

The Vocabulary of a Byelorussian K'it'ab in the British Museum

BY

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I

In a previous number of *The Journal of Byelorussian Studies*¹ G. M. Meredith-Owens and A. Nadson described a number of Byelorussian Tatar manuscripts and discussed the history and origin of such manuscripts. Clearly, these documents, written in a mixture of Byelorussian and Polish in what one must assume to be a fairly faithful representation of the spoken language of at least a certain layer of the population of Byelorussia, are of great interest and importance for Slavonic philologists.² Unfortunately, Slavonic scholars are faced with two main difficulties in the study of these manuscripts: one, the script itself, for the manuscripts are written entirely in the Arabic script; the other, the vocabulary, for a considerable number of Arabic, Persian and Turkish words occur throughout these texts.

The first problem, that of the script, has been admirably dealt with by A. Antonovič.³ The other problem has received considerably less attention. A. Zajączkowski discusses the Turkic origin of some words in his study of a *Chamail* of 1814.⁴ He is however interested in these words mainly from an orientalist's point of view and is not concerned with this other, quite large, group of Arabic, Persian and Turkish words (referring mainly to various aspects of ritual worship) which has been taken over bodily into the Byelorussian/Polish of these manuscripts. These words remain entirely recognizable and have been assimilated only to the extent that, where appropriate, they are inflected in accordance with Slavonic patterns. This point is briefly touched on by A. Dubiński in a short article on the language of the

1. G. M. Meredith-Owens and A. Nadson, 'The Byelorussian Tartars and their Writings', *JBS*, II, 2, London, 1970, pp. 141-76.
2. Chr. S. Stang comments on this in his book '*Die westrussische Kanzleisprache des Grossfürstentums Litauen*', Oslo, 1935, pp. 123-32, in particular p. 126. Stang had at his disposal extracts from a *Kitab*, published by J. Stankevič, and a complete transcription of this same *Kitab*, in manuscript form, also by Stankevič. Stang was greatly impressed by this material and considered it to be of the first importance for the study of the historical development of Byelorussian.
3. A. Antonovič *Belorusskije teksty, pisannyje arabskim pis'mom i ich grafiko-orfografičeskaja sistema*, Vilna, 1968.
4. A. Zajączkowski, 'Tak zwany chamail tatarski ze zbioru rękopisow w Warszawie', *Sprawozdania z czynności i posiedzeń Polskiej Akademii Umiejętności*, LII, 4, Cracow, 1952, pp. 307-13.

Lithuanian⁵ Tatars,⁶ in which he also includes the etymology of a few words of this group. The most significant work in this field, however, is undoubtedly that by A. Woronowicz. In 1935 he published a glossary of some 400 Arabic, Persian and Turkish words in common use amongst the Byelorussian Tatars of his day. He gathered his material from *tefsirs*,⁸ *chamails*,⁹ grave inscriptions and colloquial speech. This glossary is by no means flawless: it is written in the Latin script and its chief drawback is a lack of any sort of key to the system of transliteration used. Certain Arabic letters are recorded in a variety of ways with no apparent consistency or logic. However, the fact that it is in the Latin script is of invaluable assistance in determining the effect of the Slavonic tendency to palatalisation before front vowels on the pronunciation of these words in this particular environment. The Arabic script is capable of showing the 'softness' of only a few consonants, such as *s* and *t* for example; for others, such as *b*, *p*, *v*, *m*, *n*, etc., there is no way of indicating whether they are hard or soft. Furthermore, the Arabic orthography is not intended to represent an opposition based on the alternation of hard and soft consonants, so even where a 'soft' *s*, for example, is written, there is still no clear indication as to whether or not it would be palatalised in the Slavonic sense. Woronowicz does a great deal to clarify this point (though unfortunately he often gives two versions, one palatalised, the other not, without explaining whether both occurred in the spoken language, or whether one was a phonetic transcription and the other a close transliteration).

