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## A Krimchak Memoirs of the Russo-Japanese War

### Abstract

This paper describes a unique memoir written by a soldier about his experiences during the Russo-Japanese War 1904–1905. The memoir is written in the Krimchak ethnolect of Crimean Tatar using Hebrew letters. This memoir changes our notion about the Krimchaks as a group of quiet, religious people, indifferent to their surroundings. The memoir's author, Menahem Berman, appears as a person who takes an active part in different historical events of his stormy life, both in peacetime in Odessa before the war and after he was called up and during his journey through Siberia to fight in the war. He describes life in field conditions during the war in Manchuria and his life after the war in captivity in Japan. He is an observant man, taking notice of all that is around him and recording all the details and his impression of them. In this paper the content of the memoir will be discussed, and the quality of the manuscript is described. In a linguistical overview, the Krimchak ethnolect used in the memoir is shown to have an Oghuz grammatical form prevailing over the Kypchak form, and hence the ethnolect can be regarded as a patois of the basic southern dialect of Crimean Tatar. This paper also presents 100 initial sentences of the text in transcription and with translation and glossary.

**Keywords:** Krimchaks, Turkic languages, manuscript, written source, journey, Siberia



The Krimchaks were a Turkic speaking indigenous group of Rabbinite Non-Ashkenazi Jews of the Crimea who, before World War II, lived mainly in the towns of Qarasubazar (now Belogorsk), Kaffa (Theodosia), Simferopol etc.<sup>1</sup> The population then numbered approximately 8,000. Most of them were annihilated by the Nazis, when the latter occupied the Crimea in 1941–1942.<sup>2</sup> According to the 1989 Soviet census, 1,448 Krimchaks then resided in the Soviet Union. At least 2,000 Krimchaks are now known to live in Russia, Ukraine, the United States and Israel. Their language is the Jewish patois, or ethnolect of Crimean Tatar. The Krimchaks adhered to their Turkic language up to World War II, but later began to lose their linguistic identity.<sup>3</sup> The Krimchak literature consists of folkloric poems, songs and tales.<sup>4</sup> We know of eight Krimchak translations of books of the Bible, which were translated by Nissim Levi Chakhchir and were published at the beginning of the 20<sup>th</sup> century on the initiative of Rabbi Chaim Chizkiyahu Medini (1832–1904).<sup>5</sup> Written in Hebrew letters, the memoirs are one of the constituents of the Turkic literature of the Krimchaks.

Material such as the memoir discussed here is very valuable because they depict the Krimchaks from the inside. This memoir's author, Menahem Berman lived in Odessa. In 1904, he was called up to participate in the Russo-Japanese War (1904–1905) and dispatched through Siberia to the '*theatre of operations*.' After the war he was taken prisoner and, like many other Russian soldiers, spent some time in captivity in Japan. Even with the present state of research, the memoir may be perceived as a valuable historical document in which the eye-witness testimony on particular events of the Russo-Japanese War are honestly presented. For example, Berman writes about one day at his enlistment office in Odessa: *orada olyan zapasnyuy-lar-dan ayirdi alti yüz yisrael* (4, 83) 'he separated 600 Jews from the reservist soldiers that were there'.<sup>6</sup> It is known that about 30,000 Jews took part in the Russo-Japanese War.<sup>7</sup>

The Krimchak Soldier's Memoirs about Russo-Japanese War is kept in the St. Petersburg Institute of Oriental Manuscripts of the Russian Academy of Sciences under the code C-77. A microfilm of the manuscript, which was at my disposal, is kept in the National Library of Israel in Jerusalem. Its code is F 67836. It is a notebook comprising 124 folio pages written on poor quality, ink-absorbent paper and has neither cover nor title page or pagination.

<sup>1</sup> Iala Ianbay and Marcel Erdal, 'The Krimchak Translation of Targum Šeni of the Book of Ruth', *Mediterranean Language Review* 10 (1998), references therein.

<sup>2</sup> Michael Zand, 'Krymchaks', in: *The Yivo Encyclopedia of Jews in Eastern Europe*, I, ed. G.D. Hundert, Yale 2008, vol. I. p. 948.

<sup>3</sup> Maria Polinsky, 'The Krymchaks: history and texts', *Ural-Altaische Jarbücher* 63 (1991), pp. 123–154.

<sup>4</sup> Iala Ianbay, *Krimchak dictionary*, Wiesbaden 2016, pp. ix–xiii.

<sup>5</sup> Iala Ianbay, *Pesn' pesney tzaria Solomona na jazyke krimčakov*, Jerusalem 2017, p. 5.

<sup>6</sup> Here and below the first number in parentheses refers to pages of the transcription of the text, and the second number – to sentences therein.

<sup>7</sup> Yitzhak Oren (Nadel) and Michael Zand (eds.), *The Shorter Jewish Encyclopaedia in Russian*, Jerusalem 1994, Vol. 7, p. 374.

The pages of the notebook are covered with text in Krimchak written by two friends from Odessa, who took part as soldiers in the Russo-Japanese War, survived and returned home. Their names were Yonah Peysakh and Menahem Berman. Both wrote in the same notebook, but each wrote his own memoirs separately. The first of them wrote his memoirs on both sides of the folio pages, therefore deciphering his text, written one hundred years ago, is often impossible because of the poor quality of the paper. Menahem Berman's memoirs take up 74 folio pages in the notebook, but the text is written on one side of each page only, which constitutes 74 pages of text in prose. I succeeded in reading his text completely.

The manuscript is written in Hebrew characters, which was used for writing Krimchak texts for a long time and were rather well-adapted for Krimchak orthoepy.<sup>8</sup> The linguistic material of the memoirs deserves special attention because there are distinctions from other known Krimchak texts. Leaving further details concerning the morpho-syntactic features of the text for a future paper, here I will make some preliminary remarks. The memoir author's language may be regarded as especial variant of the Krimchak ethnolect.<sup>9</sup> Nominal and verbal affixes slightly differ from those used by Nissim Levi Chakhchir, who translated several biblical texts into Krimchak, including 'Sefer Ruth'.<sup>10</sup> Against the common and mixed Oghuz/Kypchak background of the memoir's Krimchak language, the Oghuz forms are prevailing. We see not only Accusative in = *ni* which is typical for Kypchak languages but also widespread use of the form in = *i* which according to the terminology of Samoylovich is a 'Southern-Turkish' form.<sup>11</sup> For example, the Kypchak form, e.g. *qačan ki aŋdım ewelki günaxlarım-ni...* (3, 66a) 'when I understood my last but one transgressions...', but also examples of the Oghuz form like e.g. *ar bı̄r šeyleri bı̄r yerge topladım* (4, 91) 'I collected all my belongings into one place', *bızleri sardılar* (1, 17) 'they have encircled us', *alim i soryan* (3, 56) 'somebody, who asked my health', *aydadı mašınaya oları* (4, 84) 'he sent them to cars'. In the last example we can see also the dative case affix in = *ya*, which is typically in the Kypchak languages. There are many examples of this form in the memoir's language, e.g. *manğuraya yapun-ya qarşı yollamaya* (1, 2) 'to send to Manchuria to fight against the Japanese', *cīqıñq cīqarı ulitsa-ya* (3, 47) 'we went out in the street'. This affix is considered only one for the Dative case in the Modern Crimean Tatar language.<sup>12</sup> Nevertheless, Henryk Jankowski noted affix = *e* instead of = *ya* for the nouns with possessive affixes only.<sup>13</sup> In Samoylovich's Grammar which was written almost at the same time as the memoirs, both the dative

<sup>8</sup> Ianbay and Erdal, 'Krimchak translation', pp. 6–14.

<sup>9</sup> Henryk Jankowski writes that there were dialectal differences between the language spoken by Krimchaks in different towns in Crimea ('Karaim and Krymchak', p. 465)

<sup>10</sup> Iala Ianbay, 'Affixes and analytical forms in the Krimchak text of The Book of Ruth', in: *Trans-Turkic Studies. Festschrift in Honor of Marcel Erdal*, eds. Matthias Kappler, Mark Kirchner, Peter Zieme, Istanbul 2010, pp. 417–429.

<sup>11</sup> A.N. Samoylovich, *Opyt kratkoy krymsko-tatarskoy grammatiki*, Petrograd 1916, p. 16.

