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KARAIM LETTERS OF JEHOZAFAT KAPŁANOWSKI. I. A CRITICAL EDITION*

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Abstract

This paper is a critical edition of *Jehoszafat Kapłanowski's* (a Trakai-born Karaim-speaking Odessan) two letters written in Hebrew script that were sent in 1868 to Lutsk. The critical apparatus that accompanies the transcription and translation includes commentaries on each linguistic peculiarity or irregularity. The study is augmented by a glossary and facsimile, as well as brief historical comments on some of the persons mentioned in the text.

1. Preliminary remarks

In Németh (2012) we presented a linguistic analysis of a letter written by *Jehoszafat* the son of *Zacharja Kapłanowski*, a citizen of Odessa born in Trakai around 1813. It was sent from Odessa to Lutsk on 17th July 1868 to *Icchak* the son of *Zarach Bezikowicz*, born around 1807. What is particularly noticeable in that letter is that its language contains both northern and southern Karaim morphological features of western Karaim, which, at first sight, suggested that it might be an example of far-reaching dialect mingling. When we went into the details, however, it was determined that the manuscript's language is in fact an example of how ably the author could switch between these two variants of Karaim.

* I would like to express my thanks to Anna Sulimowicz (Warsaw), who provided access to the analysed manuscripts and helped me to trace some biographical facts concerning persons mentioned in the edited material.

After the publication of this paper two further letters written in a similar manner by *Jehoszafat Kapłanowski* were found in the collection of the late Polish Orientalist *Józef Sulimowicz* (1913–1973), catalogued as numbers 44^{II} and 55^{II}. What links these three manuscripts, beside the author, is that they were sent to addressees living in Lutsk. Below, we present a critical edition of these two recently discovered letters. A detailed analysis of the grammatical features will be presented in the second part of the present study (Németh 2013).

2. General description of the manuscripts

Letter no 44^{II}

The manuscript is carefully written in partially vocalised semi-cursive Hebrew script used by Karaims, in pencil, on one side of a plain white 218 × 363 mm sheet folded into two halves. Afterwards, the sheet was folded several times to form an envelope. The address was written in Russian on the back of the sheet as follows: *Караиму Моше Мордковичу Турчын ВЪ Г. Луцкъ* [= To the Karaim *Mosze Mordkowitz Turczyn*, in the town of Lutsk]. The post office stamps inform us that the letter was sent on the 28th August 1868 and was delivered to Lutsk on 1st September 1868. Originally, there were three post office stamps on the envelope, but the third has been torn off together with the postage stamp.

Letter no 55^{II}

The second manuscript is written on both sides of a plain cream-coloured 175 × 215 mm sheet in semi-cursive Hebrew script in brown ink. It is partly vocalised and clearly legible. The upper-right hand corner of the sheet has been torn off, but the text itself is not very damaged. Some parts of the paper have become darker, but the structure of the ink has remained intact.

3. The date of the letters and the addressees' identities

The letters were written on 4th March 1868 (letter no. 55^{II}) and 27th August 1868 (letter no. 44^{II}) and were sent to *Jeszua Szemoel Leonowicz* (born around 1806, died around 1870) and *Mosze Abraham Turczyn* (died probably around 1868), respectively. Importantly, both addressees officiated as hazzans in Lutsk, one after the other (see KA 1932: 16).

Fortuitously, the precisely dated letters were sent in the year *Jeszua Szemoel Leonowicz* succeeded *Mosze Abraham Turczyn* as hazzan, which allows us to narrow down the date on which the succession could have happened: in letter no. 44^{II} sent on 27th August 1868, *Mosze Abraham Turczyn* is addressed as *hazzan* (see line 44:3), which means that the succession could not have taken place before that date.

This allows us to supplement what we have previously written about an unsigned open letter addressed to the entire Karaim community in Lutsk. In Németh (2011b: 217, fn. 486), based on extremely limited information, we claimed that the manuscript no. 2 (77) was sent “(probably the first quarter of) 1868”. There, we supposed that *Mosze Abraham Turczyn*’s name is missing from the list of 44 individuals attached to that particular open letter “as he had most probably passed away by then”. Since what we claimed about the date of that manuscript (i.e. the first quarter of 1868) still seems valid, and since now we have another source from August 1868 addressed to *Turczyn*, the only logical conclusion is that *Turczyn*’s name was missing from the list not because he had passed away, but because it was he in fact who was the author of the open letter, and he simply did not enter his own name on the list. This is all the more likely, as it is usual for a spiritual leader to address his community by way of open letters. Consequently, *Jeszua Szemoel Leonowicz*, addressed as כמרהר ‘*abbrev.* the honourable sir and rabbi’, must have been an auxiliary hazzan at that time, and not the chief hazzan as we previously asserted.

4. Transcription and translation

In the transcription provided below we have attempted to reconstruct the phonetic level of the texts – including the south-western forms which are transcribed as they would have sounded in southern Karaim. The palatality of the consonants in north-western forms is noted only if phonologically relevant.

We use the following symbols in our transcription: *a, b, b̄, c, c̄, č, č̄, d, d̄, d̄̄, ʒ, ʒ̄, ʒ̄̄, ʒ̄̄̄, e, f, g, ḡ, h, h̄, χ, i, j, k, k̄, l, l̄, l̄̄, m, m̄, n, n̄, o, ö, p, p̄, r, r̄, s, s̄, š, š̄, t, t̄, t̄̄, u, ü, w, w̄, y, z, z̄, ž, ž̄*. The palatality is indicated with ‘. The symbols *d̄̄* and *t̄̄* are used only in south-western Karaim words to indicate palatal (or dorsal) *d* and *t* as opposed to palato-dental *d̄* and *t̄*. The letter *j* indicates [j]. The letter *l̄* indicates dental *l*. The letter *w* stands for what is today noted with *v*; in the 19th century its value varied between a glide [w] and a labiodental [v]; we use *w* to unify the transcription of north- and south-western Karaim. In the latter dialect, *w* in the transcription stands for a sound that was pronounced most probably in three ways (depending on various factors): as a glide [w], labiodentally [v], and even bilabially [β]. For a detailed argumentation see Németh (2011a: 94–98).

Slavonic insertions are transcribed as they originally sounded in the respective languages. The Hebrew interpolations are transliterated in italic letters. Additionally, the abbreviations are explained in the footnotes when they first occur in the respective manuscripts, but neither the Hebrew interpolations nor the abbreviations are included in the glossary. The translation of the linguistic material, in both Hebrew and Karaim, follows the transcriptions. We have briefly commented on the less well-known grammatical peculiarities in the footnotes.

Letter no. 44^{II}

Transcription

- [1] *bh*¹
- [2] 1868. awgust 27. *b'wdsś*.
- [3] *'hwby ydydy kmr² mšh hšn whmlmd twrsyn yšw³*
- [4] *Ĕiřik jazylhan Łokszyński⁴, Magas, Kaliski da Firkowicznyn podpisłaryba*
- [5] *awgust 8. đa⁵ jeřfi kołuma, a řiřik ře jazdyjyz bħđš sywn, baryba kořmáđim*
- [6] *da bil'miřim⁶, hale ře jazasyz ki ijmaška ařčany kołuna r⁷ Jeszuanyyn, a*
- [7] *km⁸ Szalom Kaliskiđa, ham km Szelomo Magasđa⁹. Meř ajtym¹⁰*
kawodunuzga¹¹
- [8] *duhrusun¹², ki meř Łuckada hale kiřińide tanymym¹³, bo uže 20. jyř řećik¹⁴*
eđim
- [9] *Łuckada. Mana hep řir, hepři iji da duhru adamřar. No řiřikřarđan*
- [10] *kořabiž, ki kahař ajryřhan ekiđa, da řir jan ekińči ućuń jaman jazady, to*
- [11] *bil'miřiž¹⁵ kiřmđa inanma. Ařča bardy řeńi ijma, da bil'miřiž kiřmńin*
- [12] *kołuna. A zatym km Josef hgbyr Mangubi yrw¹⁶ jazdy kawodunuzga ekińči*
- [13] *řiřik, r Jeszua Leonowicznyn kołuna, ki jazmasanyz¹⁷ kiřmńin adyna ijma.*
To¹⁸ mtndbga¹⁹ artřary ijam
- [14] *ařčany, kořřajyzga kořa burunhu řiřiđijyđa kořdujuz meři jazma*
mtndbga
- [15] *kořadohon bořuřłux. Meř kyłdym kořřajyzny da keřđi ařča kołuna km*

¹ *בְּה*: An abbreviation of Hebr. *בְּעִזְרַת הַשֵּׁם* 'with the Lord's help'.

² *כּמֵר*: An abbreviation standing for Hebr. *כְּבוֹד מַעֲלֵת רַבִּי* 'the honourable sir, rabbi'.

³ *צוֹ*: An abbreviation of Hebr. *יִשְׁמְרֵהוּ צוּרוֹ וְגוֹאֲלֵנוּ* 'May his Rock [= the Lord] and our Redeemer preserve him!' or *יִשְׁמְרֵהוּ צוּרוֹ וְיַחֲיֵהוּ* 'May his Rock [= the Lord] preserve him and keep him alive!'.

⁴ *לוקשינסקי*: Unlike in Németh (2011b: 334, 338, 340), where it is always written with *samek* (ס). This suggests that in Lutsk Karaim the *š > s* dealveolarisation process could have involved, albeit sporadically, also the phonetic level of surnames. In J. Sulimowicz's catalogue (compiled for private purposes) the surname is read as *Luksinski* in the manuscript's incipit.

⁵ *דא 8*: The locative suffix attached to KarT. *šegiz* '8'.

⁶ *בילמיřim*: An abbreviated present tense form of *bil'mijmńin*.

⁷ *ר*: An abbreviation of Hebr. *רַבִּי* 'rabbi' or Kar. *ribbi*. The author refers to *Jeszua Szemoel Leonowicz*.

⁸ *כּמעֵ*: The abbreviation very probably stands for Hebr. *מַעֲלֵת כְּבוֹד* 'honourable sir'.

⁹ *מגס גא*: It is unusual for the dative case suffix to be *-ga* instead of the expected *-ka*. The lack of the *g > k* assimilation in the suffix after voiceless consonant seems to be a specific feature of the orthography employed by the author. See also *Bezikowiczđa* (44:26), *Szelomitđa* (55:30), and *Babowiczđa* (43:19; transcribed as *Babowiczka*) in Németh (2012: 143).