Woronowicz and Dubiński both classify these words as Arabic, Persian or Turkish. It is certainly true that a large number of them are by origin Arabic words and a smaller number are Persian, but quite clearly they have been transmitted to the Byelorussian Tatars through the medium of Ottoman Turkish.¹⁰ This is shown conclusively by various phonetic phenomena, the most typical of which is the development of Ar. *ā* > Ott. Tur. *e*. The Byelorussian Tatars carry this trend much further than is common in Turkish,¹¹ however. Interestingly enough, this same feature occurs in Serbo-Croat,¹² where again the Ar. *ā* becomes *e* in cases where Turkish itself retains the original *a*. This may well be due to the influence of Slavonic phonology, but as yet so little work has been done in this field that one can do no more than hazard a guess here. In view of the

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5. i.e. Byelorussian. See G. M. Meredith-Owens and A. Nadson, *op. cit.*, p. 141.
 6. A. I. Dubinskij [Dubiński], 'Zametki o jazyke litovskich tatar', *Voprosy jazykoznanija*, 1, Moscow, 1972, pp. 82-8.
 7. A. Woronowicz, 'Szczątki językowe tatarow litewskich', *Rocznik tatarski*, 2, Zamość, 1935, pp. 351-66.
 8. The Koran with interlinear translation in the vernacular.
 9. As used by the Turks, an amulet or charm; here, a collection of prayers, incantations and pious intentions (*nijjet*).
 10. Antonovič points out that so far no work has been done in this field and that it is indeed a problem that requires the cooperation of Slavists and orientalists. See A. Antonovič, *op. cit.*, p. 22.
 11. A. Schaade, 'Der Vokalismus der arabischen Fremdwörter im osmanischen Türkisch', *Festschrift Meinhof*, Hamburg, 1927, pp. 449-60.
 12. A. Škaljić, *Turcizmi u srpskohrvatskom jeziku*, Sarajevo, 1966, p. 36.

frequency with which this Ar. $\ddot{a} > e$ change occurs in these manuscript, it is all the more surprising to find a small group of words in which the Byelorussian Tatars retain without exception the Arabic *a*, while Turkish, on the contrary, has an *e*. This may possibly be the residue of a strict Koranic education, where the 'correct' pronunciation and orthography of all such words would have been carefully inculcated in the students. The change Ar. *i* > Byel. *e* is unusual from the point of view of Turkish but it does occur in Serbo-Croat.¹³ The Arabic glottal stop is lost in Turkish, but in these Byelorussian Tatar manuscripts there seems to be a tendency to represent it with an *i* when it occurs word-finally. The *-t'* of the Arabic genitive construction is frequently retained, as is also the case in Persian and Turkish. The use of fill-vowels in Arabic monosyllabic words, thereby creating disyllabic words, is typical of Turkish and occurs in these texts too. A few problem words do still remain. There seems to be no adequate explanation for the development of Tur. *öjle* to Byel. *avla*, or Tur. *ik'indi* to Byel. *ak'inde (i)*.¹⁴

The most common Slavonic word-forming suffixes used in these texts are:

-in for nouns, indicating a member of a group, e.g. *k'afirin*, 'an unbeliever';

-stvo(a) for abstract nouns e.g. *gazejstva*, 'the being of a *ghazi*';

-ka for feminine nouns formed from masculines, e.g. *z'ahidka*, 'a pious woman';

-skij and *-nij* for adjectives formed from nouns, e.g. *bajramnij*, 'concerning the *bajram*', *šejtanskij*, 'concerning the devil';

-ov is frequently used for forming possessive adjectives, e.g. *imanova serce*, 'the heart of faith';

-in for forming possessive adjectives from personal names, e.g. *Mušin*, 'of Moses';

-ove is frequently used to form plurals, e.g. *sechabejove*, 'the Companions of the Prophet' (Ar. *sachaba*, 'companions'; the double plural here probably arises from confusion with Tur. *bey*, which is singular): Woronowicz and Dubiński both cite verbal forms of a number of these words, with suffix *-ic* and perfective prefix *po-*, such as, for example, *azanic*, *poazanic*. These forms, however, seem to be purely colloquial and do not occur in the text under consideration. A final *-u* which appears in a few words such as *al-chemdu* seems to be part of an Arabic context which has become fused in the scribe's mind with the noun itself as for example, with *alchamdu-lillah*. An interesting morphological feature is the extensive use of the genitive in *-u*, and the locative in *-u* for these words, almost to the point of being generalised for this whole group. Apart from a very small number of words that conform closely to the Slavonic feminine pattern, all these words are treated as masculine or neuter and declined according to the appropriate Slavonic declension.

