gitti? Çebük sevleyiñ. Nereye gitti sevleyiñ, sevleyiñ.

Baqbaqqar
Ses seddaḥ da yoqtır efendimiz[1036] padişaḥ.

Taḥreʿa
Eger burada kişi olsa ėdi ḥelbet daḥa burada olurdu.

Şaul
Yok! Siz de yemin <ėttiginiz mi>[1037] padişaḥnıñ yüregin sızılı ėdmeye? Cümleniz ası oldunuz, cümleniz zevalıma sevinirsiz. Ne uçun bana dürlü qazab ėdersin, beni ensemden dutarsın beni öte beri tepretmeye[1038] suvda qamuş[1039] gibi. Ne vaqıt ki cümle ʿalem sevinirler baña qorquv gelir. Ne vaqıt ki ben görerim duşman baqayur beni yutmaya. Sen onları ẖor[1040] ėdersin de beni zevqlanırlar. Padişaḥları uçun baş <sallarlar>[1041] qarşıma dururlar. *Gezeyür*. Hey intiqam alıcı qanıma suvsamış,[1042] padişaḥ qanına. Bu ʿarel-ler de şimdi cenk ėdecekler. Vaḥ, quvatlarım qayıb oldu, benden gittiler. Bu ne aḥval? Nice <döneyir>[1043] benim uçun cümle yer? Nice ki benim başım burada döneyür.

56b

1036 *Rafe* is omitted over *pe*.
1037 *'yttygymyzny*, misspelled.
1038 CKar. *tepret-* 'двигать, шевелить; poruszać, ruszać | to move' (KRPS 565).
1039 CKar. *kamış* 'камыш; trzcina | cane, reed' (KRPS 361), after labial consonants unrounded vowels have a tendency to become rounded, see section 3.1.4 "Vowel harmony".
1040 *Rafe* is omitted over *kaf*.
1041 *sllrly*, misspelled.
1042 CKar. *suvsa-* 'испытывать жажду, хотеть пить, жаждать; pragnąć; mieć pragnienie | to thirst for; to be thirsty' (KRPS 482).
1043 *dwt'yyr*, misspelled.

56a
Tahrea
I hear them 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.

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. My head is spinning!

56b

İçimde yüregim çıç[a]rayır.[1044] Vaḥ canım şişirmiş. Gözüm
göz yaşlar içerisinde üzeyir.[1045] Yüregim ölüm qanlarında.
Qanda qanda. Kimiñ <qanı>[1046] dökülecek? Vaḥ, Peliştim'
niñ qanı. Dilim qurusın, şimdi ki yalan sevledi.
Ne yapmalı şimdi? Qayıplıq ve aẖır zaman geldi. Şimdi
ne yapmalı? Şemu'el ha-Ro'e öldü, yoqdır. David
yoqtır. Şindi[1047] kim cenk ėder Peliştimler'ge qarşı?
Anca bir şey daḥa var onu ėdeyim evvel. Döşek
ḥastası yılannı yutar eger onu yuttuqdan sonra
ḥastalığından qalqmaq umud ėderse. Bu umudumıñ sonı,
eger o uymazsa da gene ölsin. Aradım bir cadu[1048] qaru.[1049]
Belki biri[m] gizlenmişdir ki padişaḥnıñ emirini dıñlanmış.
Bir keret[1050] tercibe[1051] ėdeyim [ėdeyim]. *Gideyür acele ilen
odaya.*

Baqbaqqar
Dostum sen ne düşünürsin? Ne olmalı bugün fasılı? Cevablarından
bir cevab daẖı[1052] anlamadım.

Taḥreʿa
Belki o gendisi[n] de anlamadı ne sevledigini. Gör endi
qardaşım ki saña ẖilaf[1053] sevlemedim. Üç gece ileride de
bevle oldu. Lakin odaya çıqmış ėdi.

Baqbaqqar
Eger ḥükümderlik [y]omuza o qadar ağır <yük>[1054] ise, Allah'a
şükür ėderim ki beni qara ḥalqnıñ fuqaresinden yarattı.
Bekçilikge bu gece benim nöbetim lakin

1044 For the CKar. *sıçra-/sıçır-* 'прыгать; skakać | to jump' (KRPS 496). In the Heb. drama מקפץ (80a) 'is hopping, is jumping'. Cf. *sıçra-*: 53a.
1045 CKar. *üz-* 'плавать; pływać | to swim' (KRPS 588).
1046 *q't*, misspelled.
1047 Stand. Tur. *şimdi* 'now' (TIRS 810).
1048 In Radloff's transcription of CKar. texts *cadu qarı* (Radloff 1896: 328). In CKar. *caduv* 'колдун; колдунья, ведьма; czarodziej; wiedźma | wizard; witch' (KRPS 171).
1049 Stand. Tur. *karı* '1. wife, spouse; *law* married woman 2. *vulg.* broad' (TIRS 490).
1050 CKar. *keret* 'раз; raz | time' (KRPS 393).
1051 CKar. *tecribe* 'опыт, испытание; проба; doświadczenie; próba | experience; attempt' (KRPS 560) ← Ar. *taǧrībat.* This variant occurs in MQat: 146/2. Cf. *tecirbe*: 12b.
1052 *Rafe* is omitted over *kaf*.
1053 *Rafe* is omitted over *kaf*.
1054 *ywq*, misspelled.

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, 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,
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 did not
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 did not lie. Three nights ago
the same thing happened. But he went to his room.

Bakbakkar
If monarchy is such a heavy burden then I am
thankful to God that He made me a poor servant.
Today it is my duty to be a night guard but

57a
yarın muʿaf olurum. Evge[1055] giderim uyuyabilirim ve raḥat olurum. Lakin bu ricallar bir daqiqa sefalanmazlar. Cümle zenginlikleri ve dev[t]letleri ile ğam çėkerler.

