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

Keywords: Karaim, critical edition, history of Karaims, morphological peculiarities

Abstract
This paper is a critical edition of Jehoszafat Kaplanowski’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 Kaplanowski, a citizen of Odessa born in Trakai around 1813. It was sent from Odessa to Lutsk on 17\textsuperscript{th} 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 Kaplanowski were found in the collection of the late Polish Orientalist Józef Sulimowicz (1913–1973), catalogued as numbers 44II and 55II. What links these three manuscripts, beside the author, is that they were sent to addresssees 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 44II
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 у Г. Луцкъ [= To the Karaim Mosze Mordkowicz 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 55II
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 aaddressees’ identities

The letters were written on 4th March 1868 (letter no. 55II) and 27th August 1868 (letter no. 44II) 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. 44II 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 addresses his community by way of open letters. Consequently, Jeszua Szemoel Leonowicz, addressed as כְּמוּר ‘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, c, č, ď, d, đ, ʒ, ë, j, k, ḱ, l, ł, m, n, o, ö, p, ḋ, r, s, š, ś, t, t, t, u, ü, w, y, z, ž, ź, ž, đ, t. The palatality is indicated with a apostrophe. The symbols đ and t are used only in south-western Karaim words to indicate palatal (or dorsal) d and t as opposed to palato-dental đ and t. The letter j indicates ə. The letter ł indicates dental l. The letter w stands for what is today noted with v; in the 19th century its value varied between a glide [u] 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 [u], 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

Transcription

[1] bh'


[3] 'hways yyyd' km' ṣmš ḥhzn whlmd twrsyn ysw3


[5] awgust 8. da5 jetti kolułma, a biftek nē jazdyjyz bhds sywn, baryka korćadim

[6] da bilmibiz6, hale nē jazaszy ki ijinaška aycany kolułna r7 Jeszuanyn, a

[7] km8 Szalom Kaliski̇ga, ham km' Szlomo Magasga9. Meń ajtym10 kawodunuzga11

[8] duhrusyn12, ki meń Łucksada hale kisińide tanymyn13, bo uže 20. jył ńečik14 edim


[10] korabiž, ki kahal ajryłhan ekiغا, da bir jan ekinći ućun jaman jazady, to


[12] kolułna. A zatym km' Josef hgbyr Mangubi yrw16 jazdy kawodunuzga ekinći


To18 mntdbga19 artżyry ijam

[14] aycany, kołtajyzga koɾa burunru bitigungiżda kołdujuz meńi jazma mntdbga

[15] koładohon boluľtųx. Meń kyldym kołtajzyzny da keldi aչça kolułna km'

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1 ḡ: An abbreviation of Hebr. ṣmš 'with the Lord’s help'.

2 ṣmr: An abbreviation standing for Hebr. ṣmr 'the honourable sir, rabbi'.

3 ṣmr: An abbreviation of Hebr. ṣmr 'May his Rock [= the Lord] and our Redeemer preserve him! or ṣmr 'May his Rock [= the Lord] preserve him and keep him alive!'.

4 Ḻn: An abbreviated present form of bilniśmyń.

5 ḡ: The locative suffix attached to KarT. iții '8'.

6 Bilniśmyń: An abbreviated present tense form of bilniśmyń.

7 ʐ: An abbreviation of Hebr. ʐ 'rabbi' or Kar. ribbi. The author refers to Jeszua Szmoel Leonowicz.

8 ḡ: The abbreviation very probably stands for Hebr. ṣmr 'honourable sir'.

9 ḡ: 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 Bežikowiczka (44:26), Szelomitga (55:30), and No 55 Babowiczga (43:19; transcribed as Babowiczka) in Németh (2012: 143).

10 b: An abbreviated future tense form instead of ajtyrmyn.

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

12 ḡ: An abbreviated future tense form instead of tanymyjmyn.

13 ḡ: The use of KarT. nićik 'how' calques Pol. jak '1. as; 2. how; 3. (relative pronoun) when'.

14 ḡ: An abbreviated verb (present tense), pro bilmibiz.
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 Szalom 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]

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

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

19 טו: Cf. Hebr. מתנדב, ‘volunteer’, used with the Karaim dative suffix.