13. *Ibid.* p. 36-7.

14. For full etymologies of Tur. *öjle* and *ikindi*, see G. Clauson, *An Etymological Dictionary of Pre-Thirteenth Century Turkish*, Oxford, 1972, pp. 55-6 and 111 respectively.

The glossary which follows has been compiled from a nineteenth-century *K'itab*¹⁵ in the British Museum (Ms. OR. 13,020). The manuscript is in folio. It is written in an adequate, though not particularly elegant hand, and contains 125 folios. Leaves are missing after folios 5 and 96, as are all the leaves after folio 125. The manuscript has been foliated consecutively in pencil in Arabic (European) numerals at some stage after the loss of the missing leaves. The paper is of rather poor quality and badly stained, possibly by damp, in several places. The first twenty to twenty-five leaves show signs of heavy use, while the latter part of the book obviously received no such attention. The folios measure 30cm x 19cm and the number of lines per page varies between twenty and twenty-five. The language of the manuscript is mainly Byelorussian with occasionally a strong admixture of Polish.

There is a *mi'racname* (an account of the Prophet's ascent to heaven) in rather corrupt Ottoman Turkish with an interlinear translation in Byelorussian. There are a few other passages in Turkish and several Koranic quotations in very corrupt Arabic, with consecutive translations in Byelorussian. The Arabic passages are generally (though by no means always) overlined in black or red ink.

The contents of this *K'itab* are typical of the genre as a whole.¹⁶ It contains a variety of apocryphal legends and anecdotes, 'scientific' treatises, instructions for the correct reading of the Koran, enumerations and explanations of the ritual duties of Islam and other similar topics. The vocabulary which follows has been compiled exclusively from this text and as a result there are some extremely common words which do not appear here, though they would certainly have been known to the writer of this manuscript and are to be found in Woronowicz's glossary. The most notable example of this is the word *islam*, which in this text occurs only in the adjectival form *islamskij*.

The system of transliteration used is based on that used by A. Antonovič and adapted to the Latin script by Meredith-Owens and Nadson,¹⁷ with the following modifications:

Arabic <u>thā'</u>	it transliterated as	ś		
" <u>khā'</u>	"	"	"	CH
" <u>dhāl</u>	"	"	"	<u>z'</u> (not to be concluded with <i>z</i> ,

which is a transliteration of Arabic *zāy*)

Arabic *sīn* is transliterated as š

Arabic *zād* " " " Z.

15. This manuscript is undated but the watermarks have been identified as those used by the paper-mill of Konstantin Gondukov of Ivanino, in the Kaluga province. These watermarks are recorded as no. 177 in Z. V. Uchastkina's *A History of Russian hand paper-mills and their watermarks*, Hilversum, 1962 (*Monumenta chartae papyraceae historiam illustrantia*, IX). The mould date is given as 1831.

16. A. Antonovič gives descriptions of several *K'itabs*, *op. cit.*, pp. 50-177.

17. G. M. Meredith-Owens and A. Nadson, *op. cit.*, pp. 151-4.

At the risk of confusing (though one hopes not offending too deeply) the orientalist, the same system of transliteration has been used for the Arabic, Persian and Turkish words as for their Byelorussian counterparts, as it was felt that the parallel use of two separate systems would create yet further problems.¹⁸ The spelling of the Turkish words, therefore, is significantly different from that of the modern Turkish Latin script. The practice of A. Woronowicz has been followed in comparing the Byelorussian forms with the Arabic and Persian originals rather than with the Ottoman Turkish equivalents, as this glossary is concerned mainly with the lexical aspect of these words and not their historical and phonological development.