Taḥreʿa
Suvuq ğayet suvuq lakin çebük <geçer>[1056] bizim nöbetimiz. Sarayıñ deliklerinden poyraz luzgarı eseyür. Gel Baqbaqqar [y]evin sofasına[1057] [nın] içerisin[d]e[1058] varalım orta nöbet gelinceye dek. O zaman raḥat oluruz. (*Gideyürler.*)

ʿEndor.[1059] [*Gideyürler*]
Baş cadunıñ odası. Gece ğayet qaranlıq. Odanın düverleri siyaḥ bezler ilen qaplanmış. Eki çıraq qarşı qarşıya yanayır. Cadunıñ oğlu Azmavet[1060] *qapu dibinde ẖizmeti*[1061] *var, ḥavanda <ezme>*[1062] *dön(dür)eyir.*

Azmavet *yalıñız*
Yarı gece yerişti lakin daḥa tekmil ėdmedim. *Dön(dür)eyir*. Anamıñ sımarını tekmil ėdmedim bana sımarladığı[1063] gibi. Lakin ne uçun qaranlıq vaqıtta baña bevle sımarladı bütün gece burada durmaya, evle ağır ẖizmetini?
<Ezmelere>[1064] *baqayur. Gene dön(dür)eyür[im].*
Ne qadar mibb[l]alağadır anamın kamilligi. Ne demeli bevle qarına? Lakin cümle cadulıqları[1065] ilen bilmem ne uçun? (O)ña

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1055 *Rafe* is omitted over *bet*.
1056 *gl'r*, misspelled.
1057 CKar. *sofa* ‘веранда; балкон; weranda; balkon | veranda; balcony’ (KRPS 480). In the Heb. drama מסדרון (81b) ‘corridor’.
1058 The locative suffix is not required here.
1059 Heb. עֵין־דֹּאר ‘Endor’.
1060 Heb. name עַזְמָוֶת ‘Azmaveth’.
1061 *Rafe* is omitted over *kaf*.
1062 *ʿzz'*, misspelled. In the Heb. drama ודשאים בשמים (81b) ‘scents and herbs’.
1063 CKar. *sımarla-* ‘1. доверять; 2. поручать, наказывать, приказывать; наставлять; завещать; 3. определять, назначать; 1. zawierzać; 2. polecać, nakazywać; pouczać, 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).
1064 *ʿzz'l'r'*, misspelled. Throughout the text this word is mistakingly spelled with double *zayin*. See 57a, 58a.
1065 In Radloff’s CKar. texts in Hebrew script (1896: 154) *cadulıq*. For CKar. KRPS provides only CKar. *caduv* ‘колдун; колдунья, ведьма; czarodziej, wiedźma | wizard, witch’ (KRPS 171), but in HKar. occurs *caduvluẖ* and in TKar. *caduluk* ‘колдовство, чародейство; czary, czarodziejstwo | sorcery’ (KRPS 171). Cf. Mardkowicz’s dictionary of WK (KSB 21).

57a
tomorrow I am free. I will go home and I will sleep
and rest. But these dignitaries cannot 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
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 a mash in a mortar.

Azmaveth *alone*
The middle of the night has come but I have not 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 mash. 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?

duşmanlığı[m] ğayet büyük ölümden beter. Cümle bu cadu-
lıqlardan ne fayda ona? Qorqarım, qorqarım ki o da
öldürülecektir padişaḥ şaraatcılarınıñ elinden. Sayır

57b
cadularnıñ birisi gibi. Allah'dan qorqmasam padişaḥ
dayiresine ḥaber vėr[i]dim. Bu mukruḥlıqları[1066] görmeye canım
ikraḥ ėde[e]yür. Ne qadar çirkindir buraya gelen cadularıñ
yüzler(i). Bütün suratları yabandaki şeytanlara benzeyürler. Bu
ne şamata? Gideyüm odaya içeriye leḥin[m]e baqmaq.
Bunlara baqmamaqdan ėdeyir (mi)? <*Gideyür*>.[1067]

Baş cadu <yır>[1068] *ki burası, biri sağından, biri solından*
ve daḥa bir qaç cadu.

Cadular
Vaqıt geldi, yarı gece vaqıtı oldu. Canımızı sevindiren
vaqıt geldi. Ḥaydi qosemciler,[1069] ḥaydi <müteayyin> qarılar.[1070]
Çığırıñ gece ile, odır qalbımızıñ ferraḥlığı.[1071]

Cümleler
Gece, anca gece. Oldır qalbımızıñ ferraḥlığı.

Cadular
Qızlar kemanğa yigitler kezalik.[1072] Sizler gündüz sevinir
oynarsız. Gece geldükte qorquya düşersiz. Oda içinde
odaya girip yatarsız.

Cümleleri
Gece, anca gece. Oldır qalbımzıñ ferraḥlığı.

1066 From Ar. *makrūh* 'abominable, disgusting'.
1067 *gyd'yywm*, misspelled.
1068 *y'r*, misspelled. See 14a for the correct spelling.
1069 *qwsmcylr*, word derived from Heb. קוֹסֵם 'magician; *bibl.* sorcerer, soothsayer'. In CKar. *kösemçilik* ~ *qosmaçılıq* 'волхвование; uprawianie czarów | witchcraft' (KRPS 340, 371). In MEQ (267/9) Heb. *qosem* is used for the same denotation. Cf. *qosemçilik*: 58a.
1070 *mtḫyn q'rylr*. In the Heb. drama נשי חיל (82a) 'women of valor'. Cf. 48a and 48b.
1071 *frr'ḥlyğy*, Stand. Tur. *ferahlık* 'contentment, happiness; relief' (TIRS 295). Throughout the text this word is spelled with a double *resh*. *Rafe* is omitted over *pe*.
1072 From Ar. *keḏālik*. Stand. Tur. *kezalik* '1. ditto, the same 2. likewise, ditto' (TIRS 517). In the Heb. drama בתולה במחול בחורים יחד (82b) 'Girls and boys dance together'. This is one of the fragments where the translator didn't translate the words verbatim.