¹⁰ *אייטים*: An abbreviated future tense form instead of *ajtjrymyn*.

¹¹ *כּבּוּדוּזגא*: A south-western-type form. Its north-western equivalent is *kawodujuzga*.

¹² *דּוּהֵרֵסוּן*: Pro: *duhrusun*. The *waw* in the suffix is clearly legible.

¹³ *טנימים*: A shortened present tense form instead of *tanymyjmyn*.

¹⁴ *נֵעֵיִק*: The use of KarT. *nećik* 'how' calques Pol. *jak* '1. as; 2. how; 3. (relative pronoun) when'.

¹⁵ *בילמיřiž*: An abbreviated verb (present tense), pro *bil'mijbiž*.

Translation

- [1] With the Lord's help [we shall achieve and succeed!]
 [2] 1868, 27th August, in Odessa
 [3] My dear friend, the honourable Rabbi *Mosze Turczyn*, the hazzan and the religious teacher, may the Lord and our Redeemer preserve you!
 [4] The letter written with the signatures of *Łokszyński, Magas, Kaliski*, and *Firkowicz*
 [5] on 8th August reached my hands, but the letter which you wrote in the month of Sivan I did not see at all
 [6] and I know nothing about [the issues] you now write about, [namely] not to send the money to the hands of Rabbi *Jeszua*, but
 [7] to the hands of the honourable sir *Szałom Kaliski* and the honourable sir *Szelomo Magas*. Let me say²⁰, sir,
 [8] you are right that I do not know anyone in Lutsk, because it is already 20 years since I was [last]
 [9] in Lutsk. There is no difference for me, [as for me] all of them are good and righteous people. But from the letters
 [10] we can see that the community is divided into two, and one side writes badly about the other one, so
 [11] we do not know whom to believe. There is money to be sent and we do not know to whose
 [12] hand to send it. So the honourable sir [and] esteemed master *Josef Mangubi* the Jerusalemite wrote to you, sir, another
 [13] letter, to the hands of Rabbi *Jeszua Leonowicz* [asking] wouldn't you write [to tell us] to whom [we shall] send [the money]. So, I am sending back, to a willing helper,
 [14] the money. According to your wish, in your first letter you asked me to write to a willing helper
 [15] asking for help. I have done as you requested and the money arrived in the hands of the honourable sir [and]

¹⁶ ירו': An abbreviation of Hebr. ירושלמי 'the Jerusalemite', a title given to those who have made a pilgrimage to Jerusalem.

¹⁷ זימסאניז: A south-western-type verbal form, instead of KarT. *jazmasajyz*. The use of the negative verb in conditional mood calques Polish syntax, cf. *czy nie napisalibyście?* 'wouldn't you write?'

¹⁸ טו: The *dagesh*-like dot just next to *waw* seems to be a small stain, cf. this and the next word in the facsimile.

¹⁹ מתנדב גא: Cf. Hebr. מתנדב 'volunteer', used with the Karaim dative suffix.

²⁰ אייטיס: Literally: 'I will say'. The use of the future tense calques similar Slavonic expressions which introduce statements, cf. e.g. Pol. *powiem Panu, że* 'let me say to you; I will say to you', Russ. *я вам скажу, что* id.

- [16] *Josef hgbyr yrwnun*²¹, a hałe turat aχça. Zatym kabuł eřip bu biřikni
 [17] zaraz kahał jazsyn biřik *km' Josef hgbyr yrwga*²², nińdi 20. potpisba kimğa
 [18] ijma aχçany ki duhruluχba ũlařke²³, pogořelećlařga, 'nyymlařga'²⁴,
 [19] χazzanga, da řuğallařma tuzatma kenesany. To zaraz neća juź rub. ijařbiź
 aχça,
 [20] *km' Icchak bkr*²⁵ *Zarach Bezikowicz*²⁶ da *km' Szalom bn Simcha Icchak*
Kaliskińiń
 [21] kołuna jazseyjz ki ijma, to zaraz ijařbiź. Biřikli řoźlaři dostujuz kławću
 [22] jaχřynyzny²⁷, *Jehoszafat Kapłanowski*.
- [23] *řlwm l'hwby ydydy km' Icchak bkr Zarach Bezikowicz!* Tabu eřamiń ki ałlattyj
 ki kabuł
 [24] eřtińiz²⁸ řekřań rubeńni da artyhyn de, da jaχřy kyłdyjyz, ki kenesaga beřđijiz
 juź rub.
 [25] A kimlar jaχřy kyłmydłar²⁹, ałarga jaχřy bołmast. *dřwř*³⁰ *Jehoszafat*
Kapłanowski.
- [26] Kołamyn bu biřikni kořguźma kahałga, da *km' Icchak Bezikowicz*³¹.
 [27] Bołujuz buřuń kahał dostłuxta, to řeńni da jaχřy duńja bołur
 bołušłuhujzga.
 [28] *r Jezua hłzn* jaman kyład, ki kořguźmiř³² biřiklařni kahałga.

²¹ יר'ונן: The *-nun* genitive case suffix is attached to the Hebrew abbreviation יר' (see footnote 16). The labial form of the suffix tells us that the abbreviation might not have been resolved in speech.

²² יר'וגא: The *-ga* dative case suffix is attached to the Hebrew abbreviation יר' (see footnote 16 above).

²³ אולשכי: The lack of double *yodh* at the end of the word is unusual – perhaps it is a slip of the pen.

²⁴ עניי לר גא: Cf. Hebr. עניים 'poor men' a plural form of Hebr. עני 'poor, needy'; written with Karaim suffixes (pl. and dat.). The word is repeated in line 5 of manuscript no 55¹¹.

²⁵ בכר': The abbreviation most probably means Hebr. בן קבוד רבי 'the son of the honourable Rabbi'.

²⁶ בויקויין: An unusual spelling, as in the vast majority of cases the vowel of the first syllable in Lutsk Karaim sources is noted with *yodh* (י), rarely with *ayin* (ע), see Németh (2011b: 331ff.).

²⁷ יחשיניזני: An eastern Karaim form which, in fact, could have appeared here as well as a result of a blend between KarT. *jaχřyjyzny* and KarL. *jaχřynyzny*.

²⁸ אטיטיניז: A south-western Karaim form. We have not found KarC. **kabul et-* attested.

²⁹ קילמידלר: An abbreviated negative verb form pro *kyłmyjdyrlar*.

³⁰ דשוט': An abbreviation standing for the Hebrew greeting וְשׁוּבוּתוֹ וְשָׁלוֹמוֹ 'demanding his peace and success'.

³¹ ביוכויין גא: The surname is incorrectly written (with the letter *waw* in the second syllable). The dative case suffix *-ga* (or, perhaps, *-ga*), instead of *-ka* is surprising, too. See also *Magasga* (44:7), *Szelomitğa* (55:30), and *Babowiczga* (43:19; transcribed as *Babowiczka*, though) in Németh (2012: 143).

- [16] the esteemed master *Josef* the Jerusalemite, and now the money waits [to be sent]³³. So after you have received this letter
- [17] may the community immediately write a letter to the honourable sir [and] the esteemed master *Josef* the Jerusalemite, with some³⁴ 20 signatures [to know] whom
- [18] to send money in order to divide it justly between the victims of the fire, the poor,
- [19] the *hazzan* and [in order] to carry out [and] to finish the [building of the] *kenesa*. Then we will immediately send several hundred roubles of money
- [20] to hands of the honourable sir *Icchak* the son of the honourable Rabbi *Zarach Bezikowicz* and to the honourable sir *Szałom* the son of *Simcha Icchak Kaliski* –
- [21] if you write [to us] to send, we will send [it] immediately. [These were] the written words of your friend the one who wishes
- [22] goodness for you, *Jehoszafat Kapłanowski*.
- [23] Greetings to my beloved friend, honourable sir *Icchak* the son of the honourable Rabbi *Zarach Bezikowicz*! Thank you, that you informed me that you received
- [24] the 80 roubles and the extra [money]³⁵, too, and you did well giving one hundred roubles to the *kenesa*.
- [25] And those who do not act well – they will not be fine. Demanding peace and what is good, *Jehoszafat Kapłanowski*
- [26] Please³⁶, show this letter to the community and to the honourable sir *Icchak Bezikowicz*
- [27] May you, the whole community, be in friendship, and then God and the good people will be of help to you.
- [28] Ribbi *Jeszua* the *hazzan* acts badly by not showing the letters to the community.

³² טײַרדזומיט: Erroneously written with *daleth* (ד) instead of *gimel* (ג). An abbreviated verbal form of *Kořǫžmijdir*. J. Sulimowicz transcribed the word as “Korđuzmet”, suggesting a *-mejt > -met* abbreviation process. The latter interpretation, however, does not explain the well-documented *e > i* change (see our argumentation in Németh 2013).

³³ טורט: Literally: ‘stands’.

³⁴ גינדי: The meaning of KarT. *niindī* ‘some kind of’ is influenced by Pol. *jakiś* ‘1. some kind of; 2. approximately, some, about’.

³⁵ אַרטיק: The north- and south-western Karaim *artyk* and *artyχ*, respectively, are not attested in this meaning, cf. KarLT. ‘1. the best; 2. more; 3. yet; 4. again; 5. (with negative verb) any more, no longer’ (Kowalski 1929: 158; Mardkowicz 1935: 10; KRPS 75, 76; Németh 2011b: 267). The meaning of the word is affected here by KarC. *artyq* ‘1. additional, superfluous; 2. surfeit; 3. more’ (KRPS 76).

³⁶ קולמין: Literally: ‘I ask’.