<sup>12</sup> Henryk Jankowski, *Gramatyka języka krymskotatarskiego*, Poznań 1992, pp. 273, 274, 279.

<sup>13</sup> Ibidem, p. 275.

case affixes are described similarly. Berman used the Oghuz affix = *y* as a genitive mark more frequently than the Kypchak one = *n̄y* e.g., *xalıqın̄ čoqusu* (3, 47) ‘the great numbers of people’; *ben garipin̄ bı̄r kimse-sı̄ yoqtur araštırıyan* (2, 32) ‘I the miserable have no one who looks for me’; and at the same time *gözümnīy yaşı̄* (3, 63) ‘the tears of my eyes’; *ot düştǖ gümle-nı̄y ičina* (1, 4) ‘fire broke out in all their hearts’. Thus, the noun case affix table of the Krimchak text ‘The Soldier’s Memoirs’ can appear in the following way (see Table 1).

**Table 1. Case-affixes**

1.	nominative	<i>ø</i>
2.	accusative	= <i>n̄ı̄</i> , = <i>ī</i>
3.	dative	= <i>ya</i> , = <i>a</i>
4.	genitive	= <i>n̄y</i> , = <i>ı̄y</i>
5.	locative	= <i>da</i>
6.	ablative	= <i>dan</i>

I have singled out the back-vowel versions of each form as the first constituent of the basic entry.

The Kypchak verbal noun and participle affix = *yan* is in common usage in the memoir’s text, e.g. *qaal ičinde olyan xalıq* (1, 6) ‘the people present in the synagogue’; *alınyanları̄ qapayı̄r* (2, 28) ‘he locked up [everybody] who were selected’. On a level with the participle suffix = *yan*, one can also see suffixes = *an* and = *dı̄y* which are considered Southern-Turkish forms, i.e. Oghuz forms, e.g. *adesski okruyda olan zapasnoj saldatları̄* (1, 2) ‘the reservists being at the Odessa district’; *şındı̄ roš a-şana cıqtı̄yı̄ günǖ* (1,12) ‘It was the day when Rosh Hashanah was ending’.<sup>14</sup> The Oghuz perfect participle in = *mı̄š* is in common usage in the text, e.g. *qalmı̄şım dojyada yanyız* (2, 33, 35) ‘I have remained alone in the world’, *ulutsa buyuna ğiyilmı̄şlar* (2, 31) ‘they got together along the street’, *atam ve anam gelmişler* (4, 94) ‘my father and mother came’. This form is absent in Nessim Levi Chakhchir language.<sup>15</sup> Based on these features, one can assume that the author of the soldier’s memoirs was a native speaker of the Krimchak ethnolect of the Southern dialect of Crimean Tatar. In this connection and following Edward Tryjarski, who quoted A.N. Garkavec on Armeno-Kypchak, it may be noted that the Krimchak literary written variant was strongly bound with everyday speech.<sup>16</sup> As to the Turkic syntax of the translations of the Biblical texts, it is somewhat distorted because it mainly copied

<sup>14</sup> Samoylovich thought that both these forms are typical for the Turkish language (*Optyt*, p. 61).

<sup>15</sup> Ianbay, ‘Affixes and analytical forms’ 2010.

<sup>16</sup> Edward Tryjarski, ‘On the importance of Slavic elements in Armeno-Kypchak texts’, *Folia Orientalia XXXVI*, Krakow (2000), p. 345.

Hebrew words' order.<sup>17</sup> Leaving further details concerning morphological matters as well as the syntactic matters to a future paper, I present here an initial fragment of the text in transcription and with translation. I will also focus my attention on the contents of the Krimchak source.

### The memoir's content

Menahem Berman lived in Odessa together with his wife and children. His parents lived near them. He went to synagogue together with his friend Yonah Peysakh. On the 29<sup>th</sup> of August 1904 the friends were at the synagogue, when a grave piece of news arrived. It was about the war that was being fought in the East against Japan and about the forthcoming mobilization of all reservist soldiers living in the Odessa military district. At the beginning of the memoir he emotionally describes this moment in detail (p. 1). At the appointed day, they went together to their induction station. They were not sent away to the war right away, the day of departure being put off several times (p. 3, 4).

Here I want to interrupt my narration in order to investigate some questions that arose. The memoir's author wrote the text for himself, i.e. without explanations and dates. He was not going to publish his memoirs or to read it aloud before an audience. Even if he gave it to somebody to read, they probably were his relations who knew everything without explanations. As for us, we are left to surmise many issues, for example, to what synagogue did Yonah Peisakh and Menahem Berman belong? According to the 1897 census 138,936 Jews lived in Odessa and there were 7 synagogues and 49 prayer houses.<sup>18</sup> From the text it is not clear if their synagogue was a special one for Krimchaks or not. Also, there is no mention of the name of the newspaper which was brought into the synagogue on the day of Rosh Hashanah which informed them about the war. The only thing that we understand from the author's rendering is that Tsar Nikolai ordered the mobilization of all reservist soldiers to the war. In Berman's story there are many words from the Russian and hence one can suppose it was a Russian newspaper. But it is impossible to guess which newspaper it was because from the middle of the 19<sup>th</sup> century several Jewish papers in Russian and in Yiddish appeared in Odessa, the most important cultural centre of Russian Jews.<sup>19</sup> The newspapers sometimes were closed and sometimes were being revived again.

The Russo-Japanese war began on the 28<sup>th</sup> of January (10<sup>th</sup> of February) 1904, and the mobilization of Odessa reservist soldiers was announced in the middle of September, i.e. half a year later. In the memoir of the future soldier, there is only one date given,

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<sup>17</sup> Ianbay, *Krimchak dictionary*, p. XII.

<sup>18</sup> Oren (Nadel) and Zand, *Shorter Jewish*, Vol. 7, pp. 118, 121.

<sup>19</sup> Ibidem, p. 334.

'the 29<sup>th</sup> of August, the second day of Rosh Hashanah'. The Rosh Hashanah celebrations fall on the first and the second days of the month of Tishrei according to the Jewish calendar and coincide with September. The date of the 29<sup>th</sup> of August 1904, which is written in the text, coincides with the tenth of September, thus the author of the text is correct.

The two friends, having been youths long ago, left for their induction station. It is known that about 30,000 Jews were sent to the Russo-Japanese war.<sup>20</sup> Many of them distinguished themselves in action and were rewarded with medals. For example, Josef Trumpeldor was well-known as a brave soldier and took part in the battles of Port Arthur and by the termination of the war had been promoted to officer.<sup>21</sup>

The next day after Rosh Hashanah, people saw that advertisements for reservists were put-up all-over Odessa stating that they must present themselves at their induction station by midnight of the next day. So, both Yonah Peisakh and Menahem Berman went. The author of the memoir wrote: *yamimiz učastka-ya yawitsa olduq* (1, 16) 'we all appeared in our military office'. There they met cruel treatment as if they had been arrested. They were driven into a courtyard with closed gates, and they were given no information. All this troubled them. It turned out that that is the way the reservists were mustered. Then they were all set free until the following day. The weeping relatives met them in the street by the military office as they did not know if they would meet again. Nobody came to meet Menahem Berman. Several times he repeated the words: *ben garipiñ bir kimse-sì yoqtur araštiryān; qalmışım doynda yanız* (2, 32, 33) 'I, the miserable have no one who is looking for me; I remained alone in the world'. Apparently, he felt guilt towards his relatives, but he didn't want to say this in his memoir, even after so long a time. He only states that he is guilty and regrets it, but explains nothing in the text (3, 66). For several consecutive days he prayed in the synagogue. In the evenings he was at home without talking with his wife and children. On the last day before he left for the battlefield, when he came home, he found all his relations, friends and parents there. Tables were set for a meal. Even his neighbours came and were standing under the windows (5, 11). At midnight he said goodbye to his father and mother, to all his friends and household and left for the military office. There all reservists who came at this time were sent by cars to start for Siberia.

This journey took them 42 days (5, 114). On the stations on the way to the battlefield they saw their kinsmen – Jews who feigned not to notice them (5, 115). One would think that it was also not easy for them. Forty-two days later they came to a town named Krasnoyarsk. There they were driven into a shed-like stable. It was empty; there was nothing besides four walls (6, 121).