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 was not afraid of God
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, noble 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
Eskerniñ bağatırları daẖı[1073] bizim sevindigimiz vaqıt
onlar beḥzun olurlar. Onlar gece qar(an)lığından qaçarlar.
Anca bizim qalbımız sevinir [cümleleri].

58a
Cümleleri
Gece. Anca gece. Odır qalbımzıñ ferraḥlığı.

Baş cadu *gideyür oğlunıñ dön(dür)dügü <ezmeleri>*[1074] *görüyir ve gelip sevleyir.*
Arki, Barsi[1075] ḥadır olun.

Arki, Barsi *sevleyirler*
Emir eyle üşte biz buradayız.

Baş cadu
Siz qızqardaşlar devşirilin.

Cadular
Seniñ qalbıñnıñ muradlarıdır bizim de muradımız.

Cümleleri
Gece, anca gece. Odur qalbımızıñ ferraḥlığı. *Arqalarına dönüp baqayırlar ki perdeniñ yanına Şaul ile eki adam var.*

Baş cadu
Sizler kimsiz ki cessaret ėttiniz baña [y]eve yaqın gelmeye?
Bilmez misiz ki benim gibi qarı cadulıq ėder? Sevleyiñ
endi sizler kim ve ben(den) ne istersiz?

Aradan birisi
Burada aramızda bir adam var şanı dünyaya belli. O yalvarayır
bana: Sen <git>[1076] padişaḥa ki ondan gizli şeyleri ona maʿlum

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1073 *Rafe* is omitted over *kaf*.
1074 *'zz'lryny*, misspelled. See 57a.
1075 These Heb. names are unclear. In the Heb. drama ברסי, ארכי (82b). In *dramatis personæ* they are described as magicians (Heb. קוסמות).
1076 *nc'*, misspelled.

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 mash stirred by her son, comes back and says.*
Arki, Barsi, get ready.

Arki, 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
who you are and what you want from me.

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

ėdesin ve qosemçilik[1077] degenegiñ ile ona şimdi ḥikmetleriñi
ėdesin. Zira seniñ uçun eşittik her istedigine qadirsin.

Baş cadu
Ne uçun siz av[1078] qurayırsız beni öldürmeye?[1079]

58b
Padişaḥ, emir ėttin cadulıqnı dünyadan <ğayıp>[1080] ėtmeye.

Şaul
Kimseden qorqma. Baq üşte padişaḥ ḥatimini[nı][1081] gör,
göstüreyir baş caduya ḥatimi, inanmañ uçun ki biz padişaḥ
emiri ile geldik sana. Başından bir saç daẖı[1082] yere düşmez.

Baş cadu
Kimi çıqarayım sana?

Şaul
Şemuʾel ha-Roʾeʼni şu saat çıqarmalısın.

Baş cadu ve bir qaç
ğayrıları qosemçi[1083] *degenegi[ri]*[1084] *ellerine alıp degeneklen*
öksek yerniñ etrafına üç keret döneyirler. <Ellere>[1085] *<ezmeleri>*
qoyayır. Qazançıqnın içerisine qazançıq qoy[n]ayır. O da
içerisine daḥa şeyler qoyayır mene mene <şıbırdayır>.[1086] *Yer*
açılayır. Ateş ile ve qorqulı yıldırım sesleri ile
Şemuʾel beyaz kefen ilen çıqayır.

1077 *qwsmçylyk*. From Heb. קוֹסֵם ‘magician; *bibl.* sorcerer, soothsayer’. In CKar. *kösemçilik* ~ *qosmaçılıq* ‘волхвование; uprawianie czarów | witchcraft’ (KRPS 340, 371). Cf. 57b.

1078 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).

1079 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?”

1080 *ğ'yb*, misspelled.

1081 *ḥ'tmyny*, a loanword from Ar. *ẖatm*.

1082 *Rafe* is omitted over *kaf*.

1083 Here this word is spelled with the voiceless consonant *ç*. See *qosemci* (57b), where it is spelled with the voiced consonant *c*.

1084 Note that on the page above occurs the term *qosemçilik degenegi* (58a), whereas here *qosemci degenegi*.

1085 *'ll'ry*, misspelled.

1086 *şyb'rd'yyr*, misspelled. CKar. *şıbırda-* ‘колдовать; czarować | to bewitch’ (KRPS 648).

from him and with your magic wand you shall reveal your wisdom
to him. Because we heard that you are able to do anything you want.

Head witch
Why are you snaring to kill me?

58b
King, you ordered to wipe witchcraft away 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 will believe that
we came to you by king's order. Even one hair will not 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
other witches take magic wands into their hands and turn three times
with them around a high place. They take the mash
into their hands. They put a small pot into another one. Then they put
some other things inside and chant. The ground
splits. With a sound of a terrible thunderbolt and fire Samuel
comes out in a white shroud.

Şemu'el *çıqtığı gibi*
Vaḥ, Qiş'nin oğlu.

Baş cadu
Efendim[1087] padişaḥ Şaul, ne uçun beni aldadıñ?

Şaul
Nuçun[1088] bevle yaygara ėdersin? Qorqma, ben
yalıñız ateş alevi gördüm, surat qıyafet[1089] görmedim.

Baş cadu
Ben gördüm daḥa qıyafeti qarşıma, üşte ol daḥa burada-
dır. Eḥtiyar bir adam <kerake>[1090] 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 öldügümden soñra da
bana zaḥmet vėrdin? Nuçun raḥat uyuḥudan beni ėziyete qoduñ?