20 אייטים: 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.
Josef hgbyr yrwnun, a haše turat açča. Zatym kabul ekip bu bitičkni.

zaraz kahal jazslyn bitik kni Josef hgbyr yrwga, nińđi 20. potpisa kiiną.

ijma açčany ki duhrulxoba ulaškej, pogorelečlarą, 'nyymlarága,

χazzanga, da tuğallama tuzatma kenesany. To zaraz neća juž rub. ijarbiż açča,

km Ichchak bkr Zarach Bezikowicz da kni Szalom bn Simcha Ichchak Kaliskińi

kołuna jazsejzy ki ijma, to zaraz ijarbiż. Bitičkli soźlaři dostujuz klawçu

jaļşynzny, Jehoszafat Kaplanowski.

šlw l’hwby ydydy km Ichchak bkr Zarach Bezikowicz! Tabu efamiń ki allattyj ki kabul

ettińiz šeškań rubelńi da artyhyn de, da jašy kyldyyjyz, ki kenesaga berđijįž juž rub.

A kimňar jašy kyılmädler, alarga jašy bolmast. dśw Jehoszafat Kaplanowski.

Kołamyn bu bitičkńi koṛgüźma kahalga, da kni Ichchak Bezikowiczga.

Bołujuz buńńi kahal dostłuχta, to teńri da jašy duńja bolur boluslųhujużga.

r Jeszua ḥhn jaman kylad, ki koṛgüźmit bitičkľarińi kahalga.

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

22 The -ga dative case suffix is attached to the Hebrew abbreviation יד (see footnote 16 above).

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

24 Cf. Hebr. יוניס 'poor men' a plural form of Hebr. יבר 'poor, needy'; written with Karaim suffixes (pl. and dat.). The word is repeated in line 5 of manuscript no 55 II.

25 An unusual spelling, as in the vast majority of cases the vowel of the first syllable in Lutsk Karaim sources is noted with yodh (*), rarely with ayin (9), see Németh (2011b: 331ff.).

26 An eastern Karaim form which, in fact, could have appeared here as well as a result of a blend of KarL. jaxšyjyzny and KarC. jaxšynzny.

27 An abbreviated negative verb form pro kyılmıdyrlar.

28 An abbreviation standing for the Hebrew greeting ושלום והבשר 'demanding his peace and success'.

29 The surname is incorrectly written (with the letter waw in the second syllable). The dative case suffix -ga (or, perhaps, -śga), instead of -ka is surprising, too. See also Magasga (44:7), Szelomitga (55:30), and Babowiczga (43:19; transcribed as Babowiczka, though) in Németh (2012: 143).
the esteemed master Josef the Jerusalemite, and now the money waits [to be sent]. So after you have received this letter
may the community immediately write a letter to the honourable sir [and] the esteemed master Josef the Jerusalemite, with some signatures [to know] whom
to send money in order to divide it justly between the victims of the fire, the poor,
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
to hands of the honourable sir Ichak the son of the honourable Rabbi Zarach Bezikowicz and to the honourable sir Szalom the son of Simcha Ichak Kaliski –
if you write [to us] to send, we will send [it] immediately. [These were] the written words of your friend the one who wishes
goodness for you, Jehoszafat Kapłanowski.

Greetings to my beloved friend, honourable sir Ichak the son of the honourable Rabbi Zarach Bezikowicz! Thank you, that you informed me that you received the 80 roubles and the extra [money], too, and you did well giving one hundred roubles to the kenesa.
And those who do not act well – they will not be fine. Demanding peace and what is good, Jehoszafat Kapłanowski

Please, show this letter to the community and to the honourable sir Ichak Bezikowicz
May you, the whole community, be in friendship, and then God and the good people will be of help to you.
Ribbi Jessua the hazzan acts badly by not showing the letters to the community.
Letter no 55

Transcription

Page 1

[1] bh
[4] Mende kawoduna jazdym ñwrał 29., mart km josef hzqn yrw Mangubidan
[8] ki az idjim ańca, tenńi koğej menim berganımni. Men azaryde
[10] Sorunuz km Abraham Hugelga, ol jomaylar kawodunyga, ki
[12] mrwbh. Men har kuń jazam bifiklar, twulń bir Lucka dunyada,
[13] bolseñe fejdały to jazhejdym, boś bifiklar bilñim ynym jazma, da
[14] siwim kim boś da uzun bifiklar jazat. Ol iś boś adamlarha
[16] Jamanlamasyn ki osynbe bit finance jazymyn bo joxt waxtem da joxt neńi jazma.[]
[1] With the Lord’s help [we shall achieve and succeed!]