Then Berman described how they were subjected to a very hard drill from morning till night. When sometimes he gave way to despair, he wrote that he would like to die

<sup>20</sup> Ibidem, p. 347.

<sup>21</sup> Ibidem, Vol. 8, pp. 1076–1078.

due to tiredness and loneliness. Meanwhile, the war was not in its first months. If the celebration of Rosh Hashanah which was mentioned at the beginning of the memoirs was in the middle of September, 42 days had passed on their way from Odessa to Krasnoyarsk, plus a week or ten days of their time in Krasnoyarsk, making it the middle of November. From the 13<sup>th</sup> (26<sup>th</sup>) of October, General Kuropatkin was at the head of the Russian armed forces in the Far East.<sup>22</sup> The war was on both land and sea. Just before Menahem Berman's arrival the futile and bloody battle on the river Shakheh had taken place. The battlefield now stretched for 60 km.<sup>23</sup> The memoir's author was stationed somewhere there. When he remembered his leaving Krasnoyarsk, he wrote: *şma israel, saylıq ilen qal krasnoyarski diye yolya čiqtım, čoq şeerler-ge kirdim, we yolda türlü we türlü adamlar gördük* (p. 10) 'shma Israel, goodbye, Krasnoyarsk, I went out of doors, I visited many towns, we saw many different peoples'.<sup>24</sup>

His first impression of Manchuria reminded him of his homeland. There is no name given for the town in the text, but there is an association with his home: *perwa-da keldik manžuraya mahtowlu şeer-ge, onuň bütyük-luŷi olur bızim eski qırım qadar* (p. 10) 'At the beginning in Manchuria we entered a beautiful town, its size is like our city of Old Crimea'. Eski Krym! Old Crimea! Perhaps it means that he was born there or had moved from Old Crimea to Odessa. Or maybe he had relatives in Old Crimea whom he often visited.

He took notice of the diversity of people: *kitay, korey, urıs, armeni; urıs kitaynıň sačı, bašı balaban* (p. 11) 'the Chinese, the Koreans, the Russians, the Armenians; the Russians and the Chinese have long hair, their heads are big'. There are additional observations: *kitay tufraqında doyan israel-leri yoq* (p. 11) 'There are no Jew who was born on the Chinese earth'. He saw the cities Kharbin and Mukden. It was very cold everywhere: it was windy and only 15 degrees above zero. It was not comfortable inside the houses there. It was impossible to distinguish one Chinese person from the other. All the Chinese smoked the pipe.

In one incident he recounts that he, Menahem, was in the street and was sitting and trembling with cold. Suddenly his old friend Yonah Peisakh appeared and said: *hoş geldin* (p. 12) 'You are welcome!'. They were both shaken by this meeting. Menahem Berman wrote: *başladıq ekimiz-de bala kibik yïylamaya; onıň da oranıň keldigi dört kiin olmuš* (p. 12) 'We two began to cry like children; it was discovered that he is here for four days too'. Yonah had to go and to report to his company. He said, 'I'll come back in half an hour' and went away. But Yonah didn't come back in half an hour. Firstly, Menahem waited for his friend in the same place for a long time. Then, after some days, he wrote letters to Yonah. The following pages of the

<sup>22</sup> A.M. Prokhorov (ed.), *Bol'shaja Sovetskaja Enciklopedija*, Vol. 14, Moscow 1973, p. 36.

<sup>23</sup> Ibidem, Vol. 22, p. 427.

<sup>24</sup> Here and below numbers in round brackets refer to pages only.

memoir are full of prayers. Menahem received an answer from Yonah only after his fifth letter.

The war went on. From every hundred soldiers who were sent into battle, five survived, including the author of the memoir. "Everything is in the hands of the Almighty", he wrote.

There is another episode described by Menahem Berman. The soldiers received a regular order to push off. He put on all the clothes that he had, took all the belongings that he could carry and then he offered prayers: *šma yisrael, riğam saya allah, yaratqan kükni, yerni, ğanım kudretinde, sen öldürersen, we sen tirgezersen, angın bilmiyiriz qayda kittiyiriz...* (p. 14) 'Shma Israel, my prayer is to You, my God, who created heaven and earth; my soul is in Your hands; You who mortifies and You who revives, do know that we don't know where we are going to...'

Every 10 days, groups of 100 soldiers from every company were selected for military action, but later they selected groups of 160 soldiers. The author wrote how many cartridges were given to every soldier in different cases. One day their colonel gave a rash order to pursue the Japanese who had escaped from a canyon. As a result, they themselves were trapped. The Japanese were above and the Russians below. He describes that the Japanese bullets rained upon them. There was no place to hide. They decided to clamber upward. The battle went on for two days and two nights. Only half of all the Russian soldiers survived (p. 21).

On page 40, Menahem Berman described a situation when the soldiers went on an assault together with some officers who were on horseback. One of the horses reared and didn't want to go forward towards the flying bullets. Then the officer lashed the horse and shouted at it an anti-Semitic abuse. Berman specifically wrote down this abuse, I think, because it hurt him.

After the Russian army's defeat at Mukden (in February of 1905), General Kuropatkin was removed from the Commander-in-Chief's post and was appointed commander of the first Manchurian army. At this time the battlefield stretched for 150 km. From then on, Menahem Berman saw his commander when he travelled all over with the army. Kuropatkin spoke at a meeting of soldiers, where he stated that every soldier had the right to cook for himself and eat the food which was permitted by his religion (p. 56). For the Krimchak soldier was the most important of the commander's words. The following pages of the memoir are devoted to a description of the way to keep kashrut and to pray while serving in the army. At the very end of his memoirs the author described the Japanese way of life and was not particularly enthusiastic about it.

**100 initial sentences of the memoirs  
in transcription and English translation**

**Table 2. Sound values of vowel and consonant characters**

No.	letter	Name	transcription
1	א	<i>alef</i>	<i>a, e</i>
2	ב	<i>bet, vet</i>	<i>b, v</i>
3	ג	<i>gimel</i>	<i>g, ġ, γ, ñ</i>
4	ד	<i>dalet</i>	<i>d</i>
5	ה	<i>he</i>	<i>h, e</i>
6	ו	<i>vav</i>	<i>v, o, u, ö, ü</i>
7	ז	<i>zayin</i>	<i>z</i>
8	ח	<i>het</i>	<i>x</i>
9	ט	<i>tet</i>	<i>t</i>
10	י	<i>yod</i>	<i>i, ī, y</i>
11	כ	<i>kaf, xaf</i>	<i>k, h</i>
12	ל	<i>lamed</i>	<i>l</i>
13	מ	<i>mem</i>	<i>m</i>
14	נ	<i>nun</i>	<i>n</i>
15	ס	<i>samex</i>	<i>s</i>
16	ע	<i>'ayin</i>	<i>a, e</i>
17	פ	<i>pe, fe</i>	<i>p, f</i>
18	צ	<i>tsadi</i>	<i>č(s)</i>
19	ק	<i>kof</i>	<i>q</i>
20	ר	<i>resh</i>	<i>r</i>
21	ש	<i>shin, sin</i>	<i>š, (s)</i>
22	ת	<i>tav</i>	<i>t</i>

Some technical notes: I have used hyphens where affixes are separated from stems in spelling, and the equation mark (=) where the original text uses a hyphen. Numbers in parentheses refer to sections marked with a full stop or with a colon in the original manuscript, which I have retained in the transcription of the text. They do not really correspond to the grammar of the Krimchak language, and so I have sometimes added

sentence punctuation. These sentences are numbered in the translations also. These numbers have been used below in the glossary. Places of the Hebrew inserts are marked by the sign ◊. Words in square brackets are mine.