Şaul
Babam babam, ğayet dar dayım, sıqlatım çoq saçımdan
ziyede. Pıçaq[1091] kemikke dayandı. Dünyada bir ğam
qasavet yoq ki benim içerimde uya yapmamış olsun. Bu
qadar ağır mı benim qabaḥatım? Benim gunaḥıma ʿaf yoq mı?
Bevle [bevle] ömürüm dükenecek, vaḥ acı ömür. Bevle ömüre
göre ölümüñ acılığı bir şey dėgil. Soldan ve sağdan
Peliştim cenk ėdecekler. Sağğa çeviril(ir)sem yardımcı
yoq, sola baqarsam imdat ėdici yoq. Naviler navilik
ėdmeyürler. Fikirlerim beñi şaşqın ėtti. Allah'ıñ nazarı,
üstümden gitti. Babam, babam, imdat eyle. Sevle baña
ne yapayım? İmdat eyle bu defʿa.

1087 *Rafe* is omitted over *pe.*
1088 CKar. *nuçun* 'почему, зачем; dlaczego | why' (KRPS 420).
1089 *Rafe* is omitted over *pe*.
1090 *krs'*, misspelled.
1091 CKar. *pıçaq* 'нож; nóż | knife' (KRPS 449).

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 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
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 left 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.

Şemu'el
Allah'ın nazarı üzeriñden gitti. Bana ḥasım oldu. Daḥa
ne istersin? Ne uçun beni raḥatsız ėttin? Seni Yaradan
Allah'ıñ emirinden bir adım dışarı çıqtığıñ ḥep [bn] bunları

59b
saña getirdi. Asılığıññnıñ fenalığı uçun ėdmedin 'Ameleq'-
de nice ki ben saña sımar ėttim. Begendi Allah gendine bir
kişi meramınca sadıqat dolu kişi David. David Yişay'nın oğlu,
David Beit Leḥem'den. Lakin sen ve evladların soğum uçun çöker-
siz. Peliştim'niñ ayaqları seniñ eskerleriññiñ başı
üzerine basarlar. Yalıñız seni ıncıtmaq uçun canıñı sız-
lamaq uçun çoqqa varmaz.[1092] Qayıb olursın, dükenirsin dirlik
arasından ve taşqın çoq suv gibi seniñ qanlarıñ aqarlar.
Qanın Şaul Qiş'niñ oğlu, seniñ qanıñ ve evladlarıññnıñ qanı.
Şemu'el cevablarını tekmil ėttigi gibi sığ(ın)ayır o yere nerede ki
çıqtı. Alev[1093] *ilen gene kükremek yıldırım. Şaul boyunca*
yere düşeyir. Adamları çalışayurlar onu ayağa qaldırmaya.
Baş cadu da varayur yanına.

Baş cadu
Ne qadar benzin solmış. Kemikleriññnin içerisinde ne
qadar <ufanmış>[1094] gözlerin, ey Şaul, ateş ocaqları alev-
ler boşatayur.

Anaşim[1095]
<Efendimiz>[1096] padişaḥ qalq endi. Qalq topraq-
dan.

Baş cadu
Ben emirini ėttim. Sen de qulaq vėr. Aranda[1097]

1092 The meaning of this sentence is unclear. In the Heb. drama רק האדיב את נפשך כלות את עיניך (85a) 'Only to sadden your soul, to consume your eyes'.

1093 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.

1094 *'wfwgş*, misspelled. A variant of the CKar. *ufanğan* 'надломанный, сокрушенный, угнетенный; załamany, przygnębiony | devastated, subdued' (KRPS 584).

1095 Heb. אֲנָשִׁים 'people'.

1096 *'nndymyz*, misspelled.

1097 CKar. *aran* 'конюшня, стойло, хлев, загон; stajnia, chlew, obora | stable, pen, cowshed' (KRPS 73).

Samuel
You lost the favor of God. Now he is your enemy. What more
do you want? Why are you bothering me? All of this
was brought upon you because you had not fully obeyed

59b
God's orders. Due to your wicked disobedience you did not do
things I ordered you to do to the Amalekites. 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. 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.
Your 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 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, o 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

bir besli[1098] buzuvum[1099] var. Bir taʿam ėd, ekmek ye, yola gitmeye quvatıñ olsın. *Onu qaldırayırlar. İçeri odaya getireyirler.*

Sade, ha-maʿaraka

60a
Le-milḥama[1100]
Etrafdan Gilboa dağları. Etrafda ölü leşleri görüneyir. Baraban[1101] ve cenk silaḥlarınıñ sesi eşit[t]ileyür. Ol zaman Peliştimler ḥalqı geleyir bir tarafdan Şaul'nıñ eskeri bir tarafdan. Başlarında da Yonatan, qarşı qarşıya cenk ėdeyürler, ta ki Peliştimler qaçayurlar. Yisraʾel artlarından quvayırlar ve Peliştimler ğayrı tarafdan geleyürler. Bir daḥa evvelki gibi cenk ėdeyürler. Peliştimleriñ birisi qılıçını Yonatan'nıñ yüregine sançayur, ta ki yere düşeyir. Qalan beni-Yisraʾel qaçayurlar, Peliştimler ardlarından quvayır.

Yonatan *öldügü vaqıtta*
Vaḥ babam, babam. Ölüm urması[nı] (ilen)[1102] uruldum. Vay qaza yuẖu, gece yüregimiñ içine girdiñ. Babam, David qardaşım da ölüyür.
Sabaḥ açılayur.

Doeg *geleyür Yonatan'nı gördügünde*
Sen ölü, bir daḥa diriler
toprağına dönmeyeceksin. Keşke babañ da çebükcek senin
gibi öleydi. Ol zaman David'ge vėrirdim, ona mujde
ḥaber vėrirdim. Oḥ canım, o zaman beni padişaḥ veziri ėderdi.
Şaul görü(nü)yür, gezeyür qaya üzerine qarşıdan darğınlıqlan geleyür. Oğlunın leşini görmeyir.