[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 for the poor people of Łuck, and 6 roubles from myself to lady Sara, and [we wrote to you] to give her [an additional] 3 roubles as charity. I believe you will do my request. I ask you to ask lady Sara not to be angry with me for sending so little money, God sees my donation. Giving a little each time, I give much, because there are many people to whom to donate.

[6] Ask the honourable sir Abraham Hugel about the stories [to be told] to you, not to make me write separate letters – may they be not angry with me, the day is short, and the work is great. [If there is a need] I will write letters every day, even more than one, to the people of Łuck – if there was something useful, I would have written it; I cannot write idle letters, and I do not like those who write idle and long letters. That [kind of] acting is characteristic of idle people.

[7] I ask you to convey my greetings also to lady Szełomit.

[8] 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.

[9] The abbreviated Hebr. הַשֵׁם בְּﬠֶזְרַת ‘with the Lord’s help’ is a shortened version of the widely used collocation וְנַצְלִיחַ נַﬠֲשֶׂה הַשֵׁם בְּﬠֶזְרַת ‘With the Lord’s help, we shall achieve and succeed!’.

[10] The literary meaning of this fragment is ‘If I give a little each time, much goes out from me’.

[11] 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.

[12] The sentence ends in a Hebrew saying that appears in the Mishnaic tractate of Pirkei (Mishna, Avot 2:15).
BIŻDA ADEŚTA BA JUL NEUROŻAJ, UFLU BAHALÝX, MS’ WMTWJOX. AZATOM
KIBITFARDA JOX ORUN ULANLARYNA, BO ADEŚFILAĐI BA BOŞ OLTURADLAR.
ZATYM BA JYLNY KALSYNLAR ORUNLARYNDA. MANA INANMASLAR, SORSUNLAR
ADEŞ ÜČÜN KM ABRAHAM HUGELĠA. MÉNI IJAMIŇI KÖLO AŞYRA

Page 2

[km’A]braham Hugelińi62 baχur Nisana ba baχur Szemoelji63 Twierdochlebowlar

[iljilgań upraχ kastor burnos 1., kara čekniń surdut 1., kara čekniń
[majtkałar 2., daha triko majtykałar64 1., da 1. par majtykałar parusynowy
[kamizelkałar 3. kartuzłar 2. Bary janh tywił65 a kijilgań. Kabul efip
[uśaśnińlar ńečik biladłar. Bu wąxtta artýq bołałmy66 bołuśma.
[‘lmnt ‘dwdw67 kmy Salom zl71, inansynlar, ki bir bitik jazhynca
[on iś turat, bunun üčün osubne jazym, da alar ńe jazdłar
[uzun bitifklar, andyé allamy72. Jehoszafat

[ntlm73 ph b’wds’1868. mart 4.