LIST OF ABBREVIATIONS

adj.	adjective.
Ar.	Arabic.
decl.	declined.
gen.	genitive
loc.	locative
Per.	Persian.
pl.	plural.
RT.	<i>Rocznik tatarski</i> ; here used to indicate Woronowicz's glossary which appeared in this journal in 1935.
sg.	singular.
Slav.	Slavonic.
Tur.	Turkish.

II

ABDEŞ	'abdeş; abdeş; abdeş' 'ebdeş. decl., gen. sg. -u, loc. sg. -u. Per. <i>ābdaşf</i> , 'ablution, purification in the prescribed manner; the so-called "minor ablution"'. RT: <i>abdest</i> , <i>abdeş</i> , mała ablucja. K'ifab: u zimnaści i v ceple 'abdeş spelna berice; u 'ebdešu; iz abdešem; abdeş jak zavše sebachu čekajuc.
abdešnjij	adj. from <i>abdeş</i> . RT: <i>abdešny</i> . K'ifab: dla chwali abdešnej dva rek'e'efi nemaž paklanivšise.
'ABID	not found in obl. cases in this text. Ar: <i>ābid</i> , 'worshipper, devotee'. RT: <i>abid</i> , niewolnik. K'ifab: skora toj 'abid uvašov; biv adžin 'abid bahamolca nenavčonij.
AL-CHEMDU	not decl. Ar. <i>al-chamd</i> , 'praise'; <i>al-chamdu-lillāh</i> , 'all praise belongs to God'. ¹⁹ RT: elcham pieć, czytać. K'ifab: chto al-chemdu šurej peje; chto al-chemdu ne umeje što kolvek jak'ij šurej abo ajeť pej.

18. When quoting Woronowicz's examples, however, I give the words in the forms cited by him. The reader should note that he follows the Egyptian custom of using *g* where other forms of Arabic have *dž*.

19. The opening words of the first *sura*, generally known as *al-fāticha*.

- ACHŠAM** decl., gen. sg. -u.
Tur. *achšam*, *akšam*, 'evening'.
RT: *achszan*, modlitwa o zachodzie słońca.
K'ifab: pered achšamem; achšam nemaž; jak achšam prijdže gergere ažmi.
- achšamnij** adj. from *achšam*.
K'ifab: dva achšamnije rek'e'eti.
- AJ** Tur. exclamatory particle.
K'ifab: aj brace! aj tevarišu!
- AJET'** decl., gen. sg. -u.
Ar. *ājāt*, 'miracles, wonders; verses of the Kuran'.
RT: *ajet*, werset koranu.
K'ifab: inšije muvec hetij ajef; jednim ajefem Boh rek.
- AK'INDE** decl., gen. sg. -ju.
Tur. *ik'indi*, 'the afternoon office of the divine service'.
RT: *akinde*, modlitwa popołudniowa.
K'ifab: pered ak'indejem; ak'inde vacht.
- AL-RRECHMENU**²⁰ not decl.
Ar. *al-rachmān*, 'All forgiving and All-compassionate' — one of the names of God. Also the name of the fifty-fifth chapter of the Kuran.
K'ifab: u al-rrechmenu surejufu.
- AMIN** not decl.
Ar. *āmin*, 'amen'.
RT: *amin*, amen.
K'ifab: muvic amīn šunnet jest; matka du'a'i pela, sin amīn kezav.
- ANTAK'IJE** decl., gen. sg. -i.
Ar. *Antāk'ija*, Antioch.
K'ifab: dvuch pašlav (razeslav) da Antak'iji; gdi poslali dvuch tovarišav do mesta Antak'ije.
- antak'ijšk'ij** adj. from *Antak'ije*.
K'ifab: 'aznajmiv Muchemmed Mek'kejšk'im ludžem Antak'ijšk'ich ludžej, što nad nimi džejaše.
- 'ARABIN** decl., eg. with suffix -in, pl. with suffix -ove.
Ar. '*arab*, 'the Arabian people'; in Turkish only, 'an Arab'.
RT: *arabin*, arab.
K'ifab: ne 'arabin toj 'erabin što cela z dušoj razlučaje; kurejšane 'erabove.
- 'arabskij** adj. from '*arabin*.
K'ifab: u 'arabskam panstve; ludžej 'arabšk'ich.
- 'ARAFE** decl.
Ar. '*arafa*, 'eve of a festival, especially *Kurban Bajram*'.
RT: *arefa giun*, XI-ty dień *zi'lkhidždža*; takže 40 dni przed końcem świata.
K'ifab: 'arafe noči ne špi, Boha moli; pavažnašč činic tim dnom 'erefejom.
- 'ARAFAT** not decl.
Ar. '*arafāt*, or '*arafa*, 'hill near Mecca, famous as a place of pilgrimage; also, a plain to the East of Mecca'.
K'ifab: dna sudnaho 'ebačimše na 'arafat polu.
- AREFAN** not found in obl. cases in this text.
Ar. '*irfān*, 'a knowing intimately; a mystical, spiritual knowledge'.
RT: *arefan*, znajomy, znany,
K'ifab: adžin arefan na haru chadživ.