Şaul
Vay, burada düketecegim ömrümü. Burada padişaḥ <ölecek>.[1103]
Qılıçdan ötrü sağa sola gidmek de yoq, Dagon'ğa[1104] ibadet

1098 CKar. *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).
1099 CKar. *buzuv* 'телёнок; cielę | calf' (KRPS 137).
1100 Heb. לַמִּלְחָמָה 'on the battle'.
1101 *br'b'n*. A loan from Rus. *барабан* 'drum'.
1102 This is another mistake, which shows that the author had a limited knowledge of Turkish.
1103 *'wl'c'q*, misspelled.
1104 Heb. דָּגוֹן 'Dagon', a Philistine deity.

a fattened calf in the pen. Eat it and have some bread so you will have strength to move on. *They lift him up and 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. Jonathan is at the front of his army, they fight
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. O 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 with the sword, because of the bows

ėdenleriñ yaaları sebebinden. Tanıyurım seni qorquvlu
ölüm, tanıyurım qazabıñnı.

60b
Cümle kemiklerime maʿlumsın gelmeden evvel. Ḥey zeḥer qadeḥi
ağu ölüm. Cümle kemiklerimi ditrettiñ, qanımı içimde
qaynattıñ. Samyelinin qanatları üzerine ölet <yolladı>.[1105]
Ceḥenem şimdi zarb[1106] ilen [b]uracaq onu.[1107] [b]Ura[qa]caq onu
qanatlarından qırıq qalbının <kemiklerine>.[1108] Nerede gizleneyim?
Nerede ẖapis[1109] olayım onlarıñ qazablarından? Yer içine
inersem qurtulmaq uçun, vay onda da beni quvarlar.
Onda da cenk ėderler beni bulurlar. Yaẖud güneş kökte
durduğı yerinden inerse qaranlıq soqaqlarının içerisine
girip beni yaqmaya. Gene daḥa ölmemiş gene daḥa yer
üzerine duruyurım. Lakin yüzlerimin cümle nişanları şiddetli
sızımı beyan ėderler. Tutki fena[1110] malayik <qalemini>[1111] qaranğulıqğa[1112]
[m]indirip[1113] bu boyası bu yüzlerimiñ üzerine qazdı. Ceḥenem
daẖı ditrer onlara baqtığında. *Qılıçını savurayır, jandarı da*
geleyür. Sizin elinizden, ey ʿareller, ölmem sevinmeyin.
Gözüni kökge qaldırayur.
Qaranlıq eyle gözlerimi görmeden qulaqlarımı ėşitmeden. Eyle
yüregimi taş gibi. Ölüm[ü] nolsun! Gel, biliş[1114] benim gibi
ḥil[l]eli kişige biliş. Gel ölüm quçaqla beni! Quçaqla
beni bileklerin ilen ve [y]üz bu burnumdaki nefesni[1115]
gendi nefesi ilen. *Jañdarına sevleyir.* Gel qulum
sanç endi beni. Qılıçım ilen sanç beni. Bana
ẖizmet ėttigin günden sana bevle baḥtlı gün olmadı.

1105 *ywll'ry*, misspelled.
1106 *zrb*. From Ar. *ḍarb* 'hit'. Stand. Tur. *darbe* 'blow, stroke; impact' (TIRS 210).
1107 This sentence is not quite clear. In the Heb. drama עתה בעוז ישליך הו (86b) 'now it will throw him with force'.
1108 It was corrected on the basis of the Heb. drama ישליכהו מכנפים בעצמות נכה רוח (86b) 'It will throw him from the wings to the remains of a contrite spirit', the translation is tentative.
1109 *Rafe* is omitted over *kaf*.
1110 *Rafe* is omitted over *pe*.
1111 *qlbyny*, misspelled.
1112 CKar. *qaranğulıq* 'тьма, темнота, мрак; ciemność, mrok | darkness, gloom' (KRPS 363).
1113 This phrase is unclear, the meaning was established on the basis of the Heb. drama כאלו מלאך מבהיל טבל עטו בצלמות (86b) 'As if a terrifying angel had dipped his pen in a deep darkness'.
1114 CKar. *biliş* '1. знание; знакомство; 2. знакомый; 1. wiedza; znajomość; 2. znajomy 1. knowledge, acquaintance; 2. acquaintance' (KRPS 118).
1115 *Rafe* is omitted over *pe*.

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. You brought plague on the wings of a hot wind.
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? Woe, if I descend
underground to save myself they will chase me there, too.
They will fight there, 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, acquaint yourself with
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. Strike me with my sword. You have not had
such a lucky day since you became my servant.

61a
[Qayretli ol, sanç endi beni. Qılıçım ilen sanç beni. Bana ḥizmet ėttiginin günden sana bevle baḥtlı gün olmadı.][1116] Qayretli ol sanç efendin padişaḥnı, jandar efendim. *Padişaḥ düz üzerine çökeyir.*

Şaul
Gid ögümden sen iş becermek uçun doğmadın. *Gendi qılıçınıñ üzerine düşeyir ve düştüginde sevleyir.* Ḥaber vėr qavmum Yisra'el evladlarıña ne ki gördün. Ḥaber vėr ki öldügü vaqıtında daẖı[1117] yigit adam ėdi. Gendi qılıçınıñ üzerine düştü. Lakin Peliştimler öldürmediler onu.

Jandar
Bevle ḥaber vėrecek isem bana dirlik ne lazım. *Qursağına qılıçını sançayur da öleyir. Doeg geleyür ve onu quturmış*[1118] *gibi görüneyür. Lakin daḥa ziyede basayur qılıçını ağzıña.*[1119]

Avner, Qiş, Ner
Peliştimler qaçtılar quv(ul)dılar. Padişaḥ nerede?