61 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.
62 A south-western-type form. Its north-western equivalent is fuwul.
63 An abbreviated form pro bolalymyun.
64 An abbreviation standing for the Hebrew greeting, meaning ‘demanding his peace and success’.
65 The use of KarT. alej ‘in a such way’ in the collocation alej teč ‘as well as’ calques Slavonic patterns, cf. Pol. jak równiez ‘as well as’.
66 The shape of the dative case suffix is unusual: we would expect -ka here. Cf. Magasa (44:7), Bezikowiczga (44:26), Szeloimitga (55:30), and also Ba (43:19; transcribed as Babowiczka) in Németh (2012: 143).
67 The shape of the dative case suffix is unusual: we would expect -ka here. Cf. Magasa (44:7), Bezikowiczga (44:26), Szeloimitga (55:21), and also Ba (43:19; transcribed as Babowiczka) in Németh (2012: 143).
68 An unusual Hebrew abbreviation. Perhaps it is the Hebr. word ‘our master’ written erroneously?
69 An abbreviation for Hebr. זכרונו לברכה ‘may his memory be blessed; of blessed memory’.
70 A shortened negative present tense verbal form pro allamyjymyn. 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.
71 The second letter is hardly legible, it resembles ב, but, considering the context, it is probably Hebr. ו ‘signed, completed’ written here.
There is a crop failure in Odessa this year, the prices are very high, there is no business. So
in the shops there is no place for her children [~ sons], because even the Odessans sit doing nothing.
Thus this year may they stay in their places. If they do not believe me
may they ask the honourable sir Abraham Hugel about Odessa. I am sending via the hand
Page 2
of [the honourable sir] Abraham Hugel to the bachelors Nisan and Szemoel Twierdochlebow
the clothing sent: 1 castor burnous, 1 black broadcloth frock coat,
trousers and also 1 [pair of] tricot trousers, and 1 pair of trousers,
waistcoats, 2 caps. All of these are not new, but worn. After they receive [this clothing]
they may share it as they can. For the time being I will not be able to help more.
And peace be with them, greetings, Jehoszafat Kaplanowski
Greetings from my wife Rut, from my son, sir Josef, from my son Zacharia and from Chana,
my daughter, to you sir, and to the ladies, they kiss your hands, as well as
greetings to [our] brothers and sisters, may God grant a peaceful holiday.
I ask you sir, may you read this letter to my aunt Sara and to Szelomit
the widow of our master [?] the honourable sir Szalom of blessed memory,
may they believe that until a letter is written
ten [other] issues appear [and] that is why I do not write separate [letters],
and I do not understand those who write
long letters, either. Jehoszafat,
signed here, in Odessa, 1868, 4th March

74 כסטור: Cf. Pol. kastor, Russ. kachmol ‘castor (heavy woollen fabric)’.
75 בורנווס: Cf. Pol. burnus, Russ. ūpnyc ‘bornous (a long cloak with a hood)’.
76 מייקקאל: 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 majtkalar mentioned were made of), and ‘short boy’s trousers’ (Boryś 2005: 311).
78 טוטאמא: The 1st sg. poss. suffix suggests that this person was the author’s relative.
79 טוטרא: 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. 55II

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 Szalom or simply miswrote his name. “Lady Szełomit”, mentioned in line 15 is most probably Szalom’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 Szalom, 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 Kaplanowski 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. мёма) 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 Kaplanowski (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 1871. Her husband, Ichak 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 infinit., 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.

6.1. Appellatives

adęś ‘Odessan (citizen)’ • PL, NOM: אדס [55:18] • See also Ađęś.
ajrył· (dat.) ‘to be divided (into)’ • PART. PRAET: אֹירְל [44:10]
ajt· ‘to say’ • FUT.1.SG: אֹי [44:7]
alej ‘in a such way’ • N[55:28]
alla- ‘to understand’ • NEG, PRAES.1.SG: אלָל אֶל [55:33]
allat· ‘to inform’ • PRAET.2.SG: אלָלָט [44:23]
artyx· ‘back’ • ארִטְו [44:13]
aşyra ‘via, through’ • נסירה [55:20]
at ‘name’ • POSS.3.SG, DAT: רָט [44:13]
awgust ‘August’ (Russ.) • NOM: אוגוסט [44:2, 5]
az ‘little, not much’ • NOM: זָז [55:8] • DISTRIBUTION: (-de) [55:8]

azatem see a, zatem
bahalyχ ‘high prices’ • NOM: בָּהַלָּי [55:17]
başur ‘bachelor; young man (used as a title)’ (Hebr.) • NOM: באשר [55:21]
bar ‘existing, in existence’ • COPULA.3.SG: בַּר • בַּר [55:9]
bary ‘everything’ • NOM:بار [55:24]
baryba (used with negation) ‘(not) at all’ • בַּרְבָא [44:5]
bo ‘because’ (Slav.) • BO [55:27] • ב [55:9, 18] • [55:16]
bolar· ‘to be able’ • בּוּל [55:25]
boluš· ‘to help’ • INF: בּוּלָשֵׁה [55:25]
boš ‘idle’ • NOM: בּוּש [55:3, 14, 18] • ~ oltur- ‘to sit in vain; to do nothing’ [55:18]
burnos ‘bornous (a long cloak with a hood)’ (Slav.) • NOM: בּוּרנוֹס [55:22]
burunhu ‘first’ • NOM: בּוּרנוֹנ [44:14]