Text	Transcription	Translation
<b>p.1.</b> (1) <i>bin dokuzyüz dörğuñğı</i> [so – I.I.] <i>sene-da avgust yigirmi dokuzunğu günü roš asana-nıň ekingi günü ades šaarına xaber geldi.</i>		<b>p.1.</b> (1) A piece of news came to the city of Odessa on the 29 <sup>th</sup> of August 1904, the second day of Rosh Hashanah.
(2) <i>nikulay padışınıň</i> [so – I.I.] <i>emirî gazet ilen yazayıň ki adesski okruyda olan zapusnuý saldat-larıň ǵamisınıň ǵiyip manğuraya yapun-ya qarşı yollamaya dügüş etmeye.</i>		(2) Tsar Nikolai's order was published in newspapers, to gather all the reservist soldiers being in the Odessa [military] district and to send them to Manchuria for fighting against the Japanese.
(3) <i>o saatı angi saat ki roš a-şana günü musaf-ta unesene tokef oxulan saatı .</i>		(3) It was the hour which was the hour of <i>musaf</i> of the day of Rosh Hashanah when they read the prayer of <i>Uneteneh Tokef</i> .
(4) <i>qaçan işttiler gümle yisrael qardaş-lar qaal içinda ot düştü gümle-nıň içine.</i>		(4) When the Israelite brothers in the synagogue heard [it], the fire fell into all their hearts.
(5) <i>onutuldu roš aşana günü olduru.</i>		(5) The day of Rosh Hashanah was forgotten.
(6) <i>qaal içinde olyan xalıq başladılar yırılamaya sızlamaya tişa beav günü kibibk.</i>		(6) Those present in the synagogue began to weep and to cry as if it were the day of <i>Tishah be-Av</i> .
(7) <i>onutuldu musaf.</i>		(7) The <i>musaf</i> was forgotten.
(8) <i>başladılar xalıq dayılmaya, qaal boşandı.</i>		(8) The people began to break up and the synagogue became deserted.
(9) <i>şemeş baqıtka [battiqa? – I.I.] qaal boşandı.</i>		(9) The synagogue was empty by sunset.
(10) <i>örttü qaal-nı qayttı ewina .</i>		(10) He locked the synagogue and came back home.
(11) <i>şındı bız da ekimiz yona peysax we men menaxem berman qaal-dan qayttıq yören ayırısi ilen ewimizga .</i>		(11) Then also we two, Yonah Peysakh and I, Menahem Berman, came back home from the synagogue with a heavy heart.
(12) <i>şındı roš aşana čiqtıňı günü.</i>		(12) It was the day when Rosh Hashanah was ending.

- (13) *obiyawleni dayıldi dört bìr taraf-qa adesa içina.*
- (14) *bu ki yazayı̄r ne qadar zapasnūy saldat war ise odesa içinda arkez yarın gege saat on eki-da gendı̄ učaskası̄na yawitsa olsun diyir \**
- (15) *axşam oldu.*
- (16) *yamimiz učastka-ya yawitsa olduq.*
- (17) *şındı̄ časttan ğiydılara bìzleri, sardı̄lar dört tarafımızı kaniway ilen arastant kibik şümlemizi ayladı̄lar.*
- p.2.** (18) *wayski načalnik azbarına qapadı̄lar bìzleri.*
- (19) *qoy kibik şümlemizi bìr azbarya örttüler, dört bìr tarafi etrafümüz sardı̄lar.*
- (20) *časawoy-lar bir yerga cıqarmayı̄rlar.*
- (21) *gelen-leri içeriga alayı̄rlar cıqarı̄ya yibermeyirler.*
- (22) *qoyun balaları̄ dolašayı̄r-bìz azbarı̄.*
- (23) *ne olağayını̄ bilmeyiriz.*
- (24) *şındı̄ oldu saat dokuz.*
- (25) *woyski načalnik keldī.*
- (26) *başladı̄lar bìzleri soyundurup baqı̄p almaya.*
- (27) *bìr yaqtan alayı̄r bìr yaqtan yazayı̄r.*
- (28) *alınyanları̄ qapayı̄r cıqarmayı̄r bìr yerge.*
- (29) *tek bìr pengere war ulutsaya.*
- (30) *ğemimiz baqayı̄rı̄z o pengere-den ulutsaya \**
- (13) An advertisement was distributed throughout Odessa.
- (14) It is written there that as many reservist soldiers as there are in Odessa, each of them must appear in his [military]-office tomorrow at twelve o'clock midnight.
- (15) Evening fell.
- (16) We all appeared in the military-office.
- (17) Now they took us into the military unit, surrounded by escorts from four sides as if we were prisoners, they disgraced us.
- p.2.** (18) They closed us into the military chief's court.
- (19) They enclosed us in the courtyard, shut in from four sides as if we were sheep.
- (20) The sentinels did not let us go out anywhere.
- (21) They take everybody who came, to enter, [and] forbid to exit.
- (22) [Like] lambs we are dawdling in the court.
- (23) We know nothing of what will happen.
- (24) Now nine o'clock fell.
- (25) The military chief came.
- (26) They began to undress us, to examine and select us.
- (27) On one side he takes [us] and on the other side he writes down.
- (28) He locked up [everybody] who were selected [and] did not let out anywhere.
- (29) There is only one window to the street.
- (30) We are all looking out to the street through that window.

- (31) *ulutsa boyuna ğiyilmış-lar arkesiň xisim* (31) Everybody's relatives, friends, wives, aqrabasiň, qarisiň, qızı, atası, anası.
- (32) *ben garipin bir kim-se-si yoqtur araşırıyan.* (32) There is nobody who is looking for me, the miserable.
- (33) *qalmışım doyyada yanız.* (33) I remained alone in the world.
- (34) *bir kımsem yoqtur meni araşırıyan .* (34) I have no-one who would look for me.
- (35) *qalmışım doyyada yanız.* (35) I remained alone in the world.
- (36) *yoqtur arqardaşım yoqtur dostum yoqtur maya köňül alıcı . <>.* (36) I have neither brother nor friend who would like to console me.
- (37) *nečik otururum yanız.* (37) How will I live alone?
- (38) *ol şeir uram dolu xalıq-qa .* (38) That city street is full of people.
- (39) *oldum tul kibik.* (39) I became like a widower.
- (40) *yoqtur bir kimsem.* (40) I have nobody.
- (41) *qalmışım yanız yanız.* (41) I remained quite alone.
- (42) *śindi axşam üzeri oldu.* (42) Evening fell now.
- (43) *keldi kumandiišči wayskami bolperest.* (43) The military chief the pagan came.
- (44) *emir etti on altı-şar kapik aqče ǵalwani aš parası werdi ǵümlemizga.* (44) He commanded to give us a salary, he gave food money 16 kopecks each.
- (45) *we sumarladi yarın oyalda kelirsiz yemek yemeye diye.* (45) And he ordered, tomorrow you'll come in the daytime to eat here, he said.
- (46) *šu saat p.3. qapular acıldi, kaniwaylar alındı ǵümlemiz cıqtıq ewimizga gitmege .* (46) At that time p.3. the doors were opened, the guards were removed, we all went out in order to go home.
- (47) *qaçan ki cıqtıq cıqarı ulitsa-ya baqtıq isa ulitsa boyuna olyan xalıq-qa, duman düştü gözümüz ya xaliqin čoqusundan.* (47) When we went out in the street and looked along the street at the people who were in the street, a mist fell over our eyes because of the great number of people here.
- (48) *qaçan ki o xalıq bizleri gördüler ise ġemisi biren büyük ses ilen yiyıldalar şewkan ettiler.* (48) When the people saw us, suddenly they all began to cry noisily with joy.
- (49) *ar kimse gendi adamını tanidi.* (49) Everybody recognized their own man.
- (50) *sarıldılar biri birine bayalıp yiğildılar.* (50) They rushed one to another [with joy], they fainted and fell into each other's arms.