Letter no 55^l

Transcription

Page 1

[1] *bh*³⁷[2] *'hwby 'hy ydydy wr'y kmr*³⁸ *yšw'h šmw'l hmškyl hmkynt l'wnwwy[s]*³⁹[3] *Ĕiĕġij kawodujnun jazylhan fėwřal 15. jeĕĕi kołuma, ře iĕin*⁴⁰ *tabu eřamiř.*[4] *Meńde kawoduna*⁴¹ *jazdym fėwřal 29., mart 1. km*⁴² *Josef hzqn yrw*⁴³
Mangubidan[5] *da ijdik 80. rub. macalyř Łuckanyn 'nyymłarińa*⁴⁴, *da ezińdań*⁴⁵ *6. rub.*[6] *Sara totaha, da ki řdqđdan*⁴⁶ *beřma anar 3. rub. Iřanamyn ki kyłars*[7] *kołřamny. Kołamyn kawodunu*⁴⁷ *kołma Sara totany meńdań, ki*
jamańlamasyn[8] *Ki az ijdim ařča, teńři kořgej meńim beřgańimńi*⁴⁸. *Meń azaryde*[9] *beřsam meńdań kop řyhat, bo kop adamłar bart kimęa beřma.*[10] *Sorunuz km*⁴⁹ *Abraham Hugelęa, oł jomařłar kawodunuzga, ki*[11] *biřikłar osubny jazmym*⁵⁰, *takoř jamańlamasynłar, hywm qř whmlkh*⁵¹[12] *mrwbh. Meń har kuń jazam*⁵² *biřikłar, tuwul bir Łucka duńjada,*[13] *bołsejt ře fajdały to jazhejdym, boř biřikłar bilimim*⁵³ *jazma, da*[14] *řiwimim*⁵⁴ *kim boř da uzun biřikłar jazat. Oł iř boř adamłarha*[15] *fijiřli. Szełomit totaha da kołamyn kawodunu řalom beřma. –*[16] *Jamańlamasyn ki osubne biřik jazmymyn bo*³⁹ *jořt wařtym da joř řeńi*
*jazma[.]*³⁷ *בָּה*: An abbreviation of Hebr. *בְּעֻזַּת הַשֵּׁם* 'with the Lord's help'.³⁸ *כּמּר*: An abbreviation standing for Hebr. *כְּבוֹד מַעֲלֵת רַבִּי* 'the honourable sir, rabbi'.³⁹ The upper left-hand corner of the sheet has been torn off; the final *tzade* is missing.⁴⁰ *איצין*: A south-western Karaim form. The north-western form is *üćuń*.⁴¹ *כּבוּדוּנאַ*: A south-western-type form. Its north-western equivalent is *kawoduja*.⁴² *כּמע*: The abbreviation stands very probably for Hebr. *מַעֲלֵת כְּבוֹד* 'honourable sir'.⁴³ *ירו*: The abbreviation stands for Hebr. *ירושלמי* 'the Jerusalemite (a title given to those who have made a pilgrimage to Jerusalem)'.⁴⁴ *עניי לרינאַ*: Cf. Hebr. *עֲנִיִּים* 'poor men' a plural form of Hebr. *עָנִי* 'poor, needy'; written with Karaim suffixes (pl., poss. 3rd sg., dat.). The word could have entered Karaim via Yiddish, cf. Yidd. *עני* (pl. *ענייט*) id. (Strack 1916: 130; Harkavy 1925: 350).⁴⁵ *איזינדון*: A clear example of a blend between KarT. *özümđan* 'from myself' and KarL. *ežimden* id.⁴⁶ *צדקה דן*: Cf. PBHebr. *צְדָקָה* 'alms, charity' (Klein 1987: 541). The word entered Karaim from Yidd. *צדקה* 'act of benevolence' (Strack 1916: 158–159; Harkavy 1925: 350).⁴⁷ *כּבוּדוּנּוּ*: A corruptly declined south-western possessive form – instead of *kawodunnu*. Its north-western equivalent is *kawodujnu*. See the same form in line 15.⁴⁸ *ביִרְגַּנִּים נִי*: The word *beřgań* was attested thus far only in the meaning 'data'. Here it means 'donation'.⁴⁹ *כּמע*: The abbreviation stands for Hebr. *מַעֲלֵת כְּבוֹד* 'honourable sir'.⁵⁰ *יִזְמִים*: An abbreviated negative present tense form of *jazmymyn*.⁵¹ *והמלכּה*: Pro *והמלאכה*, the silent *aleph* in this Hebrew word is erroneously dropped.⁵² *יזם*: An abbreviated present tense form instead of *jazamyn*.⁵³ *בִּילְמִים*: A shortened negative present tense form pro *bil'mijmim*.⁵⁴ *סִיוּמִים*: A shortened negative present tense form instead of *řiwńijmim*.

Translation

Page 1

- [1] With the Lord's help [we shall achieve and succeed!]⁵⁶
- [2] My beloved kinsman, friend and companion, the honourable sir, rabbi *Jeszua Szemoel Leonowicz*, the respected, the knowledgeable!
- [3] The letter of yours written on 15th February reached my hands for which I thank you.
- [4] In turn, I wrote to you on 29th February and on 1st March we sent from the honourable sir *Josef Mangubi*, the Jerusalemite [and] the scholar [~ the aged]
- [5] 80 roubles for *matza*⁵⁷ for the poor people of Łuck, and 6 roubles from myself
- [6] to lady Sara, and [we wrote to you] to give her [an additional] 3 roubles as charity. I believe you will do
- [7] my request. I ask you to ask lady Sara not to be angry with me
- [8] for sending so little money, God sees my donation. Giving a little each time,
- [9] I give much,⁵⁸ because there are many people to whom to donate.⁵⁹
- [10] Ask the honourable sir *Abraham Hugel* about the stories [to be told] to you, not to
- [11] make me write separate letters – may they be not angry with me, the day is short, and the work
- [12] is great⁶⁰. [If there is a need] I will write letters every day, even more than one, to the people of Łuck –
- [13] if there was something useful, I would have written it; I cannot write idle letters, and
- [14] I do not like those who write idle and long letters. That [kind of] acting is characteristic of idle people.
- [15] I ask you to convey my greetings also to lady *Szelomit*.
- [16] May she be not angry that I am not writing a separate letter, because I have no time and there is nothing to write [about]

⁵⁵ בו: The word is written with a *shūrūq*, which should be treated as an error; the pronoun *bu* does not fit in the context. It is improbable that the difference between *bo* 'because' and *bu* 'this' has been effaced in north-western Karaim. The fact that *bo* is used with the meaning of *bu* in south-western Karaim (see KRPS 126) cannot be a proof in this case.

⁵⁶ בָּהֶ: The abbreviated Hebr. בְּעִזְרַת הַשֵּׁם 'with the Lord's help' is a shortened version of the widely used collocation בְּעִזְרַת הַשֵּׁם נַעֲשֶׂה וְנַצְלִיחַ 'With the Lord's help, we shall achieve and succeed!'

⁵⁷ מַצָּה לֵיֶק: Hebr. מַצָּה 'unleavened bread' used with the *-lyx* derivative suffix. 'Money for *matza*' is an uncertain, but probable, translation of *macalyx* especially in the light of the approaching holidays the author is writing about in line 29; as a parallel cf. הוֹצָאָה לֵיֶק *hocaalyx* 'money for expenditures' < Hebr. הוֹצָאָה 'expenditures, expenses', used by the same author in a similar letter (Németh 2012: 143). For the semantic field of the derivative suffix in question see Zajączkowski (1932: 29–31). We treat the word as a loanword (and not as a Hebrew interpolation) because of the derivative suffix attached to it (being aware of the weakness of this criterion).

⁵⁸ כּוֹפֵ צִיָּנֵט: מִזֵּן אֲזוּרֵי בֵירֶסֶם מִינְדֵן כּוֹפֵ צִיָּנֵט: The literary meaning of this fragment is 'If I give a little each time, much goes out from me'.

⁵⁹ בּוֹ כּוֹפֵ אֲדַמְלֵר בֵּרֶט כִּימְגָא בִירְמָא: The second half of the sentence seems somewhat corrupted; one would expect grammatical constructions expressing 'to whom we can donate', 'to whom we shall donate', or the like.

⁶⁰ הַיּוֹם קָצֵר וְהַמְלֵאכָה מְרוּבָה: The sentence ends in a Hebrew saying that appears in the Mishnaic tractate of Pirkei (Mishna, Avot 2:15).

- [17] Bízďa Aďešťa bu jyľ néurožaj, uľľu bahaľyħ, *mš' wmntn*⁶¹ joħ. Azatem
 [18] kibitľarďa joħ orun uľanľaryna, bo aďešľiľar da boš oľturadľar.
 [19] Zatym bu jyľny kaľsynľar orunľarynda. Mana inanmasľar, sorsunľar
 [20] Aďeš' ućuň *km' Abraham Hugelġa*. Měň ijamíň koľu ašyra

Page 2

- [21] [*km' A*]braham Hugelíň⁶² baħur Nisanha da baħur Szemoelġa⁶³
Twierdochlebowľar
 [22] [i]jilġaň upraħ kastor burnos 1., kara čekmaň surdut 1., kara čekmaň
 [23] majtkalar 2., daha triko majtykalar⁶⁴ 1., da 1. par majtkalar parusynowy
 [24] kamizelkalar 3. kartuzľar 2. Bary janhy tiwiľ⁶⁵ a kijilġaň. Kabuľ eťip
 [25] uľašínšínľar něčik biľadľar. Bu waħtta artyħ boľalmym⁶⁶ boľušma.
 [26] *wťm šľwm dšwť*⁶⁷ *Jehoszafat Kapľanowski*.
 [27] *Rut* joľdašymdan, *r Josef* uwľumdan, *Zacharia* uwľumdan, da *Chana* –
 [28] kyzymdan kawoduna, da totaľarha šaľom, koľľarynyzy oľbadľar, alej⁶⁸
 [29] tež šaľom karandašlarha da tuwduľlarha, tynč moedľar tanry beřšín.
 [30] Koľamyn kawodunu oħuma bu biťikńi *Sara* totama da *Szelomitġa*⁶⁹
 [31] '*lmnt' dwdw*⁷⁰ *km Szalom zl*⁷¹, inansynľar, ki bir biťik jazhynča
 [32] on iš turat, bunun ućuň osubne jazmym, da aľar ně jazadľar
 [33] uzun biťikľar, anyde aľlamym⁷². *Jehoszafat*
 [34] *nħtm*⁷³ *ph b'wdss'* 1868. mart 4.

⁶¹ מְשָׂא-דְמִתָּן: Yidd. משא ומתן 'business' (Strack 1916: 112; Harkavy 1925: 31).

⁶² A small fragment of the sheet was torn off, but the reconstruction of the missing fragment, here and in the next line, causes no difficulties.