a, b, c, č, ď, d, ē, ě, e, f, g, ġ, h, h, ź, i, j, k, l, l, m, n, ń, o, ō, p, r, s, ĺ, š, t, u, ū, w, w, y, z, ž, ź
berga'ın 'donation' • POSS.1.SG, ACC: בִּרְגָּיאָנִּים [55:8]

bif- 'to know' • PRAE.T.3.PL: בִּיְפֵה [55:25]

bir 'one' • NOM: בִּיר [44:10, 12; 55:31] • bir [44:9] • hep ~ ‘doesn’t matter; makes no difference’ [44:9]


bij 'we' • LOC: בִּיְיו [55:17]

bifikī 'written' • NOM: בִּיְפֵיקִי [55:21] • לִיְסֹזְלָר 'written words' [44:21]. • See also bifikī.

butfun 'whole' • NOM: בִּוְטְפּוּן [44:27]

čyχ 'to leave' • PRAE.S.3.G: צִיוֹחַ [55:9]

čekman 'broadcloth' • NOM: צֶיקָמָן [55:22] • צֶיקָמָן [צֶיקָמָן] [55:22]


daha 'as well, additionally' • נָדָּה [55:23]

de (used enclitically) '1. (intensifying particle) even; 2. (used with negation; particle introducing negation) even a; at all' • רְדֵּי [44:8] • רְדֵּי [44:24] • רְדֵּי - [55:4, 8, 33]

dost 'friend' • POSS.2.PL, NOM: דּוֹסְטִי [55:21]

dostlux 'friendship' • LOC: ДОСТЛУКС [44:27]

duhru 'right, correct; 2. righteous' • NOM: דְוָרָא [44:9] • COPULA.2.SG: רְדוֹרֵא [44:8]

duhrulux 'justice' • INSTR: דוֹרִולוּקָס [44:18]

duńja 'people' (Ar.) • NOM: דּוֹנְיָא [44:27] • LOC: דָּוַי [55:12]

e- 'to be' • PRAE.T.1.SG: אְזָה [44:8]

ekii 'two' • DAT: נְקֵי [44:10]

ekińi 'other; another' • NOM: איֵקְינִי [44:10, 12]

et- (auxiliary verb) (KarL.) 'to do' • PRAE.T.2.PL: אֶטְרֶסִי [44:24]

et- (auxiliary verb) 'to do' • PRAE.S.1.SG: אֶטְסִי [44:16]

ez 'self' • POSS.1.SG,ABL: אֶסְיִי (KarL. ↔ KarT.) [55:5]

fajdally 'useful' (Ar.) • NOM: פְּיָדַל [55:13]

fewra 'February' (Russ.) • NOM: פְֿוּרָא [55:3, 4]

hale 'now' (Ar.) • NOM: הָלָּא [44:6, 8, 16]

ham 'and' (Pers.) • NOM: הָל [44:7]

har 'every' • מְרַי [55:12]

hep 'all' • מְי [44:9] • ~ bir 'doesn’t matter; makes no difference' [44:9]

hepsi 'all (of them)' • NOM: הֵפְסִי [44:9]

χαζζαν 'Karaim clergyman, hazzan' (Hebr.) • DAT: ḥאצζאן [44:19]

ičin (KarL.) 'for' • אִינָי [55:3] • See also ūčuń.


iji 'good' • NOM: אֵי [44:9]

ijīf- 'to be sent' • PRT.PRAE.T: אִילִי [55:22] • See also iji-


išan- 'to believe, to hope' • PRAE.T.1.SG: אִישָּאָה [55:6]
iš '1. act, acting; 2. issue' • NOM: אִישׁ [55:14, 32]

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**jaman** 'badly' • NOM: יָמָן [55:22] • PR.