- (51) *yoqtur bîrina meramet etken.* (51) There is no favour for only one.
- (52) *ben yarip yanŷız.* (52) I am the miserable alone.
- (53) *yoqtur bîr kimse.* (53) There is nobody.
- (54) *yaban-da yanŷız torïvîm* [so – I.I.] ^ (54) I am staying in the desert alone.
- (55) *pek büyük yören ayîrisi ilen ewime gayttim, oturdum.* (55) I came back home with a very big heavy heart and sat down.
- (56) *yoq yanîma kelgen alimi soryan.* (56) There is nobody who came to me, who asked about my health.
- (57) *bîr yaqtan qîsqayaqlı yîylar, bîr yaqtan balalar şew[k]an eteyirler.* (57) On one side the woman is weeping, on the other side children are enjoying themselves.
- (58) *atamîzya dügün olayîr diye oturdum yaar özerine ayuw kibik.* (58) It is a holiday for our father, I thought, and I was sitting like a bear in the forest.
- (59) *yoqtur bîr kimsem gönjülmaya:* (59) I have nobody who would console me.
- (60) *oxşadîm öksüz-ga.* (60) I was like an orphan.
- (61) *yoqtur atam we anam. <>.* (61) I have neither a father nor a mother.
- (62) *yîyladîm bütün keče. <>.* (62) I was weeping all the night.
- (63) *aqtî gözüm-nîy yaşî özen kibik.* (63) My tears ran down as a stream.
- (64) *güngle dostlarım xîyan oldular maya.* (64) All my friends betrayed me.
- (65) *oldular maya duşman.* (65) They became enemies to me.
- (66) *kördüler meni yaman-fîq ilen.* (66) They saw me like a bad [person].
- (66a) *qaçan ki aydîm ewelki günaxlarîm-nî sustum taş kibik, oldum tilsiz kibik, söylemedîm bîr söz. <>.* (66a) When I understood my last but one transgressions, I fell silent like a stone, I became like a dumb person, I said nothing.
- (67) *şîndi oldî ekingi gün.* (67) Now the next day has come.
- (68) *tekrar bîr daa wardîm göründîm wayski naçalnik-ka.* (68) I went to the military chief once again to show myself.
- (69) *bîr da[a] sumarladî yarîn kelir-sîz diye.* (69) Once again he ordered me, ‘you’ll come tomorrow.’
- (70) *qayttim keldîm ax ewime yören ayîrisi ilen.* (70) I came back into my white house with a heavy heart.
- (71) *bîlmeyîm ne olur p.4. sonum:* (71) I do not know what will happen to me p.4. in the end.

- (72) *o künü öyle geçti*.
- (73) *saba oldu kipur arba günü*.
- (74) *bır daa wardım wayski načalnikka*.
- (75) *defa sumarladı yarın gelir-sın diye*.
- (76) *şındı oldu kipur günü*.
- (77) *wardım qaal-ya*.
- (78) *başladım tefila gözüüm saatta öyle oldu şaxrit kitti*.
- (79) *wardım doyuru wayski načalnikka*.
- (80) *baqtım arkez kelmış şeyleri ilen*.
- (81) *bekelip oturayırlar*.
- (82) *şu saat xaber 'tof' geldi, azır oluyuz diye*.
- (83) *orada olyan zapasnyuy-lar-dan ayırdı altı yüz yisrael*.
- (84) *şu saatı aydadı maşına-ya oları yolya qoştı*.
- (85) *we bizlera sumarladı ki sizler kelir-siz yarın dīgil öbur gün axşam saat on eki-da doyuru maşına-ya diye sumarladı*.
- (86) *şındı qayttım doyuru qaal-ya*.
- (87) *bütün gün qaal-da oturdum*.
- (88) *axşam oldu ewima qayttım*.
- (89) *şındı kipur čiqtı*.
- (90) *men bašla[dım] şeylerimi azır etmeye*.
- (91) *yaqtan yana-ge gez ar bır şeyleri bır yerge topladım*.
- (72) So that day was over.
- (73) The morning came, there are four days until the Day of Atonement.
- (74) I went to the military chief once again.
- (75) Once again he ordered, 'you'll come tomorrow', he said.
- (76) The Day of Atonement came now.
- (77) I went to the synagogue.
- (78) I began a prayer, then something happened with my eyes: the morning prayer was over.
- (79) I went straight to the military chief.
- (80) I saw everybody came with their belongings.
- (81) They are sitting stooped.
- (82) At that time a word of command 'tof' came, it means 'be ready!'
- (83) He separated 600 Jews from the reservist soldiers that were there.
- (84) Immediately he drove them to the cars and sent them on the way.
- (85) And he ordered that you'll come not tomorrow [but] on the day after tomorrow at twelve o'clock midnight straight to a car, he said.
- (86) Now I went back straight to the synagogue.
- (87) I was in the synagogue all day.
- (88) Evening fell, I came back home.
- (89) Now the Day of Atonement was over.
- (90) I began to prepare my things.
- (91) I collected afresh each of my things from different sides into one place.

- (92) *belli olunduki bugün axşam yolğuyum.* (92) Because it is evident that tonight I will be a traveller.
- (93) *daa alağak şeylerimi bazardan aldım.* (93) In a market I bought something else, which I wanted to take [on the trip].
- (94) *qayttım ewima baqtım ki atam we anam gelmiş-ler oyulunmuş toyuna.* (94) I came back home and saw that my mother and father came to their son's holiday.
- (95) *ki oylu dügüün başlamış yoq alat-ları almış, bekleyir tükilmisına.* (95) Because their son began his banquet, he got the cutlery which he did not have, and he is waiting for them to come in.
- (96) *şindi axşam oldu.* (96) Evening came now.
- (97) *gıyıldılar menim eşim-dostum xisimim-aqrabam ǵemisi geldiler.* (97) My relatives, brothers and friends got together; everybody came.
- p.5.** (98) *başladılar bızım dügünүj awasınıń ǵalmaya.* (p.5.) (98) They began to play [on musical instruments] our holiday songs.
- (99) *kimi yìylayır kimi köleyir.* (99) Somebody is weeping, somebody is laughing.
- (100) *ar kez bïldirýin söyleyir.* (100) Everyone is saying a thing he knows about.

**Table 3. Glossary**(Alphabetical order: *a b č d e f g ġ γ h i ī k l m n o ö p q r s š t u ü w x y z*)

<i>acıl-</i>	'to be opened' 46
<i>adam</i>	'person, man' 49
<i>ades, adesa</i>	<Rus. Odessa 1, 13; see <i>odesa</i>
<i>adesski</i>	<Rus. 'of Odessa' 2
<i>ayır-</i>	'to separate' 83
<i>al</i>	<Ar. 'state, health' 56
<i>al-</i>	'to take' 21, 26-28, 93 (twice), 95
<i>alat</i>	'cutlery, instrument' 95
<i>alin-</i>	'to be taken' 46
<i>altı yüz</i>	'six hundred' 83
<i>ana</i>	'mother' 31, 61, 94
<i>anj-</i>	'to understand' 66a

<i>angi</i>	‘which’ 3
<i>aq-</i>	‘to run down’ 63
<i>aqče</i>	‘money’ 44
<i>agraba</i>	<Ar. ‘relation’ 31, 97
<i>ar</i>	<Pers. ‘every, each’ 49, 91, 100
<i>arastant</i>	<Rus. ‘prisoner’ 17
<i>araštiř-</i>	‘to look for’ 32, 34
<i>arba</i>	<Heb. ‘four’ 73
<i>arkes</i>	‘everybody’ 31
<i>arkez</i>	‘each’ 14; ‘everybody’ 80
<i>arqardaš</i>	‘brother’ 36
<i>aš</i>	‘food’ 44
<i>ata</i>	‘father’ 31, 58, 61, 94
<i>avgust</i>	<Rus. ‘August’ 1
<i>awas</i>	‘song’ 98
<i>ax</i>	‘white’ 70
<i>axšam</i>	‘evening’ 15, 42, 85, 88, 92, 96
<i>ayda-</i>	‘to drive’ 84
<i>ayla-</i>	‘to disgrace’ 17
<i>ayuw</i>	‘bear’ 58
<i>azbar</i>	‘court’ 18, 19, 22
<i>azřir et-</i>	‘to prepare’ 90
<i>azřir ol-</i>	‘be ready’ 82
<i>ayřir</i>	‘heavy’ 11, 55, 70
<i>bala</i>	‘child, kid’ 22, 57
<i>baq-</i>	‘to examine’ 26; ‘to see’ 30; ‘to look’ 47, 80, 94
<i>bašla-</i>	‘to begin’ 6, 8, 26, 78, 90, 95, 98
<i>bat-</i>	‘to set’ 9
<i>bayal-</i>	‘to faint (away)’ 50
<i>bazar</i>	<Pers. ‘market’ 93