Görüyür
Şaul'nıñ gövdesi. Allah Allah *ta'cib <ėderek>*[1120] *duruyurlar. David Avişay ve Aḥimeleẖ eskeri geleyirler.*

David *gendi adamlarına*
Çebük bu tarafdan Peliştimlernin ardından quvıñ. Onlardan ḥiç bir qusur buraqmayıñ.

Avner *David'ge*
Lakin efendimiz, *padişaḥ Şaul'nın leşini göstüreyir*, daḥa ölmedi.

Şaul

61b

1116 These sentences were mistakenly written twice by the copyist.
1117 *Rafe* is omitted over *kaf*.
1118 CKar. *qutur-* 'бесноваться, беситься, свирепствовать; szaleć, wściekać się, rozjuszać się | to rage, to get mad, to infuriate' (KRPS 376).
1119 An example of inconsistency. In the first sentence the soldier strikes his stomach and in the second one his mouth.
1120 *'yd'c'k*, misspelled.

61a
[Be strong, strike me now. Strike me with my sword. You have not had
such a lucky day since you became my servant.] Be strong,
strike your lord, my soldier. *The king kneels down.*

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 did not 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.* God, God! *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

(Şaul) *başını qaldırayur*.
Gel oğlum David. Gel bu gözlerimiñ qapularıñı sen qapa. ʻAf
eyle endi David, benim sana gunaḥım çoktır. Vaḥ David,
qızım Laiş'niñ oğlu Palti'ge[1121] vėrilmiştir. Al
onu, ölmesin çoq eskerinden.[1122] Vaḥ, nedir bu? Müzevir Doeg?

David
Doeg? Ḥasım duşman, egrilik <nedeni>.[1123] *Sançayır Doeg'nı. Orada ölü düşüreyir. Şaul isteyür qalqmağa, taqat yoq.*

David
Padişaḥım, padişaḥım. Keşke senin yerine ben
olaydım. Qalbıñı bilirdim ki sen her gunaḥdan paksın.

Şaul
Oḥ şimdi ölecegim. David, Yonatan, vaḥ David. *Öleyür.*
[Oḥ şimdi ölecegim. David, Yonatan, vaḥ David. *Öleyür.*][1124]

David *düşeyir üzerine*
Vaḥ padişaḥ.

Qiş
Oğlum, oğlum.

David düşeyir ve işaret ėdeyür 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 süküt.*
Ey Yisra'el'niñ devleti qalʻalarıñ[1125] düştüler. Quvatlı kişiler
düştüler, bağatırları(ñ düştüler). Saqın Aşqelon'ğa ve Gat'ğa
eşitirmeyiñ. Ḥaber vėrmeyiñ. Peliştim qızları sevinirler.

1121 Heb. name פַּלְטִי בֶן לַיִשׁ 'Palti son of Laish'.
1122 A mistake of the translator, should be *eserinden*. The meaning was established on the basis of the Heb. drama צרותיה (88b) 'her troubles'.
1123 *m'dny*, misspelled. In the Heb. drama מבוע הרשע (88b) 'source of evil'.
1124 This sentence was mistakenly written twice.
1125 CKar. *qala* 'крепость; twierdza | fortress' (KRPS 359) ← Ar. *qalʿa*. Stand. Tur. *kale* '1. fortress, fort; citadel' etc. (TIRS 469).

(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,
my daughter has been given to Palti son of Laish. Take
her, she should not die out of grief. Woe, who is that? Swindler Doeg?

David
Doeg? An enemy, a foe, the reason of (all) injustice. *He strikes Doeg. He falls dead. Saul wants to get up, he has not 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
O, I will die now! David, Jonathan, woe, David! *He dies.*
[O, 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.*
O power of Israel, your fortresses collapsed. Powerful men
died, your warriors died. Do not let Ashkelon or Gath hear
about it. Do not let them know. The Philistine girls are happy.

Allah'larına ateşe teşek(k)ür ėderler, oḥ çığırırlar ey
Yisra'el seniñ qırılmanıñ uçun. Ey Gilboa'nın dağları
siziñ üzerinizde de çıq[1126] yağmur olmasın. Öksek tarla[r]-
nın üzerine güneş parlamasın zira onda paslandı

62a
'azim kimselerin bağatırlarınıñ qalqanı. Şaul'nın qılıçı
boş geri dönmezdi, duşmannı öldürürdi. Yonatan'nın qurduğı
yaası geri çevirilmezdi. Vay burada ölü yatayurlar
qaranlıq gecede. Şaul ve Yonatan barabar sevgililerge
ḥoş ėdiniz, ḥayatda qorquv bilmediniz. Şimdi öldüler
lakin gene onlar barabardır, ayrılmadılar. Qarağuşlardan
ziyede yengil[1127] ėdiler qavımlarını duşmandan qutarmaya.
Aslandan ziyede quvatlı ėdiler büyük ordunı qırmaya.
Şimdi qayıp oldular cenk aletleri,[1128] vay qalqanlar
qayıb oldular. Vay Yonatan dostum, Yonatan senin uçun
sıqlatım çoq. [*gwdwṣ*] Gündeş[1129] qarılar biri birine
muḥabbetinden ziyede 'acayib[1130] <ėdi>[1131] senin müḥabbetligiñ[i]. Seniñ
sadıqatlığınnı sevleyenler anca <güzel sevlerler>.[1132] Ey
Yisra'el qızları sığıt ve yılamaq[1133] sesi qaldırıñ. Şaul
ve oğlu uçun çoq göz yaşlar ilen ağlayıñ. Zira
onların quvatı siziñ saltanatınızı 'adaletli ėtti. Qardaşım
Yonatan aslında[n] yaşlıq günlerinden de doğrulıq ėttiñ.
Sadıqat ögüne gezdi. Evladların raẖbetlisi, kime
benzeteyim sadıqatlarınnı ki rical kibar arasında
doğdun da ise, sen adam ėdin. Padişaḥlar ve begler
arasına eyi ad qazandıñ. Daẖı[1134] rağbet ve paye canıñ
<istemedi>[1135] ise. Qıyas olur mu benim bu sığıtım?