**jan** 'conflicting' side, party' • NOM: יַן [44:10]

**jánhya** 'new' • NOM: יְהָנָה [55:24]


**jazyl** - 'to be written' • PART.PRAET: יָצָּל [44:4, 55:3] • See also jazyl-

**jazyl** 'to be written' • PART.PRAET: יָצָּל [44:4, 55:3] • See also jazyl-


**joy** 'nonexistent, not existing' • NOM: יָוֶי [55:16, 17, 18] • COPULA.3.SG: יָוְי [55:16]

**joldaš** 'wife' • POSS.1.SG, ABL: יָלַדְתָּו [55:27]

**jomax** 'story' • PL: יָוָּלְדָה [55:10]

**jüz** 'hundred' • NOM: יָזוּ [44:19, 24]


**kabul** (Ar.) see kabul ef-

**kabul ef** - (KarL.) 'to receive' (Ar.) • PRAET.2.PL: קָבּוּל אֲפָסְטִי [44:23-24]

**kabul ef** - 'to receive' (Ar.) • CONV: קֶבֶּל אַפְסֵי [44:16] • IMPERAT.3.PL: קָבּוּל אֲפָסְטִי [55:24]

**kahal** 'community; Karaim (religious) community' (Hebr.) • NOM: קָהֲלוּ [44:10, 17, 27] • DAT: קָהֲלוֹ [44:26, 28]

**kal** 'to stay' • IMPERAT.3.PL: קָלָל [55:19]

**kamizelka** 'waistcoat' (Pol.) • PL, NOM: כַמִזְצֶלֵק [55:24] • PR.

**kara** 'black' • NOM: קָרָא [55:22]

**karandaš** 'brother' • PL, DAT: קָרָנדָלָא [55:29]

**kartuz** 'cap' (Slav.) • PL, NOM: כַרְטוּץ [55:24]

**kastor** 'castor (heavy woollen fabric)' (Slav.) • NOM: כַּסְטְוָר [55:22]


**kyz** 'daughter' • POSS.1.SG, ABL: קִיָץ [55:28]

**kef** 'to come, to arrive' • PR.3.SG: כֶּה [44:8]

**kënesa** 'kenesa, Karaim temple' (Hebr.) • ACC: קִנְסָא [44:19] • DAT: קִנְסָא [44:24]

**ki** (a conjunction introducing dependent clauses) '1. (used with infinitive) to, in order to; 2. that' (Pers.) • • כִּי [44:6, 8
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10, 13, 18, 21, 23, 24, 28; 55:16, 31] • כ
[55:6, 7, 8, 10]
kibif 'shop' • PL, LOC: כיביולר [55:18]
kijil- 'to be worn' • PRT.PRAET: כימלר [55:24]
Kim 'who' • NOM: כ [55:14] • PL, NOM:
• GEN:симונ, [55:9] • ACC: [44:11, 13]
Kiši 'person' • ACC: מ_SUSINSIDE (de) [44:8]
klawťu 'the one who wishes' • NOM: בולוץ
[44:21]
kop 'much, a lot' • NOM: כומ [55:9] • כומ
[55:9]
kor- 'to see' • PRAES.3.PL: ומיהוב, [44:10] •
NEG, PRAET.1.SG: חורוסיה, [44:5] • OPT.
3.SG: כימרח [55:8]
kora (dat.) 'according to' • לורג [44:14]
korguz- 'to show' • INF: כירוגוז, [44:26]
• NEG, PRAES.3.SG: חורומימיס [44:28]!
kuń 'day' • NOM: כウィ [55:12]
macaļyx 'money for matza' (Hebr.) • NOM:
copies של [55:5]
majtka 'man's trousers' (Pol.) • PL, NOM:
כימטלר [55:23] • כימטלר [55:23]!
mart 'March' (Russ.) • NOM: מארץ [55:4] •
מרץ [55:34]
moed 'holiday' (Hebr.) • PL: כימ𫘧ל [55:29]
meń 'I' (Hebr.) • NOM: מני [44:7, 8, 15; 55:12]
• NEG [55:8, 20] • מدني (de) [55:4] • ACC:
[44:14] • GEN: מיטני [55:8] • DAT:
[55:9]
no 'but' (Russ.) • נ [44:9]
ne 'what; which' • NOM: נ [44:5, 6] • ינ [55:3,
neča 'several' • לצא [44:19]
nečik 'relative pronoun' when' • כימיס
[44:8; 55:25]
neurožaj 'crop failure' (Russ.) • NOM:
ניורוזירות [55:17]
nińdi 'some, about' • NOM: נינדי [44:17]