20. *r* is one of the letters of reduplication in Arabic, so the Byelorussian form reflects the correct pronunciation; it is, however, never written in this way in Arabic.

- 'ARŠ decl., gen. sg. -u, loc. sg. -u.
Ar. 'arš, 'the throne of God'.
RT: arsz, 'iron boskiego majestatu
K'ifab: anheli... katorije 'arš džeržac; pred 'aršam; na koni ušševši pajeduc k 'aršu.
- 'aršovij see 'eršovij.
RT: arszowe drzwi.
- AŠAŠ not found in obl. cases in this text.
Ar. ašāš, 'foundation, fundamental principle'.
K'ifab: Levchu šurej ašaš zavuc, to jest chvalebnaje neba.
- AT'T'ECHIJJAT'U not decl.
Ar. al-fachijja (sg), al-fachijjāf (pl), 'the greetings, — part of the ritual prayers, recited after the Tak'biru'l-Kurūd after every two rak'as.
RT: attechyatu, nazwa modlitwy pozdrowienia; 'w attechyatu siedzić'.
K'ifab: u attechijaŭ šedžeči ferz vam jest; attechijjaŭ pec vadžib; a chato ne umeje attechijaŭ heta pej... (prayer in Arabic).
- AVLE decl. when used independently; when followed by *nemaž* or *vacht* generally not decl.; gen. sg. -ju.
Tur. öjle 'noon'.
RT: awle, modlitwa południowa; 'do awleju iści'.
K'ifab: u avle vacht; pered avlejem.
- avlejnij adj. from *avle*.
K'ifab: šeš avlejnich rek'e't'av.
- AVLIJA' decl.
Ar. awlijā' (pl. of *wali*), 'friends, companions; saints'.
RT: ewlija, święty; ewlii, ewlijajowie.
K'ifab: avlija'em prijecelam svajim prorock'im; prarok'i, avlija' ne vedali.
- AZ'AN azan.
decl., gen. sg. -u, loc. sg. -u.
Ar. az'ān, the call to prayer.
RT: azan, azan davać, azanić, poazanić: formuła przywołująca do modlitwy.
K'ifab: az'an ne pevši nemaž peli; pošle az'anu; u az'anu.
- az'annij azannij; az'ennij.
adj. from *az'an*.
K'ifab: a tom čaše holas čuv az'annij; a velikaści spašenje az'ennaho.
- az'anov poss. adj. from *az'an*
K'ifab: kali užujece holas az'anov.
- az'ančij az'ančej
decl., pl. -ove.
Ar. az'ān Tur. -či, 'the one who gives the call to prayer'.
RT: azanczej, azandzej, przywołujący do modlitwy, recytujący azan.
K'ifab: šejchove, az'ančijove ketorije upivšiše kričac.
- AŽINE not found in obl. cases in this text.
Per. āžine, 'Friday'.
K'ifab: džen pontek az'ine pobožnij.
- BAB not found in obl. cases in this text.
Ar. bāb, 'chapter, subdivision of book'.
RT: bab, rozdział księgi.
K'ifab: bab: to jest preciv nedželi u večer stvoril Pan Bog neba i žeme.
- BAJRAM decl., loc. sg. -e.
Tur. bajram, 'feastday'.
K'ifab: precivku bajramav; pa bajrame.