⁶³ שמואל גא: The shape of the dative case suffix is unusual: we would expect *-ka* here. Cf. *Magasga* (44:7), *Bezikowiczġa* (44:26), *Szelomitġa* (55:30), and also גא בבוויץ *Babowiczġa* (43:19; transcribed as *Babowiczka*) in Németh (2012: 143).

⁶⁴ מַיִטְכֶּלֶר: Pro *majtkalar*. The *-y-* is most probably an error or, perhaps, epenthetic. The word is written twice as *majtkalar* in the same line.

⁶⁵ טייוול: A south-western-type form. Its north-western equivalent is *tuwul*.

⁶⁶ בוֹלְלֶמִין: An abbreviated form pro *boľalmyjmyň*.

⁶⁷ דְּשׁוּטִי: An abbreviation standing for the Hebrew greeting דוֹרֵשׁ שְׁלוֹמוֹ וְטוֹבָתוֹ 'demanding his peace and success'.

⁶⁸ אַלֵּי: The use of *KarT*. *alej* 'in a such way' in the collocation *alej tež* 'as well as' calques Slavonic patterns, cf. Pol. *jak również* 'as well as'.

⁶⁹ גא: The shape of the dative case suffix is unusual: we would expect *-ka* here. Cf. *Magasga* (44:7), *Bezikowiczġa* (44:26), *Szemoelġa* (55:21), and also גא בבוויץ *Babowiczġa* (43:19; transcribed as *Babowiczka*) in Németh (2012: 143).

⁷⁰ אָדוֹנֵינוּ: An unusual Hebrew abbreviation. Perhaps it is the Hebr. word אָדוֹנֵינוּ 'our master' written erroneously?

⁷¹ זל: An abbreviation for Hebr. זְכוֹרֵנוּ לְבָרְכָה 'may his memory be blessed; of blessed memory'.

⁷² אַלֵּמִים: A shortened negative present tense verbal form pro *allamyjmyň*. The use of *shewa* under *mem* is a clerical error; *shewa* in Karaim native words was always *shewa quiescens*. We think, therefore, that the reading in J. Sulimowicz's catalogue as *allamem* is not applicable here.

⁷³ The second letter is hardly legible, it resembles כ, but, considering the context, it is probably Hebr. נחתם 'signed, completed' written here.

- [17] There is a crop failure in Odessa this year, the prices are very high, there is no business. So
- [18] in the shops there is no place for her children [~ sons], because even the Odessans sit doing nothing.
- [19] Thus this year may they stay in their places. If they do not believe me
- [20] may they ask the honourable sir *Abraham Hugel* about Odessa. I am sending via the hand

Page 2

- [21] of [the honourable sir *A*] *braham Hugel* to the bachelors *Nisan* and *Szemoel Twierdochlebow*
- [22] the clothing sent: 1 castor⁷⁴ burnous⁷⁵, 1 black broadcloth frock coat, 2 [pairs of] black broadcloth
- [23] trousers⁷⁶ and also 1 [pair of] tricot⁷⁷ trousers, and 1 pair of trousers, 3 sailcloth
- [24] waistcoats, 2 caps. All of these are not new, but worn. After they receive [this clothing]
- [25] they may share it as they can. For the time being I will not be able to help more.
- [26] And peace be with them, greetings, *Jehoszafat Kapłanowski*
- [27] Greetings from my wife *Rut*, from my son, sir *Josef*, from my son *Zacharia* and from *Chana*,
- [28] my daughter, to you sir, and to the ladies, they kiss your hands, as well as
- [29] greetings to [our] brothers and sisters, may God grant a peaceful holiday.
- [30] I ask you sir, may you read this letter to my aunt Sara⁷⁸ and to *Szelomit*
- [31] the widow of our master [?] the honourable sir *Szalom* of blessed memory, may they believe that until a letter is written
- [32] ten [other] issues appear⁷⁹ [and] that is why I do not write separate [letters], and I do not understand those who write
- [33] long letters, either. *Jehoszafat*,
- [34] signed here, in Odessa, 1868, 4th March

⁷⁴ כַּסְטוֹר: Cf. Pol. *kastor*, Russ. *кастор* 'castor (heavy woollen fabric)'.

⁷⁵ בּוּרְנוּס: Cf. Pol. *burnus*, Russ. *бурнус* 'bornous (a long cloak with a hood)'.

⁷⁶ מַיִטְכֵּלֶר: Cf. Pol. *majtki* 'arch. man's trousers' (SWil I 628). It is difficult to determine the word's exact meaning – the one proposed seems the most probable. Besides 'men's trousers', Pol. *majtki* also used to mean 'sailor's garment', 'lower part of women's underwear' (this meaning is less probable here in the light of the material the *majtka*lar mentioned were made of), and 'short boy's trousers' (Boryś 2005: 311).

⁷⁷ טְרִיקוֹ: Cf. Russ. *трико* 'heavy woollen warp knit type of fabric' (Černych II 262–263).

⁷⁸ טוֹטאַמאַ: The 1st sg. poss. suffix suggests that this person was the author's relative.

⁷⁹ טוֹרֵט: The meaning 'come into existence, appear' (attested already in KRPS) of KarT. *tur-* 'to stand' appeared under the influence of Pol. *powstawać* '1. to stand up; 2. to come into existence; appear, emerge'.

5. Remarks on two persons mentioned in letter no. 55^{II}

Jehoszafat mentions two bachelors from the *Twierdochlebow* (vel *Twierdochleb*) family: *Nisan* and *Szemoel* (line 21). From the documents we found in AGKŁ (especially those based on the census record lists from 1834 and 1858) it transpires, however, that at the time the letter was written the only representatives of this family that could have been bachelors were *Nisan* (1840–1900) and his brother *Simcha* (1847–1909). The author most probably confused *Simcha* with the brothers' father *Szałom* or simply miswrote his name. “Lady *Szelomit*”, mentioned in line 15 is most probably *Szałom*'s wife, i.e. the mother of the two unmarried brothers – in the census records she is referred to as *Sonia Szimonowa* the wife of *Szałom*, born around 1816, died in 1874. Since the family was mentioned almost at the bottom of both census record lists, they were very probably poor. This is why *Jehoszafat Kapłanowski* begs for pardon as he cannot be of help in finding employment for the two boys in Odessa. Their poverty (and perhaps also because they probably suffered the most during the fire) is the reason why clothing is sent only to them.

Another issue that should be discussed is the identity of *Sara*, mentioned in line 30. The author addresses her as *totam*, i.e. he uses KarC. *tota* ‘1. older sister; 2. aunt; 3. word used for addressing older women’ (KRPS 539; for the meaning ‘aunt’ see Levi 1996: 104, s.v. *měmь*) with the 1st sg. possessive suffix. The latter suggests that *Sara* was *Jehoszafat*'s aunt (he had no sister). But in the census records we find no women with the name *Sara* mentioned among the members of the two *Kapłanowski* (vel *Kapłunowski*) families living in Lutsk, so the answer must be found elsewhere. In fact, there are three other families in Lutsk who could trace their roots back to the community of Trakai: the *Szpakowski*, *Pilecki*, and *Nowicki* families, but only in the first do we find a woman called *Sara*: *Sara* the daughter of *Simcha*, born around 1792, died before 1871⁸⁰. Her husband, *Ichhak* the son of *Mordechaj Szpakowski* died in 1842 and had no children. Her age fits in well with *Jehoszafat*'s age (born 1813): a person approximately 21 years older could have easily been *Jehoszafat*'s aunt. Moreover, she was also among the last persons listed in the census records with the addnotation that she is supported by her family. This, in turn, means that she could have required financial help from an Odessan relative.

Based on such biographical data we have reconstructed the word *tota* in line 30 as meaning ‘aunt’.

6. Glossary

The glossary contains all the Karaim linguistic material together with a brief morphological description and the spelling. Words written as one word with forms used enclitically are assigned to the relevant grammatical category as if they were noted without the enclitics. The latter are provided in brackets for the sake of transparency.

⁸⁰ Her name is missing from the document that lists all the deaths from 1871 onwards.

The nominal and verbal grammatical categories are organized as follows: nom., acc., gen., dat., loc., abl., instr. and inf., praes., fut., praet., imperat., opt., opt.praet., cond., cond.praet., part.praet. and conv. If attested, we indicate the government of a verb or postposition (in brackets). In the case of loanwords, we indicate the source language with a respective qualifier (in brackets). Appellatives and personal names along with geographical names are listed separately.

a, b, b̄, c, c̄, č, č̄, d, d̄, đ, ʒ, ʒ̄, ʒ̄̄, e, f, g, ḡ, h, h̄, χ, i, j, k, k̄, l, l̄, l̄̄, l̄̄̄, m, m̄, n, n̄, o, ō, p, p̄, r, r̄, s, s̄, š, š̄, t, t̄, u, ü, w, w̄, y, z, z̄, ž, ž̄