oż- 'to read' • INF: פודז [55:30]
oł '1. he, she, it; 2. that, those' • NOM: אול
[55:10, 14] • ACC: אול (de) • DAT: אול
[55:6]
oltur- 'to sit' • PRAES.3.PL: אוולטור
[55:18]
on 'ten' • NOM: atrav [55:32]
orun 'place' • NOM: אוורו [55:18] • POSS.3.PL,
LOC: אוורון [55:19]
osubne 'separate' (Slav.) • אווסובני
osubny 'separate' (Slav.) • אווסובני [55:11] •
See also osubne.
op- 'to kiss' • PRAES.3.PL: אוולנור
[55:28]
pař 'pair' (Slav.) • NOM: פאר [55:23]
parusynowy 'of sailcloth' (Russ.) • NOM:
파רשinerary [55:23]
podpis 'signature' (Slav.) • POSS.3.PL, INSTR:
פודסיפירובה [44:4] • See also potpis.
pogorelec 'victim of fire' (Russ.) • PL, DAT:
פוגורגוזר [44:18]
potpis 'signature' (Slav.) • INSTR: פוטסיפ
[44:17] • See also podpis.
rub. abbrev. 'rouble' (Slav.) • NOM: רום
[44:19, 24; 55:5, 6] • See also rubel.
rubel 'rouble' (Slav.) • ACC: רובלי [44:24] •
See also rub.
sor- 'to ask' • IMPERAT.2.PL: מסור價 [55:10]
• IMPERAT.3.PL: מסורסילר [55:19]
surdut 'frock coat' (Slav.) • NOM: סרודיט
[55:22]
šalom 'greeting' (Hebr.) • שלומ [55:15, 28, 29]
• ~ ber- 'to greet, to send greetings' [55:15]
šekšaľ 'eighty' • NOM: סבך [44:24]
šiw- 'to like' • NEG, PRAES.3.SG: שימים
[55:14]
šoz 'word' • PL, NOM: שוז [44:21] •
See also šoz.
tabu see tabu ef-
tabu ef- 'to thank' • PRAES.3.SG: tabuf
[44:23] • טב איסקניט [55:3]
takoz 'also, too' (Ukr.) • טקוז [55:11]
tany (KarC.) 'God' • NOM: טאני [55:29] •
See also feńri.
tany- 'to know, to recognise' • NEG, PRAES.
1.SG: טאני [44:8]
tež 'also' (Slav.) • צי [55:29]
to. 1. then; in that case; 2. so, thus' (Slav.)
• כ [44:13, 19, 21, 27] • פ [44:10; 55:13]
tota (KarC.) '1. aunt; 2. word used for
dressing older women' • ACC: נטוט
[44:11]
6.2. Personal and geographical names

Abraham Hugel

Jehoszafat Kapłanowski

Jeshua

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Jeszua Leonowicz

Josef Mangubi

Kaliski

Lekszyński

Łucka

Magas

Mosze Turczyn

Nisan

Rut

Sara

ułłu ‘great, huge’ ● NOM: [55:17]
upraχ ‘clothing’ ● NOM: [55:22]
uwul ‘son’ ● NOM: [55:30]
uzun ‘long’ ● NOM: [55:33]
uže ‘already’ (Russ.) ● ABL: [44:8]
ūčuin ‘about’ [44:10; 55:32]

See also

See also

See also

See also

See also

See also

See also

See also

See also

See also

See also

See also

See also

See also
Simcha Icchak Kaliski ♦ GEN: שלמה יוחנן קַלִּיסְקִין [44:20]
Szalomi ♦ NOM: שלום [44:20]
Szalomi ♦ NOM: שלום [55:31]
Szalomi Kaliski ♦ DAT: שלמה קַלִּיסְקִין [44:7] ♦ See also Kaliski.
Twierdchlebow ♦ PL: וירלדטליךךטֲוֶֿֿבּו֧וּל [55:21]
Zarach Bezikowicz ♦ NOM: בויקוּסי [44:20, 23]

Abbreviations

abbrev. = abbreviated; abbreviation; abl. = ablative; acc. = accusative; adv. = adverb; arch. = archaic; cond. = conditional; conv. = convert; 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

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