**Table 3. (cont.)**

<i>bekel-</i>	‘to stoop’ 81
<i>bekle-</i>	‘to wait for’ 95
<i>belli</i>	‘evidently’ 92
<i>ben</i>	‘I’ 32, 52; see <i>men</i>
<i>bin</i>	‘thousand’ 1
<i>bıl-</i>	‘to know’ 23, 71, 100
<i>bır</i>	‘one’ 13, 18, 19, 27 (twice), 29, 32, 34, 40, 50 (twice), 51, 57, 59, 67, 69, 74, 91 (twice)
<i>bır</i>	‘not a’ 20, 28, 53, 66a
<i>bırden</i>	‘suddenly’ 48
<i>bız</i>	‘we’ 11, 17, 18, 26, 48
<i>bızım</i>	‘our’ 98
<i>bızler</i>	‘we’ 85
<i>bolperest</i>	<Pers. ‘idolater, pagan’ 43
<i>boşan-</i>	‘to become deserted’ 8, 9
<i>boyu</i>	‘along’ postp. 31, 47
<i>bu</i>	‘this’ 14
<i>bugün</i>	‘today’ 92
<i>bütün</i>	‘all, whole’ 62, 87
<i>büyük</i>	‘big’ 48, 55
<i>čal-</i>	‘to play (music)’ 98
<i>časawoy</i>	<Rus. ‘sentinel’ 20
<i>čast</i>	<Rus. ‘military unit’ 17
<i>čiq-</i>	‘to exit, to go out’ 12, 46, 47; ‘to be up’ 89
<i>čiqar-</i>	‘let go out’ 20, 28
<i>čiqari</i>	‘outside’ 21, 47
<i>čoq</i>	‘many, great number’ 47
<i>da</i>	‘and’ 11
<i>daa</i>	‘again’ 68, 69, 74; ‘else’ 93
<i>dayıl-</i>	‘to break up’ 8; ‘to be distributed’ 13
<i>defa</i>	‘time’ 75

<i>di-</i>	‘to say’ 14
<i>diye</i>	‘that’ conj. join. subord. clause or direct speech 45, 58, 69, 75, 82, 85
<i>digil</i>	‘not’ 85
<i>doyuru</i>	‘through, straight’ 79, 85
<i>dokuz</i>	‘nine’ 24
<i>dokuzunğu</i>	‘ninth’ 1
<i>dokuzyüz</i>	‘nine hundred’ 1
<i>dolaş-</i>	‘to dawdle’ 22
<i>dolu</i>	‘full’ 38
<i>donya</i>	<Ar. ‘world’ 33, 35
<i>dost</i>	<Pers. ‘friend’ 36, 64, 97
<i>dörüğünğü</i>	‘fourth’ 1
<i>dört</i>	‘four’ 13, 17, 19
<i>duman</i>	‘mist’ 47
<i>duşman</i>	<Pers. ‘enemy’ 65
<i>diüğün</i>	‘holiday, festival’ 58, 95, 98
<i>dügüş</i>	‘fighting’ 2
<i>diuş-</i>	‘to fall’ 4, 47
<i>eki</i>	‘two’ 11
<i>ekingi</i>	‘second’ 1, 67
<i>emir</i>	‘order’ 2
<i>emir et-</i>	‘to order, to command’ 44
<i>eš</i>	‘friend’ 97
<i>et-</i>	auxil. verb ‘to do’ 2, 48, 51, 57
<i>etraf</i>	<Ar. ‘side’: <i>tarafı etraf</i> ‘all its sides’ 19
<i>ew</i>	‘home’ 10, 11, 46, 55, 70, 88, 94
<i>ewelki</i>	<Ar.-Turc. ‘last but one’ 66a
<i>garip</i>	<Ar. ‘miserable’ 32
<i>geč-</i>	‘to pass, to be over’ 72
<i>geğe</i>	‘night’ 14; see <i>keče</i>

**Table 3. (cont.)**

<i>gel-</i>	‘to come’ 1, 21, 75, 82, 94, 97; see <i>kel-</i>
<i>gendi</i>	‘one’s own’ 49; ‘oneself’ 14
<i>gez</i>	‘every’ 91
<i>git-</i>	‘to go out’ 46; see <i>kit-</i>
<i>göyjǖl al-</i>	‘to comfort’ 59
<i>görün-</i>	‘to be seen’ 68
<i>göz</i>	‘eye’ 47, 63, 78
<i>gün</i>	‘day’ 1 (twice), 5, 67, 73, 76, 85, 87; see <i>kün</i>
<i>günax</i>	<Pers. ‘sin, transgression’ 66a
<i>galwani</i>	<Rus. ‘salary’ 44
<i>ğami</i>	<Ar. ‘all’ 2
<i>ğemi</i>	<Ar. ‘all’ 30, 48, 97
<i>ğiy-</i>	‘to gather’ 2, 17
<i>ğiyıl-</i>	‘to get together’ 31, 97
<i>ğümle</i>	<Ar. ‘all’ 4 (twice), 17, 18, 19, 44, 46, 64
<i>yami</i>	‘all’ 16
<i>yarip</i>	<Ar. ‘miserable’ 52
<i>ič</i>	‘inside’ postp. 4, 6, 9, 13, 14
<i>ičeri</i>	‘inside’ 21
<i>ilen</i>	‘with, by’ 2, 11, 17, 48, 55, 66, 70, 80
<i>isa, ise</i>	conditional form of the verb e- ‘to be’ 14, 47, 48
<i>išit-</i>	‘to hear’ 4
<i>kaniway</i>	<Rus. ‘escort’; ‘guard’ 17, 46
<i>kapik</i>	<Rus. ‘kopeck’ 44
<i>keče</i>	‘night’ 62; see <i>geğe</i>
<i>kel-</i>	‘to come’ 25, 43, 45, 69, 70, 80, 85; see <i>gel-</i>
<i>kez</i>	‘every’ 100
<i>ki</i>	<Pers. ‘that’ conj. 2, 3, 14, 47, 48, 66a, 85, 94, 95
<i>kim</i>	‘who’ 99 (twice)
<i>kimse</i>	‘anybody’ 32, 34, 40; ‘nobody’ 53; ‘somebody’ 49, 59

<i>kipur</i>	see <i>Yom kipur</i>
<i>kit-</i>	‘to go away’ 78; see <i>git-</i>
<i>kibik</i>	‘like, as’ 6, 17, 19, 39, 58, 63, 66a (twice)
<i>köl-</i>	‘to laugh’ 99
<i>köjǖl al-</i>	‘to console’ 36
<i>kör-</i>	‘to see’ 66
<i>kumandiišči</i>	<Rus. ‘military chief’ 43
<i>wayskami</i>	
<i>kün</i>	‘day’ 72; see <i>gün</i>
<i>manğura</i>	<Rus. ‘Manchuria’ 2
<i>mašina</i>	<Rus. ‘car’ 84, 85
<i>maya</i>	dat. of <i>men, ben</i> 36, 64, 65
<i>men</i>	‘I’ 11, 90
<i>meni</i>	accus. of ‘ <i>men, ben</i> ’ 66
<i>meramet</i>	<Ar. ‘favour, charity’ 51
<i>musaf</i>	<Heb. ‘musaf’ 3, 7
<i>načalnik</i>	<Rus. ‘chief’ 18, 25, 68, 74, 79
<i>ne</i>	‘what’ 23, 71
<i>ne qadar</i>	‘how many’ 14
<i>nečik</i>	‘how’ 37
<i>nikulay</i>	<Rus. ‘Nikolay’ 2
<i>o</i>	‘that’ demon. pron. 3, 30, 48, 72
<i>obiyawleni</i>	<Rus. ‘advertisement’ 13
<i>odesa</i>	<Rus. ‘Odessa’ 14; see <i>ades</i>
<i>oylu</i>	‘his son’ 95
<i>oyul</i>	‘son’ 94
<i>okruy</i>	<Rus. ‘district’ 2
<i>ol</i>	‘that’ 38
<i>ol-</i>	‘to be’ 2, 5, 6, 23, 24, 58, 76, 83, 88; ‘to become’ 39, 42, 47, 65, 66a, 67, 71, 73, 78, 92, 96; ‘to become, to fall’ 15
<i>olar</i>	‘they’ 84