6.1. Appellatives

- a^I** ‘but’ (Slav.) ♦ א [44:5, 16] ♦ א [55:24] ♦ אה [44:6]
- a^{II}** ‘(particle introducing statement) and’ (Slav.) ♦ א [44:12, 25] ♦ א- [55:17]
- adam** ‘man’ (Hebr.) ♦ PL, NOM: אדם לר [44:9] ♦ אדם לר [55:9] ♦ PL, DAT: אדם לר [55:14]
- adešli** ‘Odessian (citizen)’ ♦ PL, NOM: אדם [55:18] ♦ See also **Adeš**.
- ačca** ‘money’ ♦ NOM: אחצא [44:11, 15, 16, 19; 55:8] ♦ ACC: אחצא נוי [44:6, 14] ♦ אחצאני [44:18]
- ajryl- (dat.)** ‘to be divided (into)’ ♦ PART. PRAET: איירילגן [44:10]
- ajt-** ‘to say’ ♦ FUT.1.SG: אייטיס [44:7]
- ałar** ‘they’ ♦ NOM: אָלר [55:32] ♦ DAT: אלרגא [44:25]
- ałej** ‘in a such way’ ♦ אָלעי [55:28]
- ałła-** ‘to understand’ ♦ NEG, PRAES.1.SG: אללמס [55:33]
- ałlat-** ‘to inform’ ♦ PRAET.2.SG: אללטטיי [44:23]
- artxary** ‘back’ ♦ ארטחרי [44:13]
- artyx^I** ‘surfeit, something extra’ ♦ POSS. 3.SG, ACC: אָרטייהין [44:24]
- artyx^{II}** ‘more’ ♦ ארטיק [55:25]
- ašyra** ‘via, through’ ♦ אָשירה [55:20]
- at** ‘name’ ♦ POSS.3.SG, DAT: אדינא [44:13]
- awgust** ‘August’ (Russ.) ♦ NOM: אוגוסט [44:2, 5]
- az** ‘little, not much’ ♦ NOM: אז [55:8] ♦ DIS-TRIB: אָזרידי (-de) [55:8]
- azatem** see **a, zatem**
- bahałyx** ‘high prices’ ♦ NOM: בהליק [55:17]
- baxur** ‘bachelor; young man (used as a title)’ (Hebr.) ♦ NOM: בחור [55:21]
- bar** ‘existing, in existence’ ♦ COPULA.3.SG: ברדי [44:11] ♦ ברט [55:9]
- bary** ‘everything’ ♦ NOM: ברי [55:24]
- baryba** (used with negation) ‘(not) at all’ ♦ בריבא [44:5]
- bo** ‘because’ (Slav.) ♦ בו [44:8] ♦ בו [55:9, 18] ♦ בו [55:16!]
- bof-** ‘to be’ ♦ NEG, FUT.3.SG: בולמסט [44:25] ♦ FUT.3.SG: בולור [44:27] ♦ IMPERAT.2.PL: בולוייו [44:27] ♦ COND.PRAET.3.SG: בול-סייט [55:13]
- bołal-** ‘to be able’ ♦ NEG, PRAES.1.SG: בוי-ללמן [55:25]
- bofuš-** ‘to help’ ♦ INF: בולושמא [55:25]
- bofušlux** ‘help’ ♦ NOM: בולושלוק [44:15] ♦ POSS.2.PL, DAT: בולושלוגוייוזגא [44:27]
- boš** ‘idle’ ♦ NOM: בוש [55:13, 14, 18] ♦ ~ **oltur-** ‘to sit in vain; to do nothing’ [55:18]
- bu** ‘this’ ♦ NOM: בו [44:16, 26; 55:30] ♦ בו [55:17, 19, 25] ♦ GEN: בונון [55:32] ♦ ~ **nun üčün** ‘therefore, that is why’ [55:32]
- burnos** ‘bornous (a long cloak with a hood)’ (Slav.) ♦ NOM: בורנוס [55:22]
- burunhu** ‘first’ ♦ NOM: בורונגו [44:14]
- ber-** ‘to give’ ♦ INF: בירמא [55:15] ♦ ביר-מא [55:6] ♦ בירמא [55:9] ♦ PRAET.2.PL: בירדיין [44:24] ♦ IMPERAT.3.SG: בירסין [55:29] ♦ COND.1.SG: בירסם [55:9]

bérǵań ‘donation’ ♦ POSS.1.SG, ACC: בִּרְגָנִים
נִי [55:8]
bil- ‘to know’ ♦ PRAES.3.PL: בִּילְדֶלֶר [55:25]
♦ NEG, PRAES.1.SG: בִּילְמִים [55:13] ♦ בִּיל-
בִּילְמִיבִיז [44:6] ♦ NEG, PRAES.1.PL: בִּילְמִיבִיז
[44:11]
bir ‘one’ ♦ NOM: בִּיר [44:10, 12; 55:31] ♦ בִּיר
[44:9] ♦ **hep** ~ ‘doesn’t matter; makes
no difference’ [44:9]
bitik ‘letter (*epistola*)’ ♦ NOM: בִּיטִיכ [44:4;
55:16] ♦ בִּיטִיק [44:5, 13, 17; 55:31] ♦ PL,
NOM: בִּיטִיכְלֶר [55:11, 12, 33] ♦ בִּיטִיקְלֶר
[55:13, 14] ♦ POSS.2.SG: בִּיטִיגִי [55:3] ♦
ACC: בִּיטִיכְנִי [44:16] ♦ בִּיטִיכְנִי [55:30]
♦ בִּיטִיקְנִי [44:26] ♦ PL, ACC: בִּיטִיקְלֶר-
נִי [44:28] ♦ POSS.2.PL, LOC: בִּיטִיגִיזֶדָּא
[44:14] ♦ PL, ABL: בִּיטִיכְלֶרְדֶּן [44:9] ♦ See
also **bitikli**.
biž ‘we’ ♦ LOC: בִּיזֶדָּא [55:17]
bitikli ‘written’ ♦ NOM: בִּיטִיקְלִי [44:21] ♦
~**li sožlar** ‘written words’ [44:21]. ♦ See
also **bitik**.
buřuń ‘whole’ ♦ NOM: בִּוִּטְוֶן [44:27]
čyχ- ‘to leave’ ♦ PRAES.3.SG: צִיַּחַט [55:9]
čekmań ‘broadcloth’ ♦ NOM: צִיַּכְמֶן [55:22]
♦ צִיַּכְמֶן [55:22]
da ‘and, too’ ♦ דָּא [44:4, 6, 9, 10, 11, 15, 19,
24, 26, 27; 55:5, 16, 21, 23, 27, 28, 29, 30] ♦
דָּא [55:6, 14, 32] ♦ דָּא [55:13, 15, 18]
daha ‘as well, additionally’ ♦ דָּהָא [55:23]
de (*used enclitically*) ‘1. (*intensifying parti-
cle*) even; 2. (*used with negation; particle
introducing negation*) even a; at all’ ♦
דִּי [44:8] ♦ דִּי [44:24] ♦ דִּי- [55:4, 8, 33]
-**de** see **de**
dost ‘friend’ ♦ POSS.2.PL, NOM: דּוּסְטוֹיזוּ
[44:21]
dostlux ‘friendship’ ♦ LOC: דּוּסְטְלוּקְטָא
[44:27]
duhru ‘1. right, correct; 2. righteous’ ♦
NOM: דּוּגְרוּ [44:9] ♦ COPULA.2.SG: דּוּ-
גְרוֹסוֹן [44:8]
duhruřux ‘justice’ ♦ INSTR: דּוּגְרוּלוּקּוּבָא
[44:18]

duńja ‘people’ (Ar.) ♦ NOM: דּוּנִיָּא [44:27]
♦ LOC: דּוּנִיָּא דָּא [55:12]
e- ‘to be’ ♦ PRAET.1.SG: אָדִים [44:8]
eki ‘two’ ♦ DAT: אִיכִי גָא [44:10]
ekińči ‘other; another’ ♦ NOM: אִיכִינְצִי
[44:10, 12]
et- (*auxiliary verb*) (KarL.) ‘to do’ ♦ PRAET.
2.PL: אִיטְטִינִיז [44:24]
et- (*auxiliary verb*) ‘to do’ ♦ PRAES.1.SG:
אִיטְמִין [44:23] ♦ CONV: אִיטְיַפ [44:16]
ez ‘self’ ♦ POSS.1.SG, ABL: אָזִימְקֶן (KarL. ↔
KarT.) [55:5!]
fajdały ‘useful’ (Ar.) ♦ NOM: פִּיידִלִי [55:13]
fěwřal ‘February’ (Russ.) ♦ NOM: פֶּוֹרֶל
[55:3, 4]
halé ‘now’ (Ar.) ♦ הָלִי [44:6, 8, 16]
ham ‘and’ (Pers.) ♦ הָלִי [44:7]
har ‘every’ ♦ הָר [55:12]
hep ‘all’ ♦ הָפ [44:9] ♦ ~ **bir** ‘doesn’t matter;
makes no difference’ [44:9]
hepsi ‘all (of them)’ ♦ NOM: הִיפְסִי [44:9]
ħazzan ‘Karaim clergyman, hazzan’ (Hebr.)
♦ DAT: חָזֶן גָּא [44:19]
ićin (KarL.) ‘for’ ♦ אִיצִין [55:3] ♦ See also
üćuń.
ij- ‘to send’ ♦ INF: אִימָא [44:11, 13, 18, 21]
♦ NEG, INF: אִימְסָכָא [44:6] ♦ PRAES.
1.SG: אִימִס [44:13] ♦ אִימִין [55:20] ♦ PRAET.
1.SG: אִימְדִים [55:8] ♦ PRAET.1.PL: אִימְדִיק
[55:5] ♦ FUT.1.PL: אִימְדִיבִיז [44:19, 21] ♦ See
also **ijil-**.
iji ‘good’ ♦ NOM: אִי [44:9]
ijil- ‘to be sent’ ♦ PART.PRAET: אִימְלֶגֶן
[55:22!] ♦ See also **ij-**.
inan- ‘to believe’ ♦ INF: אִינְנָמָא [44:11] ♦
IMPERAT.3.PL: אִינְנִמְסֶלֶר [55:31] ♦ NEG,
COND.3.PL: אִינְנִמְסֶלֶר [55:19]
iřan- ‘to believe, to hope’ ♦ PRAES.1.SG:
אִיִּשְׁנִמִין [55:6]
iř ‘1. act, acting; 2. issue’ ♦ NOM: אִיש [55:
14, 32]
jaχř ‘1. good; 2. goodness’ ♦ NOM: יַחְשִׁי
[44:27] ♦ ACC: יַחְשִׁינִיז [44:22] ♦ ADV:
יַחְשִׁי [44:24, 25]