- bajramni adj. from *bajram*.
RT: bajramny, bajramny dzień; bajramować; bajramowy wieczór.
K'ifab: bajramni mešec; chto bajramnich ludžej budže častavac; poše nemažu bajramnaho.
- BARDAK not found in obl. cases in this text.
Tur. *bardak*, 'glass, vessel'.
K'ifab: kažnij u ruce bardak dđeržic.
- BECHČI not found in obl. cases in this text.
Tur. *Bekči*, 'watchman'.
K'ifab: kali Išrafil u trubu zatrubic na mejscakh da lidžbi zdavane bechči buduc.
- BEJT'U- not decl., used only as the first element in place-names.
Ar. *baiť*, 'house'.
RT: *bejt*, dom.
K'ifab: chata jikh u bejtu'l-mukeddišu. See also *me'mur* and *mukeddiš*.
- BEKERE not decl.
Ar. *bakara*, 'cow'.
K'ifab: bekere šurej.
- BENI not decl., used only as first element in the designation of a people or tribe.
Ar. *banūn* (pl. of *ibn*), 'sons; tribe'.
RT: beni israilowych ludziej.
K'ifab: Beni Išrafil, židovskaho narodu, prišli; a mezi Beni Išra'ilami biv adžin bahatij velmi; beni ka'ire.
- BERA'E'T' not found in obl. cases in this text.
Ar. *barā'a* 'a freedom from guilt; name of fifteenth night of month ša'ban (eighth month of the Arabic lunar year)'.
RT: *beraet*, *beraet*, nazwa nocy z XIV-XV dzień ša'bana; bereatova noc; 'Pan Boh jemu dva bereaty to jest prywileji dašć'.
K'ifab: še'bana mešec petnaccataja noč bera'ef.
- BIŠMILLAH not decl.
Ar. *bišmillāh*, 'in the name of God!' — a pious ejaculation always pronounced before commencing any important action.
RT: *bismillach*, *basmala*.
K'ifab: tije što mucic bišmillahi.
- BURAK²¹ not found in obl. cases in this text.
Ar. *burāk*, 'traditional name of horse which carried the Prophet for his ascension'.
K'ifab: Burak pašov jak okem mihnuć da hari Šinaj.
- ČIHARŠENBE not found in obl. cases in this text.
Per. *čaršembih*, 'Wednesday'.
K'ifab: džen šroda čiharšenbe, neščenslivij džen.
- CHADŽDŽ chedždž.
decl., gen. sg. -u, loc. sg. -u.
Ar. *chadždž*, 'a setting out; the pilgrimage to Mecca'.
K'ifab: da chadždžu idžice.
- CHADŽDŽI chedžej; chačij.
decl.
Ar. *chadždži*, 'one who performed the rites of pilgrimage at Mecca; a title of respect'.
K'ifab: chadži Muchemmed; i chačej!

21. As Fr. Nadson has pointed out to me, it is hard to know what a Byelorussian peasant would make of this, since *burak* means beetroot in Byelorussian!