**Table 3. (cont.)**

<i>on altı</i>	'sixteen' 44
<i>on eki</i>	'twelve' 14, 85
<i>onut-</i>	'to forget' 5, 7
<i>orada</i>	'there' 83
<i>ot</i>	'fire' 4
<i>otur-</i>	'to sit down' 55, 58, 81; 'to live' 37; 'to be' 87
<i>oxşa-</i>	'to be like' 60
<i>oxu-</i>	'to read' 3
<i>oyal</i>	'daytime' 45
<i>öbur</i>	'that, other' 85
<i>öbur gün</i>	'after tomorrow' 85
<i>öksüz</i>	'orphan' 60
<i>ört-</i>	'to lock' 10, 19
<i>öyle</i>	'so' 72, 78
<i>özən</i>	'stream, river' 63
<i>özer</i>	'inside' 58
<i>padış</i>	<Pers. 'tsar, king' 2
<i>para</i>	<Pers. 'money' 44
<i>pek</i>	'very' 55
<i>penğere</i>	<Pers. 'window' 29, 30
<i>qaal</i>	<Heb. 'synagogue' 4, 6, 8, 10, 11, 77, 86, 87
<i>qaçan</i>	'when' 4, 47, 48, 66a
<i>qal-</i>	'to remain' 33, 35, 41
<i>qapa-</i>	'to close' 18, 28
<i>qapu</i>	'door' 46
<i>gardaş</i>	'brother' 4
<i>qarı</i>	'wife' 31
<i>qarşı</i>	'against' 2
<i>qayt-</i>	'to come back' 10, 11, 55, 70, 86, 88, 94
<i>qısqayaqlı</i>	'woman, wife' 57

<i>qız</i>	‘daughter’ 31
<i>qoš-</i>	‘to order, to tell’ 84
<i>qoy</i>	‘sheep’ 18
<i>goyun</i>	‘sheep’ 22
<i>roš a-šana</i>	<Heb. ‘Rosh Hashanah’ ‘a new year’ 1, 3, 5, 12
<i>saat</i>	<Ar. ‘hour’; ‘o’ clock’; ‘time’ (three times) 3, 14, 24, 46, 78, 82, 84, 85
<i>saba</i>	<Ar. ‘morning’ 73
<i>saldat</i>	<Rus. ‘soldier’ 2, 14
<i>sar-</i>	‘to wrap up’ 17, 19
<i>sarıł-</i>	‘to rush’ 50
<i>sene</i>	<Ar. ‘year’ 1
<i>ses</i>	‘voice’ 48
<i>sızla-</i>	‘to weep’ 6
<i>sızler</i>	‘you’ pl. 85
<i>son</i>	‘end’ 71
<i>sor-</i>	‘to ask’ 56
<i>soyundur-</i>	‘to undress’ 26
<i>sumarla-</i>	<Pers.-Turc. ‘to order’ 45, 69, 75, 85 (twice)
<i>sus-</i>	‘to keep silent’ 66a
<i>söyle-</i>	‘to speak’; ‘to tell’ 66a, 100
<i>söz</i>	‘word’ 66a
<i>šaar</i>	<Pers. ‘city’ 1; see <i>šeir</i>
<i>šaxrit</i>	<Heb. ‘morning prayer’ 78
<i>šeir</i>	<Pers. ‘city’ 38; see <i>šaar</i>
<i>šemeš</i>	<Heb. ‘the sun’ 9
<i>šewkan</i>	<Ar. ‘enjoy, joy’ 48, 57
<i>šey</i>	‘thing, belonging’ 80, 90, 91, 93
<i>šindi</i>	‘now’ 11, 12, 17, 24, 42, 67, 76, 86, 89, 96
<i>šu</i>	‘that’ 46, 82, 84
<i>tani-</i>	‘to recognize’ 49

**Table 3. (cont.)**

<i>taraf</i>	<Ar. ‘side’ 13, 17, 19
<i>taš</i>	‘stone’ 66a
<i>tefila</i>	<Heb. ‘prayer’ 78
<i>tek</i>	‘only’ 29
<i>tekrar</i>	<Ar. ‘recurring’ 68
<i>tilsiz</i>	‘dumb’ 66a
<i>tikilmī</i>	‘stepping in’ 95
<i>tiša beav</i>	<Heb. ‘Tishah be-Av’ 6
<i>tof</i>	<Rus. word of command ‘be ready’ 82
<i>topla-</i>	‘to collect’ 91
<i>tor-</i>	‘to stay, to live’ 54
<i>toy</i>	‘holiday’ 94
<i>tul</i>	‘widower’ 39
<i>učaska</i>	<Rus. ‘office’ 14
<i>učastka</i>	<Rus. ‘office’ 16
<i>ulitsa</i>	<Rus. ‘street’ 47 (twice)
<i>ulutsa</i>	<Rus. ‘street’ 29, 30, 31
<i>unesene tokef</i>	<Heb. ‘Unetane Tokef’ 3
<i>uram</i>	‘street’ 38
<i>üzeri</i>	‘on, upon’ 42
<i>war</i>	‘there is/are’ 14, 29
<i>war-</i>	‘to go’ 68, 74, 77, 79
<i>wayski</i>	<Rus. ‘military’ 18, 68, 74, 79; see <i>woyski</i>
<i>we</i>	<Ar. ‘and’ 11, 45, 61, 85
<i>wer-</i>	‘to give’ 44
<i>woyski</i>	<Rus. ‘military’ 25; see <i>wayski</i>
<i>xaber</i>	<Ar. ‘news, message’ 1, 82
<i>xalıq, xalq</i>	<Ar. ‘people’ 6, 38, 47, 48
<i>xısim</i>	<Ar. ‘kinsman’ 31, 97

<i>xǐyan ol-</i>	<Ar.-Tu. ‘to betray’ 64
<i>yaar</i>	<Heb. ‘forest’ 58
<i>yaban</i>	<Pers. ‘desert’ 54
<i>yaman</i>	‘bad’ 66
<i>yana</i>	‘afresh’ 91
<i>yanyız</i>	‘alone’ 33, 35, 37, 41 (twice), 52, 54
<i>yapun</i>	<Rus. ‘Japanese’ 2
<i>yaq</i>	‘side’ 27 (twice), 57 (twice), 91
<i>yarın</i>	‘tomorrow’ 14, 45, 69, 75, 85
<i>yaš</i>	‘tear’ 63
<i>yawitsa ol-</i>	<Rus.-Tu. ‘to appear’ 14, 16
<i>yaz-</i>	‘to write’ 2, 14; ‘to write down’ 27
<i>ye-</i>	‘to eat’ 45
<i>yemek</i>	‘food’ 45
<i>yer</i>	‘place’ 20, 28, 91
<i>yiber-</i>	‘to set free’ 21
<i>yìqlı-</i>	‘to fall down’ 50
<i>yigirmi</i>	‘twenty’ 1
<i>yisrael</i>	<Heb. ‘Israelite’, ‘Jew’ 4, 83
<i>yıṛyla-</i>	‘to cry’ 6, 48, 57, 62
<i>yol</i>	‘way’ 84
<i>yolğu</i>	‘traveller’ 92
<i>yolla-</i>	‘to send’ 2
<i>yolya qos-</i>	‘to send’ 84
<i>Yom kipur</i>	<Heb. ‘the Day of Atonement’ 73, 76, 89
<i>yoq</i>	‘there is no’ 32, 34, 36 (three times), 40, 51, 53, 56, 59, 61, 95
<i>yıṛyla-</i>	‘to cry’ 99
<i>yörek</i>	‘heart’ 11, 55, 70
<i>zapasnuy</i>	<Rus. ‘reservist’ 2
<i>zapusnuy</i>	<Rus. ‘reservist’ 14, 83