- jaman** 'badly' ♦ ימן [44:28] ♦ ימן [44:10]
jamanla- 'to be angry' ♦ NEG, IMPERAT.3.SG: ימנלמסין [55:16] ♦ ימנלמסין [55:7] ♦ NEG, IMPERAT.3.PL: ימנלמסיןלר [55:11]
jan '(conflicting) side, party' ♦ NOM: יאן [44:10]
janhy 'new' ♦ NOM: ינגי [55:24]
jaz- 'to write' ♦ INF: יזמא [55:13] ♦ יזמא [44:14] ♦ יזמא [55:16] ♦ PRAES.1.SG: יזם [55:12] ♦ NEG, PRAES.1.SG: יזמיימין [55:16] ♦ יזמים [55:11, 32] ♦ PRAES.3.SG: יזדי [44:10] ♦ יזט [55:14] ♦ PRAES.2.PL: יזסיז [44:6] ♦ PRAES.3.PL: יזדלר [55:32] ♦ PRAET.1.SG: יזדים [55:4] ♦ PRAET.3.SG: יזדי [44:12] ♦ PRAET.2.PL: יזדייז [44:5] ♦ IMPERAT.3.SG: יזסיז [44:17] ♦ OPT. PRAET.1.SG: יזגיידים [55:13] ♦ COND.2.PL: יזמסאניז [44:21] ♦ NEG, COND.2.PL: יזמסאניז [44:13] ♦ CONV: יזגיניצא [55:31] ♦ See also **jazył-**.
jazył- 'to be written' ♦ PART.PRAET: יזילגן [44:4, 55:3] ♦ See also **jaz-**.
jeř- 'to reach' ♦ PRAET.3.SG: יטטי [44:5] ♦ יטטי [55:3]
joχ 'nonexistent, not existing' ♦ יוק [55:16, 17, 18] ♦ COPULA.3.SG: יוחט [55:16]
jołdař 'wife' ♦ POSS.1.SG, ABL: יולדשימדן [55:27]
jomaχ 'story' ♦ PL: יומחלר [55:10]
juž 'hundred' ♦ NOM: יוז [44:19, 24]
jyl 'year' ♦ NOM: ייל [44:8] ♦ ייל [55:17] ♦ ACC: ילני [55:19]
kabuł (Ar.) see **kabuł eř-**
kabuł eř- (KarL.) 'to receive' (Ar.) ♦ PRAET. 2.PL: קבול איטטיניז [44:23–24]
kabuł eř- 'to receive' (Ar.) ♦ CONV: קבול איטיפ [44:16] ♦ קבול איטיפ [55:24]
kahał 'community; Karaim (religious) community' (Hebr.) ♦ NOM: קהל [44:10, 17, 27] ♦ DAT: קהלגא [44:26, 28]
kał- 'to stay' ♦ IMPERAT.3.PL: קלסינלר [55:19]
kamizelka 'waistcoat' (Pol.) ♦ PL, NOM: כמיזילכלר [55:24]
kara 'black' ♦ NOM: קרא [55:22] ♦ קרא [55:22]
karandař 'brother' ♦ PL, DAT: קרנדשלרגא [55:29]
kartuz 'cap' (Slav.) ♦ PL, NOM: כרטוזלר [55:24]
kastor 'castor (heavy woollen fabric)' (Slav.) ♦ NOM: כסטור [55:22]
kawod (*with possessive suffix*) 'sir' (Hebr.) ♦ POSS.2.SG, ACC: כבודונו (KarL.) [55:30!] ♦ כבודונו (KarL.) [55:7, 15!] ♦ POSS.2.SG, GEN: כבודויינון [55:3] ♦ POSS.2.SG, DAT: כבודונו (KarL.) [55:4, 28] ♦ POSS.2.PL, DAT: כבודונוגא (KarL.) [44:7] ♦ כבודונוגא [55:10] ♦ כבודונוגא (KarL.) [44:12]
koł 'hand' ♦ POSS.3.SG, NOM: קולו [55:20] ♦ POSS.1.SG, DAT: קולומא [44:5] ♦ POSS. 3.SG, DAT: קולונא [44:6, 12, 13, 21] ♦ קו-לונא [44:15] ♦ קולומא [55:3] ♦ POSS.2.PL, ACC: קוללריניזי [55:28]
koł- 'to ask, to request' ♦ INF: קולמא [55:7] ♦ קולמין [55:7] ♦ כולמין [55:7] ♦ קולמין [44:26; 55:30] ♦ קולמין [55:15] ♦ PRAET. 2.PL: קולדוויז [44:14] ♦ CONV: קולדוגון [44:15]
kołtχa 'request' ♦ POSS.1.SG, ACC: קולטחם [55:7] ♦ קולטחיינוני [44:15] ♦ POSS.2.PL, DAT: קולטחיינוגא [44:14]
kył- 'to do, to act' ♦ PRAES.3.SG: קילד [44:28] ♦ NEG, PRAES.2.PL: קילמידלר [44:25] ♦ FUT.2.SG: קילרס [55:6] ♦ PRAET. 1.SG: קילדים [44:15] ♦ PRAET.2.PL: קיל-דייז [44:24]
kyz 'daughter' ♦ POSS.1.SG, ABL: קיזימדן [55:28]
keř- 'to come, to arrive' ♦ PRAET.3.SG: כיי-לדי [44:8]
kenesa 'kenesa, Karaim temple' (Hebr.) ♦ ACC: כנסה גי [44:19] ♦ DAT: כנסה גא [44:24]
Ki (*a conjunction introducing dependent clauses*) '1. (used with infinitive) to, in order to; 2. that' (Pers.) ♦ כי [44:6, 8,

- 10, 13, 18, 21, 23, 24, 28; 55:16, 31] ♦ **כי** [55:6, 7, 8, 10]
- kibit** 'shop' ♦ PL, LOC: **כִּיבִּיטְלֶרְדָּא** [55:18]
- kijil-** 'to be worn' ♦ PART.PRAET: **כִּיִּלְגֵן** [55:24]
- kim** 'who' ♦ NOM: **כִּם** [55:14] ♦ PL, NOM: **כִּימְלֶר** [44:25] ♦ DAT: **כִּימְגָא** [44:11, 17] ♦ **כִּימְגָא** [55:9] ♦ GEN: **כִּימְנִין** [44:11, 13]
- kiši** 'person' ♦ ACC: **כִּישִׁינְדִי** (*-de*) [44:8]
- kławću** 'the one who wishes' ♦ NOM: **כְּלוּצוּ** [44:21]
- kop** 'much, a lot' ♦ NOM: **כּוֹפ** [55:9] ♦ **כִּיּוֹפ** [55:9]
- kor-** 'to see' ♦ PRAES.1.PL: **כִּיורבִּיז** [44:10] ♦ NEG, PRAET.1.SG: **כִּיורמִדִּים** [44:5] ♦ OPT. 3.SG: **כִּיורְגִי** [55:8]
- kořa (dat.)** 'according to' ♦ **כִּיורָא** [44:14]
- kořuž-** 'to show' ♦ INF: **כִּיורגוז מא** [44:26] ♦ NEG, PRAES.3.SG: **כִּיורדוזמיט** [44:28!]
- kuń** 'day' ♦ NOM: **כִּיּוּן** [55:12]
- macalyx** 'money for *matza*' (Hebr.) ♦ NOM: **מַצָּה לִיק** [55:5]
- majtka** 'man's trousers' (Pol.) ♦ PL, NOM: **מֵיִטְבְּלֶר** [55:23] ♦ **מֵיִטְבְּלֶר** [55:23!]
- mart** 'March' (Russ.) ♦ NOM: **מָרְט** [55:4] ♦ **מֶרְט** [55:34]
- moed** 'holiday' (Hebr.) ♦ PL: **מועדלר** [55:29]
- meń** 'I' (Hebr.) ♦ NOM: **מִין** [44:7, 8, 15; 55:12] ♦ **מִין** [55:8, 20] ♦ **מִינְדִי** (*-de*) [55:4] ♦ ACC: **מִינִי** [44:14] ♦ GEN: **מִינִים** [55:8] ♦ DAT: **מִנָּא** [44:9; 55:19] ♦ ABL: **מִנְדֵן** [55:7] ♦ **מִינְדֵן** [55:9]
- no** 'but' (Russ.) ♦ **נֹו** [44:9]
- ńe** 'what; which' ♦ NOM: **נִי** [44:5, 6] ♦ **נִי** [55:3, 13, 32] ♦ ACC: **נִינִי** [44:11] ♦ **נִינִי** [55:16]
- ńeća** 'several' ♦ **נִיצָא** [44:19]
- ńećik** '(relative pronoun) when' ♦ **נִיצִיק** [44:8; 55:25]
- ńeurożaj** 'crop failure' (Russ.) ♦ NOM: **נִיִּאורֶזֶי** [55:17]
- ńińdi** 'some, about' ♦ NOM: **נִינְדִי** [44:17]
- ořu-** 'to read' ♦ INF: **אוֹרוּמָא** [55:30]
- oř** '1. he, she, it; 2. that, those' ♦ NOM: **אוֹר** [55:10, 14] ♦ ACC: **אוֹרְדִי** (*-de*) ♦ DAT: **אוֹרְדִי** [55:6]
- ořtur-** 'to sit' ♦ PRAES.3.PL: **אוֹרְטוֹרְדֶלֶר** [55:18]
- on** 'ten' ♦ NOM: **אוֹן** [55:32]
- orun** 'place' ♦ NOM: **אוֹרוּן** [55:18] ♦ POSS.3.PL, LOC: **אוֹרוּנְלֶרִינְדָּא** [55:19]
- osubne** 'separate' (Slav.) ♦ **אוֹסוּבְנִי** [55:16] ♦ **אוֹסוּבְנִי** [55:32] ♦ See also **osubny**.
- osubny** 'separate' (Slav.) ♦ **אוֹסוּבְנִי** [55:11] ♦ See also **osubne**.
- öp-** 'to kiss' ♦ PRAES.3.PL: **אוֹבְדֶלֶר** [55:28]
- par** 'pair' (Slav.) ♦ NOM: **פֶּר** [55:23]
- parusynowy** 'of sailcloth' (Russ.) ♦ NOM: **פֶּרוּסִינְוִי** [55:23]
- podpis** 'signature' (Slav.) ♦ POSS.3.PL, INSTR: **פּוֹדְפִּיֶסְלֶרִיבָא** [44:4] ♦ See also **potpis**.
- pogorelec** 'victim of fire' (Russ.) ♦ PL, DAT: **פּוֹגוֹרִילִיץ לֶר גָּא** [44:18]
- potpis** 'signature' (Slav.) ♦ INSTR: **פּוֹטְפִּיֶס־בָּא** [44:17] ♦ See also **podpis**.
- rub. abbrev.** 'rouble' (Slav.) ♦ NOM: **רוֹב־בָּא** [44:19, 24; 55:5, 6] ♦ See also **rubel**.
- rubel** 'rouble' (Slav.) ♦ ACC: **רוֹבִיל גִּי** [44:24] ♦ See also **rub**.
- sor-** 'to ask' ♦ IMPERAT.2.PL: **סוֹרוּנוּז** [55:10] ♦ IMPERAT.3.PL: **סוֹרְטוּנְלֶר** [55:19]
- surdut** 'frock coat' (Slav.) ♦ NOM: **סוֹרְדוּט** [55:22]
- řalom** 'greeting' (Hebr.) ♦ **שְׁלוֹם** [55:15, 28, 29] ♦ **~ber-** 'to greet, to send greetings' [55:15]
- řekřan** 'eighty' ♦ NOM: **סִיכְסֵן** [44:24]
- řiw-** 'to like' ♦ NEG, PRAES.1.SG: **סִיּוּמִים** [55:14]
- řoź** 'word' ♦ PL, NOM: **סוֹזֶרִי** [44:21]
- tabu** see **tabu eř-**
- tabu eř-** 'to thank' ♦ PRAES.1.SG: **טָבוּ אִיטְמִין** [44:23] ♦ **טָבוּ אִיטְמִין** [55:3]
- tařoź** 'also, too' (Ukr.) ♦ **טָכּוּז** [55:11]
- tanry** (KarC.) 'God' ♦ NOM: **טַנְרִי** [55:29] ♦ See also **feńri**.
- tany-** 'to know, to recognise' ♦ NEG, PRAES.1.SG: **טַנִּימִים** [44:8]
- teř** 'also' (Slav.) ♦ **טִיז** [55:29]
- to** '1. then; in that case; 2. so, thus' (Slav.) ♦ **טוּ** [44:13, 19, 21, 27] ♦ **טוּ** [44:10; 55:13]
- tota** (KarC.) '1. aunt; 2. word used for addressing older women' ♦ ACC: **טוֹטָא גִּי**