- CHAFIZ not found in obl. cases in this text.
Ar. *chāfiz*, 'one who either knows or is learning the Koran by heart'.
K'ifab: adni vidžev varota ime chafiz; chafiz kur'annij budže.
- CHEBIB not found in obl. cases in this text; occurs only in conjunction with *nedždžar*.
Ar. *chabīb*, 'beloved'; *chabīb nadždžār*, beloved carpenter'.
RT: *chabīb*, przyjaciel, ukochany.
K'ifab: chebib nedždžir, toj čelavek što jeni jemu sina vilečili; k'afire rekli da chebib nedždžara.
- CHEDIŠ chadiš.
decl., gen. sg. -u.
Ar. *chadiš*, 'a tradition of Muchammad's handed down by one or more of his companions; a tradition related by Muchammad but not forming a part of 'the Koran'.
K'ifab: hetij chediš znači jak Abu Herujve adnajmuje ad praroka; chedišu prarockaho.
- CHEDŽIM not decl.
Ar. *chadžm*, 'restriction, prevention'.
K'ifab: i z k'afirimi pospolu u chedžim pekle i muke jim velikaje budže.
- CHEJJIZ decl., gen. sg. -u.
Ar. *chajz*, 'menstrual discharge'.
RT: *chaid*, *chajz*, miesięczne oczyszczenie u kobiet.
K'ifab: pośle chejjizu; chejjiz u žanok pośle kažnaho mešeca.
- CHELAL decl.
Ar. *chalāl*, 'a canonically lawful thing'.
RT: *chelal*, dozwolone; 'Pan Bóh temu čłowiek u dženniet chalalem uczyni'; *chylal*, 'posle džuma namazu raboty rabić chylal jest'.
K'ifab: čhto bi az'anu činiv pavahu Pan Boh tamu čelaveku raj chelalem učnic; ketorije reč jest chelal ješč pic.
- chelalikdur not decl.
Tur. *chelalikdur*, 'the forgiving of an unlawful act; a person whom one may legitimately marry'.
K'ifab: chelalikdur to jest abludnije abo addalonije chevč.
- chelalnij adj. from *chelal*.
RT: 'chalalne potrawy'.
K'ifab: rižku chelalnaha; iz chelalnej pracir.
- CHERAM charam; chram.
decl., loc. sg. -e.
Ar. *charām*, 'unlawful, wrong'.
RT: *charam*, grzech.
K'ifab: kažneje pjanstva cheram; Ja jemu cheramem učinu pekla; charamam učinic.
- cheramnij charamnij.
adj. from *charam* (*chram*).
RT: *charamny*, wzbrowniony.
K'ifab: cheramnije pažitki paživac; ad cheramnahe picja; ad chramnaho hledžene.
- CHIK'AJET' not found in obl. cases in this text.
Ar. *chik'āja*, 'a story, a narrative'.
K'ifab: chik'ajet, historija a Pehlul divane.
- CHIŽB decl.
Ar. *chižb*, 'part'.
K'ifab: u kur'ane sto dvaccac chižbav.

- CHURF** decl., gen. sg. -u.
Ar. *charf* (pl. *churūf*), 'letter of the alphabet'.
RT: *churf, churfy, churufy, litera*.
K'ifab: jak'ich churfav nemaš u fatiche šurej? tri churfi.
- CHEMRI** not decl.
Ar. *CHamr*, 'wine'.
RT: *chamr, wino*.
K'ifab: potim iz chemri rek'i pic buduc; a taho nabitku čelevek upjecca, to jest chemri cheram.
- CHETAR** not found in obl. cases in this text.
Ar. *CHatar*, 'danger, hazard'.
RT: *chetar, niebezpieczeństwo*.
K'ifab: taho dna zakhvareje da džešeci dnej chetar trimaje; velik'ij chetar bivaje.
- CHETIB** not found in obl. cases in this text.
Ar. *CHatib*, 'preacher, orator'.
K'ifab: kali khto na toj čas jak chetib chutbe peje a jon šehošvetnich slov ne hutariči jakuju prožbu da Pana Boha činiv, Pan Boh prijme.
- CHET'IM** not found in obl. cases in this text.
Ar. *CHatm*, 'a seal; a completing, a finishing-off'.
K'ifab: cheřim pa jikh dušach palecaj i pej; kur'an cheřim pej.
- CHUTBE** not found in obl. cases in this text.
Ar. *CHutba*, 'a special prayer and homily delivered by the preacher before the midday service on Friday'.
RT: *chutbe, chutbie, modlitwa; kazanie piątkowe wglaszane przez imama w meczecie; 'chutbieju słuchal'*.
K'ifab: achotne dušoj chutbe sluchav; jak imam chutbe pej.
- DEDŽDŽAL** not found in obl. cases in this text.
Ar. *dadždžal*, 'a monstrous personage in Muslim eschatology, a sort of Antichrist'.
RT: *dadżał, antychryst; używa się jako przekleństwo*.
K'ifab: Dedždžal preklentij.
- DIVAN** decl., loc. sg. -e.
Per. *divane*, 'crazy, insane'.
K'ifab: historija a Pehlul divane.
- DOŠENBE** not found in obl. cases in this text.
Per. *dušenbih*, 'Monday'.
K'ifab: džen ponedžalkovij došenbe.
- DU'A'I** not decl.
Ar. *du'a*, 'prayer, the concept of prayer, as opposed to the ritual of prayer (cf. *selevat*)'.
RT: *dua; duaja; duaji, modlitwa, prosba*.
K'ifab: heta du'a'i pej.
- du'alar** dvalar.
decl.
Ar. *du'a*, + Tur. *-lar* (plural suffix); in Turkish this word has no particular significance, i.e. it is a straightforward plural; here it means a collection of prayers or an amulet.
RT: *duałar; duałary; daławały; daławary; dwałary, zwoj modlitw, zwykle kładzie się wraz ze zmarłym(ła) w mogile*.
K'ifab: pej abdeš du'aleri; bez dvalarev.