## Facsimile of the text

וְיַד דִּיקָׁזֶן יְזֵן דִּירְגָּנוֹן סְפָאָת אֲבָגָסֶט יִגְרָאֵי  
 דִּוקְּגָּנוֹן גָּנוֹן רָאשָׁה הַשְׁנָה נִזְׁבָּן אַכְּנָן גָּנוֹן  
 אַדְּעָס שְׂעִירִגָּא לְזָבָר גָּלְדִּי נִפְּלוֹאֵי פָּאַדְּיִשְׁנִינְׁגָּא אַמְּרָי  
 גָּאַזְׁט אַילְּן יַאֲזָאֵר פִּי אַדְּעָסֶפֶת אַוְּרוֹגָא אַוְּלָאָן  
 ;אַפְּסָנוֹן סְאַלְּדָאָט לְאָרִי גָּמִיסִינִי גִּיְּוָן מְאַנְּגָּנוֹרָאָגָּא אַפְּעָן  
 נָא קָאַרְשִׁי יַיְלָאַמְּגָּאָה לְנוֹגַש אַטְּמָיָא אֵי סָאָטִי אַגְּמָן  
 סָאָט כִּי רָאשָׁה הַשְׁנָה גָּנוֹן אַוְּסָאָךְ טָא וְנָטָה תּוֹקָאָךְ  
 אַוְּחָוְלָאָן סָאָטִי קָאַצָּאָן אַיְשִׁיטְטִילָּר גָּנוֹמָה יִשְׁרָאֵל קָאַרְדָּשׁ  
 לְאָרִי קָהָל אַיְצָנָדָא אִישׁ דְּוֹשְׁטוֹ גָּנוֹמָה נִזְׁבָּן אַיְצָנָה אַגְּנוֹטוֹלוֹן  
 דָּאַשָּׁה הַשְׁנָה גָּנוֹן אַוְּלָדוֹגָו קָהָל אַיְצָנָדָא אַוְּלָנָאָן הַאָלָק  
 בָּאַשְׁלָאַדְּיָלָר יַיְלָאַמְּגִיאָה סִזְּלָאַמְּגִיאָה שִׁישָׁא בָּאַבָּ  
 גָּנוֹן פִּיכִים אַוְּנוֹטוֹלָמָן מְוִסָּאָךְ בָּאַשְׁלָאַדְּיָלָר חָאָלָק  
 דָּאַגְּלָמָגָא קָהָל בְּנוֹשָׁאָנוֹן יַשְׁאָמָאָשׁ בָּאַקְשִׁיכָא קָהָל  
 בְּוֹשָׁאָנוֹן אַוְּרָטָטוֹ קָהָל נִי קָאַיְטָה אַבְּנָא יְשִׁינָּא  
 בְּזִידָא אַפְּמִיזָא יְנָהָה פְּסָח וְאָן מְנָזָהָם בְּרָמָן קָהָל דַּין  
 קָאַיְטִיךְ יַוְּרָב אַגְּרִימִי אַילְּן אַבְּמִיזָא יְשִׁינָּא  
 רָאשָׁה הַשְׁנָה צִיקְּטִיגָּה גָּנוֹן אַבְּיַאְכָלָי דָּאַגְּלָדִי דְּוֹרָט  
 בִּיר טָאָרָאָךְ קָא אַדְּעָסָא אַצְּנָא בּוֹפִי יַאֲזָאֵר גְּגָדָר  
 זָאַפְּאָסָנִי סְאַלְּדָט וְאָרִיְסָא אַוְּדָעָסָא אַיְצָנָדָא אַלְּבָזָה  
 יַאֲלָן גָּנוֹא סָאָט אַיְן אַכְּיִ דָּא גְּדָדִי אַיְצָאָפְּכָמִינָּא  
 יַאֲבִיטָסָא אַוְּגָּסָמִין דִּידָּ אַיְזָשָׁסָם אַיְלָדוֹ גָּאַיְמִיזָא  
 אַנְּעָזָאָסְטָה גָּא יַאֲבִיטָסָא אַוְּלָדוֹק שִׁינְדִּי צָאָסְטָהָן  
 גְּיִידְּלָאֵי בְּזִלְּרִי סָאַרְדִּילָאֵר דְּוּלָט טָאַרְפִּימִיזָא פָּאַיְנוֹ  
 אַילְּן אַרְאָסְטָאָגָט כִּיכִים גָּנוֹמָגָּמִיזָא אַיְלָאַדְּיָלָר

2.

וְאִיסְפִּי נָאצָא לַעֲכָר אֶזְבָּאָרִינָא קָאָפָא דִּילָאו בִּיזְלָר,  
 קְוֵי פִּיכִיב גַּוְמָלְמִיזִי בִּיר אֶזְבָּאָרָגָא אַוְשָׁטוֹלוֹ  
 דִּוּרַט בִּיר טָאָרָאָפִי אַיְטָרָאָפִי מִיזִי סָאָרְדִּילָאָר שָׁאָסָאָבִי  
 לְאָר בִּיר יְרָגָא צִיכְאָרָא אַיְרָלְלָר גַּן לְרִי אַיְצָרָגָא  
 אַלְאָיְרָלָאָר צִיכְאָרָגָא יְבָלְמִירְלִיר קְוִינְגָּאָלָאָלָאָרִי  
 דָּוְלָאָשָׁאָלְבִּיזִי אַזְבָּאָרִי נָא אָוְלָאָגָּאָנִי פִּילְמָאִי רִיזִי  
 שְׁינְדִּי אָוְלְדוֹ סָאָט דָוְקוֹז בְּוַיְסָפִי נָא צָאָלְעִיכִּי כְּלָדִי  
 בְּאִישִׁלְאָדִילָר בִּיזְלָרִי סְוִוְוְנוֹדְרוֹפִי בָּאָקִיפִּי אַלְמְזָאָיָא  
 בִּיר יְאָקְתָּאָן אַלְאָיִר בִּיר יְאָקְתָּאָן יְאָזָאִיר אַלְיְגָּאָנְלִיר  
 קָאָפָאִיר צִיכְאָרְמָאִיר בִּיר יְרָגָא טָב בִּיר גַּנְגָּרָא  
 וְאָר אָוְלְוָטָסָאָגָא גַּמְיָמִיזִי פָּאָקָאִירִיזִי אָוְפָגָּרָא  
 דָּן אָוְלְוָטָסָאָגָא אָוְלְוָטָסָאָגָא טְלָמִישִׁ לְאָרָ—  
 אַרְלָסִיְּגִּלְזִיםִּיְּ אַקְרָאָבָּאָסִיְּ קְיִיזִיְּ אַטָּאָסִיְּ  
 אַנְאָסִיְּ בָּן גַּאֲרִיפִּגִּ בִּיר כִּיטִּ סָאִ סִיְּ יְוִקְטוֹרִ אַרְאָשְׁטִיוֹגִן  
 קָאָלְמִישִׁיםְ דָוְגִּיאָדָא יְאָנְגִּיזִיְּ בִּיר כִּימְסִיְּ יְוִקְטוֹרִ מְנִיְּ  
 אַרְאָשְׁטִירְגָּאָןְ קָאָלְמִישִׁיםְ דָוְגִּיאָדָא יְאָנְגִּיזִיְּ יְוִקְטוֹרִ  
 אַרְקָאָלְדָאָשִׁיםְ יְוִקְטוֹרִ דָוְטוֹמִםְ יְוִקְטוֹרִ מְנָגָא כּוֹנוֹלִ  
 אַלְיִזְּ “אִיכְתָּ” יְשָׁבָה בְּדָרְ “גַּעַיְכִּ אַוְטוֹרוֹדָםְ יְאָנְגִּיזִיְּ  
 אָוְלָ שְׁיִעְלָ אַוְדָעָםְ דָוְלוֹ חָלָקְ נָא “אָוְלְדוֹמִםְ טָולִ כִּיפִּ  
 יְוִקְטוֹרִ בִּיר כִּימְסִיְּ קָאָלְמִישִׁיםְ “עַלְלָעָהִיְּ יְאָנְגִּיזִיְּ :” שְׁינְדִּיְּ  
 אָחָשִׁיםְ אַיְוּרִיְּ אַיְלָדוֹ בְּלָדִיְּ בְּוּמְאָדִיְּ שְׁעִיְּ וְאִיסְפָּאָמִיְּ  
 בְּאָוְלְבָאָרְסִטִּ אַמְּלִירִ אַטְטִי אַיְןִ אַלְטִיְּ שָׁאָלִכִּ אַפְּכִּ אַרְעִיְּ  
 נָאָלְוָאָטִיְּ אַשִּׁ פָּאָרָאָסִיְּ וְרִדִּיְּ גַּוְמָלְמִיזָּגָאִ וְאִסְמָאָרְלִזִיְּ  
 יְאָלִיןְ אַיְיָלְדָעִ בְּלִירְמִיזִיְּ יְיָמִפִּיְּ יְמִינִיְּ דִּיְ שִׁיְּסָאָטִ

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