[55:7] ♦ DAT: טוּטאַ [55:6] ♦ טוּטאַ
 גָּ [55:15] ♦ PL, DAT: טוטלרגאָ [55:28] ♦
 POSS.1.SG, DAT: טוטאמא [55:30]
triko ‘tricot’ (Russ.) ♦ NOM: טְרִיכוּ [55:23]
tur- ‘to stand’ ♦ PRAES.3.SG: טורט [44:16]
 ♦ טורט [55:32]
tuwdux ‘sister’ ♦ PL, DAT: טובדוקלרגאָ [55:29]
tuzat- ‘to carry out’ ♦ INF: טוזטמא [44:19]
tynç ‘peaceful’ ♦ NOM: טינץ [55:29]
teñfi ‘God’ ♦ NOM: טינרי [44:27; 55:8] ♦ See
 also **tanry**.
tijišli ‘characteristic of’ ♦ NOM: טיישלי [55:15]
fugał- ‘to finish’ ♦ INF: טויגלִקָּא [44:19]
tuwul ‘not’ ♦ טיוול [55:12] ♦ See also **tiwił**.
tiwił (KarL.) ‘not’ ♦ טיוול [55:24] ♦ See also
tuwul.
ułañ ‘1. child; 2. son’ ♦ PL, POSS.3.SG, DAT:
 אוילגלרינאָ [55:18]

6.2. Personal and geographical names

Abraham Hugel ♦ GEN: אַבראַם הוגיל [55:21!] ♦ DAT: אַבראַם הוגיל גאָ [55:10, 20]
Adeś ‘Odessa’ ♦ NOM: אַדֶּס [55:20] ♦ LOC:
 אַדֶּסאַט [55:17] ♦ See also **adeśli**.
Firkowicz ♦ GEN: פִּרְכוּוויץ [44:4]
Chana [the daughter of *Jehoszafat Kapłanowski*] ♦ NOM: חנָה [55:27]
Icchak ♦ NOM: יצחק [44:20, 23] ♦ See also
Icchak Bezikowicz.
Icchak Bezikowicz ♦ DAT: יצחק בייזוכיווויץ [44:26] ♦ See also **Icchak**.
Jehoszafat ♦ NOM: יהושפֿט [55:33] ♦ See
 also **Jehoszafat Kapłanowski**.
Jehoszafat Kapłanowski ♦ NOM: יהושפֿט
 קפּלנווסכי [44:22, 25; 55:26] ♦ See also
Jehoszafat.
Jeszua ♦ NOM: ישועה [44:28] ♦ GEN: ישועה
 גין [44:6] ♦ See also **Jeszua Leonowicz**,
Jeszua Szemoel Leonowicz
Jeszua Leonowicz ♦ GEN: ישועה לאַונווויץ
 גין [44:12] ♦ See also **Jeszua, Jeszua**
Szemoel Leonowicz

uflu ‘great, huge’ ♦ NOM: אוּלְלוּ [55:17]
uprax ‘clothing’ ♦ NOM: אוּפֿרַק [55:22]
uwul ‘son’ ♦ POSS.1.SG, ABL: אוּבֿלומדן [55:27]
uzun ‘long’ ♦ NOM: אוּזון [55:14] ♦ אוּזון [55:33]
uže ‘already’ (Russ.) ♦ אוּזי [44:8]
üčuñ ‘about’ ♦ אוּצון [44:10; 55:32] ♦ אוּצון
 [55:20] ♦ **bunun** ~ ‘therefore, that is
 why’ [55:32] ♦ See also **ićin**.
ülaś- ‘to divide (between)’ ♦ OPT.3.SG: אוּל־
 שכי [44:18]
ülašin- ‘to be divided (between)’ ♦ IMPERAT.
 3.PL: אוּלֿשינֿסֿינֿלֿר [55:25]
waxt ‘time’ (Ar.) ♦ POSS.1.SG, NOM: וּחֿטֿים
 [55:16] ♦ LOC: וּחֿטֿאַ [55:25]
zaraz ‘immediately’ (Slav.) ♦ זרזו [44:17, 19, 21]
zatem ‘subsequently, so’ (Pol.) ♦ אַזֿטֿים (*a-*)
 [55:17] ♦ See also **zatyñ**.
zatyñ ‘subsequently, so’ (Ukr.) ♦ זטיים
 [44:12, 16] ♦ זטיים [55:19] ♦ See also **zatem**.

Jeszua Szemoel Leonowicz ♦ NOM: ישועה
 שמואל לאַונווויץ [55:21] ♦ See also **Jeszua**,
Jeszua Leonowicz
Josef [the son of *Jehoszafat Kapłanowski*]
 ♦ NOM: יוסף [55:27]
Josef ♦ NOM: יוסף [44:16, 17] ♦ See also **Jo-**
sef Mangubi.
Josef Mangubi ♦ NOM: יוסף מנגובי [44:12] ♦
 ABL: יוסף מנגובי דן [55:4] ♦ See also **Josef**.
Kaliski ♦ NOM: קליסכי [44:4] ♦ See also
Szałom Kaliski.
Łokszyński ♦ NOM: לוקשינסכי [44:4]
Łucka ‘Lutsk’ ♦ GEN: לוּצקאַ גין [55:5] ♦ LOC:
 לוּצקאַ דאָ [44:8, 9; 55:12]
Magas ♦ NOM: מגס [44:4] ♦ See also **Sze-**
łomo Magas.
Mosze Turczyn ♦ NOM: משה טורצין [44:3]
Nisan [Twierdochlebow] ♦ DAT: ניסן גאָ
 [55:21] ♦ See **Twierdochlebow**.
Rut [the wife of *Jehoszafat Kapłanowski*]
 ♦ NOM: רות [55:27]
Sara ♦ DAT: שרה [55:6, 7, 30]

Simcha Icchak Kaliski ♦ GEN: שמחה יצחק [44:7]
 קליסכינין [44:20]
Szałom^I ♦ NOM: שלום [44:20]
Szałom^{II} ♦ NOM: שלום [55:31]
Szałom Kaliski ♦ DAT: שלום קליסכי גא [44:7]
 ♦ See also **Kaliski**.
Szelomit ♦ NOM: שלומית [55:15] ♦ DAT: שלומית
 גא [55:30]

Szelomo Magas ♦ DAT: שלמה מגס גא [44:7]
 ♦ See also **Magas**.
Szemoel [Twierdochlebow] ♦ DAT: שמואל גא
 [55:21] ♦ See **Twierdochlebow**.
Twierdochlebow ♦ PL: טוויִרדוֹחֶלְבוֹ [55:21]
Zacharia [Kapłanowski] ♦ NOM: זכריה [55:27]
Zarach Bezikowicz ♦ NOM: זרח בזיקוויץ
 [44:20, 23]

Abbreviations

abbrev. = abbreviated; abbreviation; **abl.** = ablative; **acc.** = accusative; **adv.** = adverb; **arch.** = archaic; **cond.** = conditional; **conv.** = converb; **dat.** = dative; **distrib.** = distributive numeral; **fut.** = future tense; **gen.** = genitive; **Hebr.** = Hebrew; **imperat.** = imperative mood; **inf.** = infinitive; **KarC.** = eastern (Crimean) Karaim; **KarL.** = south-western (Lutsk) Karaim; **KarT.** = north-western (Trakai) Karaim; **loc.** = locative; **neg.** = negative; **nom.** = nominative; **opt.** = optative; **opt.praet.** = past optative; **part.praet.** = past participle; **PBHebr.** = Post Biblical Hebrew; **pl.** = plural; **Pol.** = Polish; **poss.** = possessive; **praes.** = present tense; **praet.** = past tense; **Russ.** = Russian; **sg.** = singular; **Slav.** = Slavonic; **Ukr.** = Ukrainian; **Yidd.** = Yiddish.