62b

1126 CKar. *çıq* 'роса, иней; rosa, szron | dew, frost' (KRPS 636).
1127 CKar. *yengil* '1. легкий; простой; 2. недостойный, незнатный; 1. lekki, prosty; 2. niegodny, nieszlachetny | 1. light, straight; 2. unworthy, ignoble' (KRPS 272).
1128 This word is mistakenly spelled with *ayn*.
1129 The copyist corrected himself but he did not crossed out his mistake.
1130 Unclear. The denotation of this word is 'weird, strange' whereas in the Heb. drama there appears נפלא (89b) 'wonderful, excellent'.
1131 *'ydw*, a spelling mistake. The form *ėdü* does not exist.
1132 *cwz'y sww'l'rlr*, misspelled.
1133 CKar. *yıla-* 'плакать, стонать; płakać, stękać, jęczeć | to cry, to groan, to moan' (KRPS 264).
1134 A spelling mistake, should be *daḥa* 'more'. *Rafe* is omitted over *kaf*.
1135 *'ykt'mdy*, misspelled.

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 it is here where the shields

62a
of great people and of your warriors rust! The sword of Saul
did not swing in vain, it killed enemies. Once the bow of Jonathan
had been pulled it was not released again. Woe, they lie here dead
in the dark night. Saul and Jonathan say goodbye
to your loved ones, in your lives you did not 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 defeat 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. O
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.
You were led by loyalty. The most honorable of children,
to whom may I compare your loyalty? You were born
among dignitaries but you remained an (ordinary) man. You earned
a good name among kings and gentlemen. You did not want
more honor and rank. May my wail be compared to it?

62b

Barabar olur mu seniñ büyükligine? Cümle _ _ _ _ _[1136]
mataḥdan ziyede senin işlerin yaqışıklı oldular. _ _ _
Ne mertebe olur cevaḥere[1137] eger etrafdan qurşun
ilen işlense? Orada öksekde duran _ _ _
bu dünyanın maqamlarını ikraḥ
ėdersin. Orada sabaḥ _ _ _ _
yıldızlarının _ arasına sen
sevinirsin. Yas uçun _
gülersin. Orada qadir
Allah ḥuzurun[a]da
canın ömüre dek
qayyam[1138] _
qalır.
Tam. Tam.
Şemuel Kohen R. oğlu
Tam. Tam. Tam. Tam.

’Ani katavti. Şemu’el ha-maskil ha-baḥur[1139] Kohen R. oğlu [1876][1140] senesinde yazğamdır bu tiyatirni.[1141]

Şana[1142] 1876 yom d[1143] noyabr'[1144] 24 kabul ėttim.

1136 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.
1137 CKar. *cevaher* ‘драгоценный камень; drogocenny kamień | precious stone’ (KRPS 174).
1138 CKar. *qayyam* ‘постоянный; stały, trwały | continuous, permanent’ (KRPS 358).
1139 Heb. הַמַּשְׂכִּיל הַבָּחוּר ‘intelligent, educated young man’.
1140 The date was written later in pencil.
1141 *tyy'tyrny*. A loan from Rus. *meamp* ‘theatre’.
1142 Heb. שָׁנָה ‘year’. It could also be read as Ar. *sene* ‘year’.
1143 Heb. יום ד ‘fourth day, i.e. Wednesday’.
1144 *nwy'bry*. A loan from Rus. *ноябрь* ‘November’.

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.

PRINCIPLES OF TRANSCRIPTION AND TRANSLITERATION

I transcribed the text of the manuscript written in the Hebrew semi-cursive into Latin script with the use of a transcription system employed for Crimean Tatar. Hebrew script properly reflects the value of consonants, however it is ambiguous in the terms of vowels. The only indication of a front or a back reading of vowels is the distinction between *k* and *g* which occur only in words with front vowels, versus *q* and *ǧ* which occur only in words with back vowels. However, this distinction is not applicable for non-Turkic words.

Below, I present the value of Hebrew letters in transcription and transliteration. Additionally, I 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
בּ		v	v
ג		g	g
גַ		ğ	ğ
ג		ñ	g
ג׳		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	ṭ
י		i, ı, e, y	y
ײ		y	yy
כ		k	k
כ̱		ḫ	ḫ
ל		l	l
מ ם		m	m
נ ן		n	n
ס		s	s
ע		ʿ	ʿ
פ ף		p	p
פ̱ ף̱		f	f
צ ץ		ç	ç
ק		q	q
ר		r	r
ש		ṣ, s[1145]	ṣ
ת		t	t

[1145] Only in Heb. loanwords.

Remarks

1. Due to the fact that the available version of the drama is kept in a manuscript, an inevitable number of mistakes on the part of the copyist occurred. 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 *ʿadet* 'custom' (5b), דפע *defʿa* 'time' (4a), עזים *ʿazim* '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*.

5. An additional letter *ė* is used for a front close-mid vowel *e*. It appears only in the first syllable and is spelled with *yod* and in the initial with *alef* and *yod*, e.g. איטטים *ėttim* 'I did' (1a), דיגיל *dėgil* 'is not' (9a). It occured as an influence of Crimean Turkish.[1146]

VOCALIZATION

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

Symbol	Semi-cursive	Transcription	Transliteration
ָ		a, e	a
ָ		a, e	ā
ֶ		e	e
ֶ		e	ē
ִ		i, ı	i

[1146] For more on the vowel *e* in CTur., see Doerfer (1959a: 274).