References

- AGKŁ = *Archiwum Gminy Karaimskiej w Łucku* [= The archives of the Karaim Community of Lutsk; in private collection].
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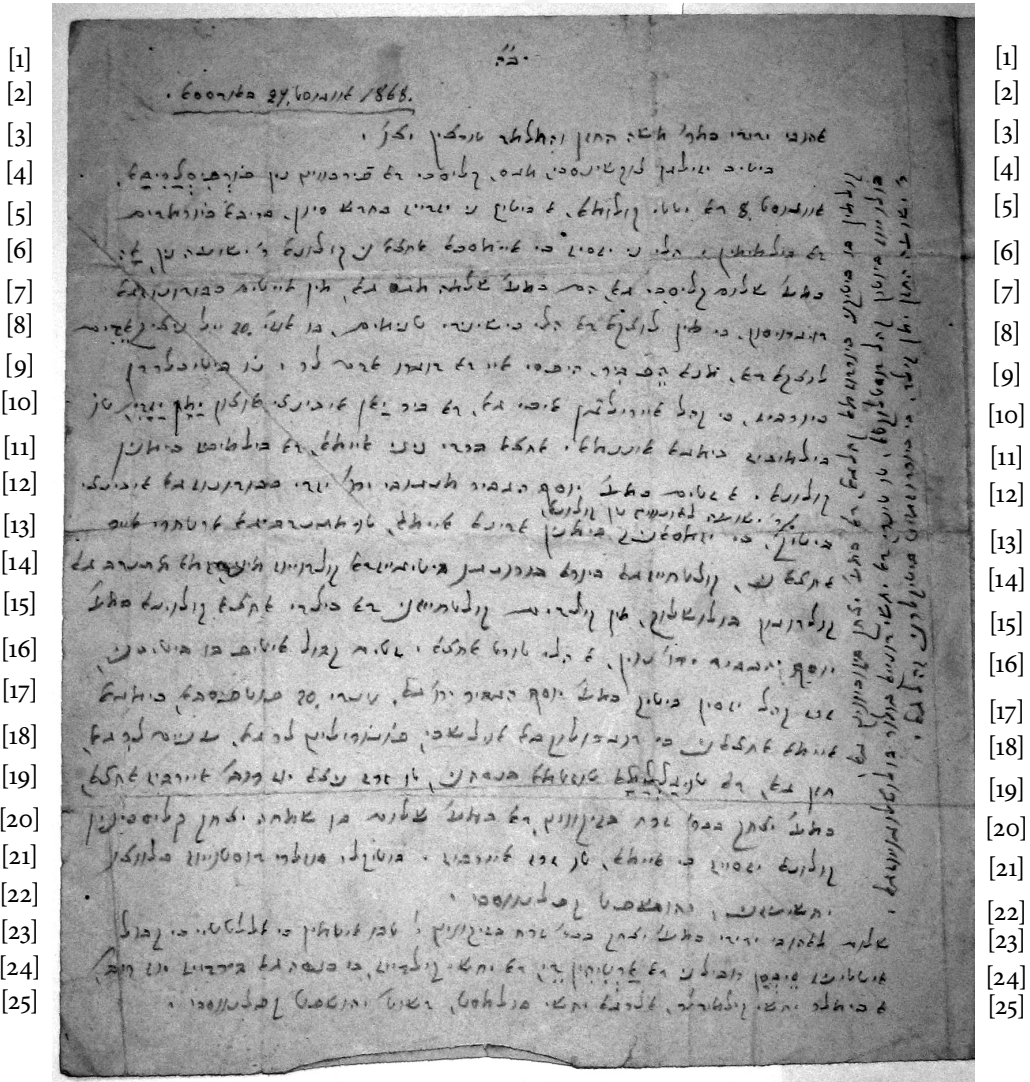


Figure 1. Catalogue number: 44^{II}. Page 1/1

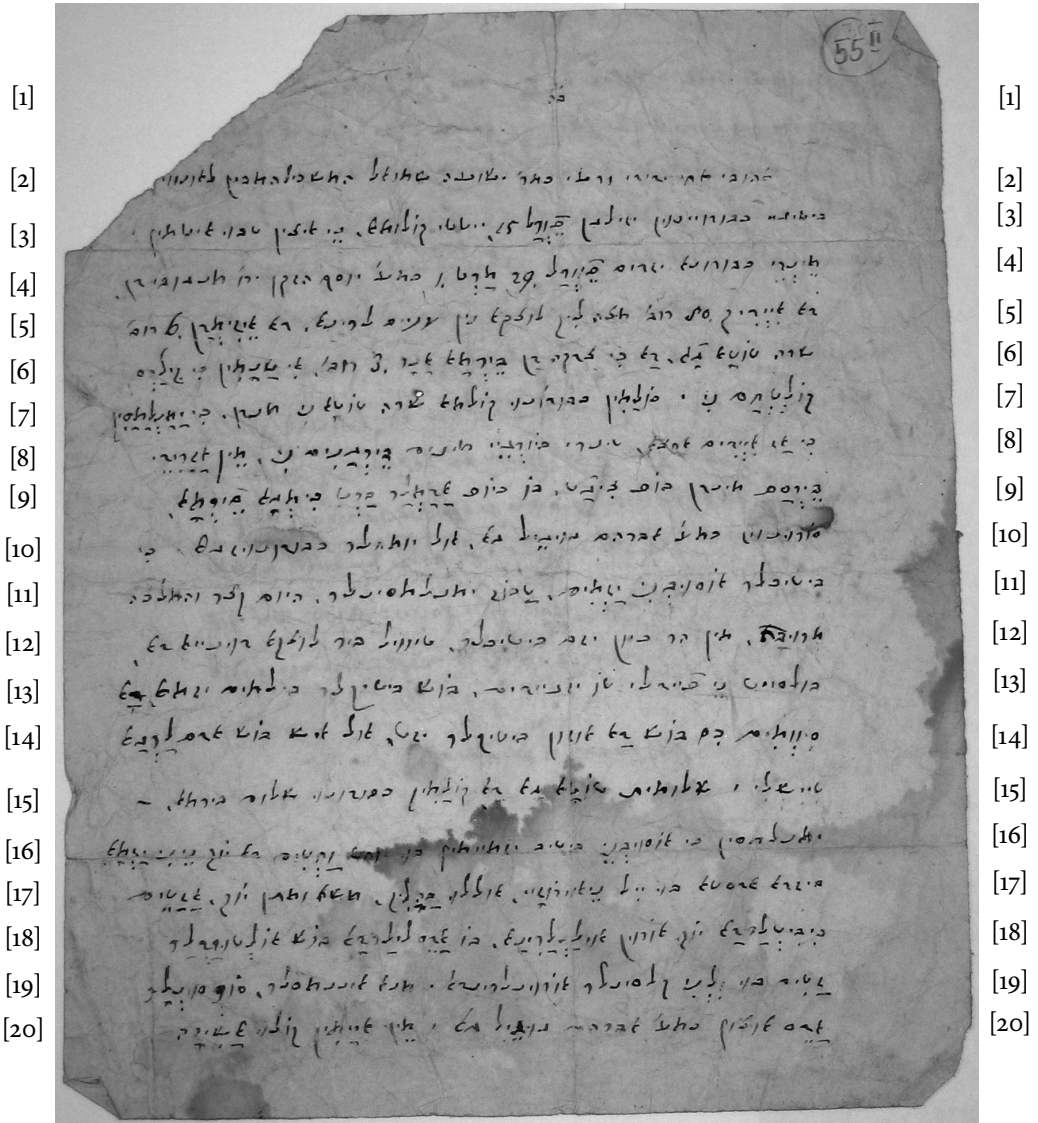


Figure 2. Catalogue number: 55^{II}. Page 1/2

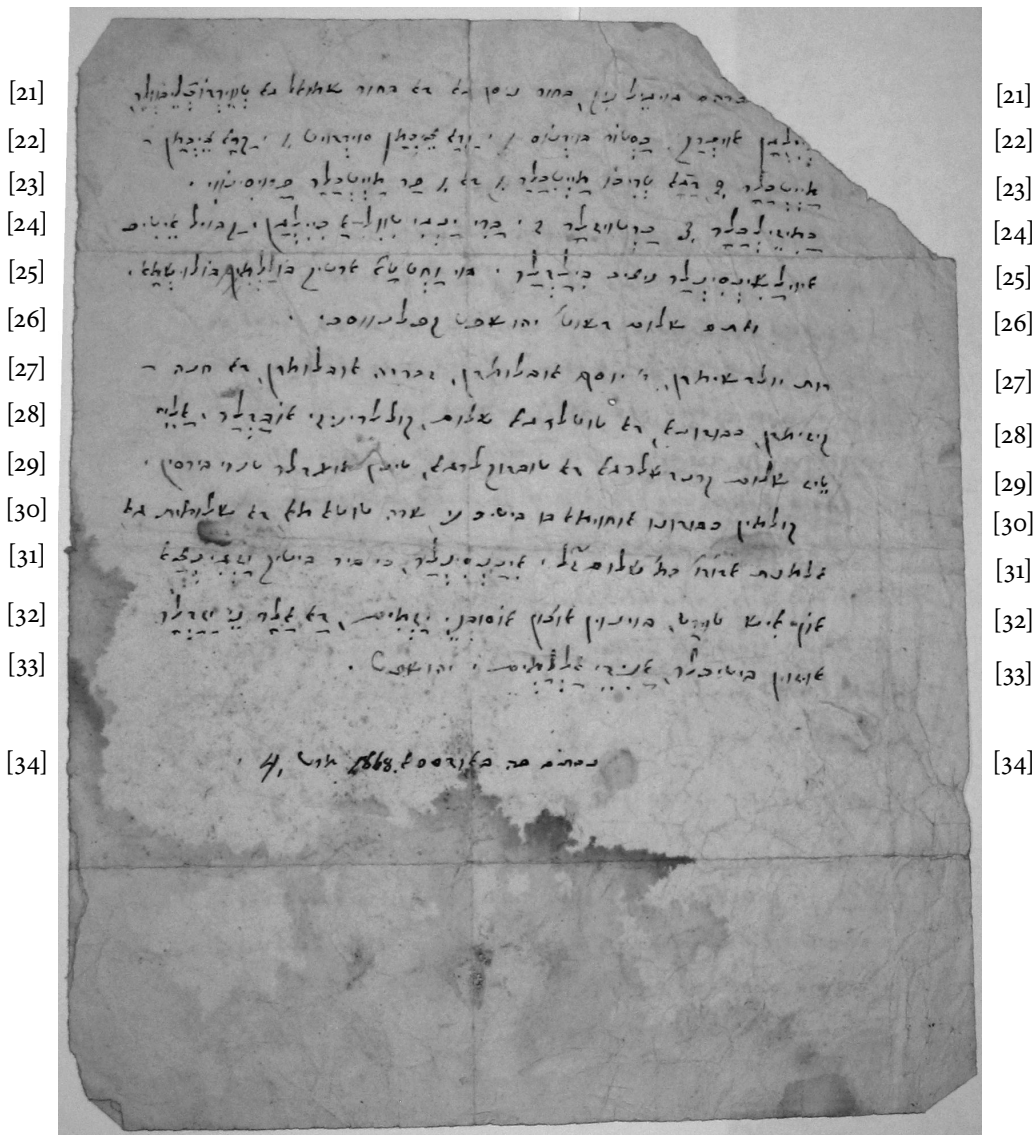


Figure 3. Catalogue number: 55^{II}. Page 2/2

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