Remarks

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

2. In a few cases *shva* is used in Trk. stems, e.g. בִּילַכְלִרי *bilekleri* 'its wrists' (10b), אֶלְלִיֶּא *elliye* 'to one who has hands' (2b).

3. *Qamaṫz* is predominant in non-first syllables, whereas the use of *pataḥ* and *segol* in non-first syllables is limited.

ABBREVIATIONS

1	first person
2	second person
3	third person
ACC	accusative
Ar.	Arabic
bibl.	biblical
CC	*Codex Cumanicus*
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
It.	Italian
Kaz.	Kazakh
KKS	Çulha. 2006
KRPS	Baskakov, Zajączkowski, Shapshal (eds). 1974
KSB	Mardkowicz. 1935
KTR	Useinov. 2005
lit.	literary language
med.	medical
MEQ	The transcription of the *mejuma* in Aqtay. 2009
MQat	The transcription of the *mejuma* in Çulha. 2010b
MSK	*Şemuel Kohen's Mejuma*
OTAL	Devellioğlu. 2006
Ott.	Ottoman Turkish

Per.	Persian
PL	plural
POSS	possessive suffix
RKS	Levi. 1996
Rus.	Russian
SG	singular
SKP	Aqtay, Jankowski. 2011
SPJ	Makosz. 2007
TIRS	Bezmez, Brown (eds). 2005
TKar.	Troki dialect of Karaim
Trk.	Turkic
Tur.	Turkish
WK	Western Karaim
Yid.	Yiddish

SYMBOLS

()	enclose letters or words added by the editor
[]	enclose letters or words which were unnecessarily written by the copyist
< >	enclose words and phases which were mistakenly spelled
(...)	enclose unclear and illegible words or 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
I	i, ı
U	u, ü

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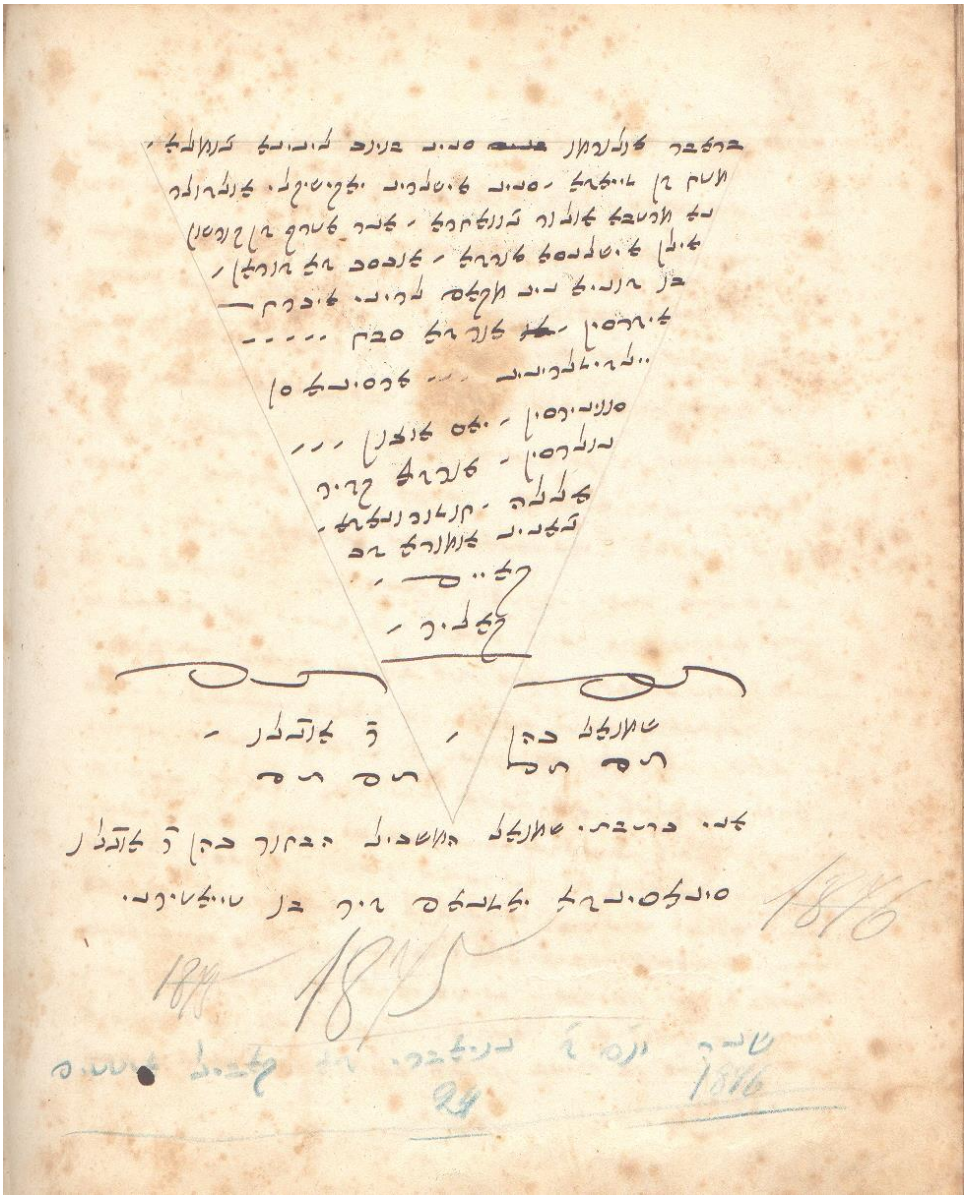
FACSIMILE SAMPLES

Folio 1a. Beginning of the drama

Folio 24b. End of the third act and stage directions at the beginning of the fourth act

Folio 57b. Beginning of the witches’ song



Folio 62b. David's final monologue and the colophon