- DŽAHIL** decl.
Ar. *džāhil*, 'ignorant, unenlightened as to the true faith'.
RT: *džahil*, głupiec, bezrozumny; 'idź džahilinie!' (idź durniu!).
K'itab: džahil neprijacel Božij; džahil jest ne'uconij i neumelij.
- džahilin** decl.
Ar. *džāhil* + Slav. *-in*: meaning as above; the two words seem to be used interchangeably.
RT: *džahilin*, džahil.
K'itab: bo džahilin jest nenavčonij, Boha dobre ne znaje.
- džahilsk'ij** adj. from *džahil*.
K'itab: džahilsk'ij, k'afirsk'ij, židovsk'ij to zvičaj.
- DŽEBRA'IL** decl., gen. sg. -a.
Ar. *Džibril*, *Džabrā'il*, 'Gabriel'.
K'itab: Džebra'il jeho miłośc; pitav ja u Džebra'ila.
- džebra'ilovij** poss. adj. from *Džebra'il*.
K'itab: tilko od glosu Džebra'ilovego.
- DŽEHENNEM** decl., gen. sg. -a.
Ar. *džahannam*, 'hell; the first and least of the seven pits of hell'.
RT: *džehennem*, piekło; 'idź do džehenniemie!'
K'itab: a k'afirev uk'idažu u pekla džehennema.
- DŽEHIM** decl., loc. sg. -e.
Ar. *džahīm*, 'huge; the name of the hell for idolaters'.
RT: *džechym*, nazwa piekła; VI piekło.
K'itab: adno pekla ime džehim preto fatiche pejučiže u džehime ne buduc.
- DŽEJCHUN** decl., gen. sg. -u.
Ar. *džajchūn* 'the River Oxus'.
K'itab: Pan Boh taje vadi na četiri čaści padželic i da četiroch vod, adna čaśc da Nilu, a druhaje da Džejchunu, trecaja da reki Furak, čvartaje da Šejchone.
- DŽEME'ET'** džeme'ať.
decl., gen. sg. -u.
Ar. *džam'ijja*, 'assembly, meeting'.
RT: *džemieat*, *džemiet*, zebranie, ogół parafjan.
K'itab: iz džeme'etem nemaž pej sunnet, da džeme'etu treba ici; iz džeme'aťem nemaž pev.
- DŽENAŽE** džinaže.
decl., gen. sg. -ju, loc. sg. -ju.
Ar. *džanāža*, *džināža*, 'bier; funeral service for a Muslim; a corpse'.
RT: *džanezie*, *dženazie*, modły za zmarlego na cmentarzu albo koło meczetu w myśl postanowień madhabu Abu Hanify.
K'itab: ne treba da džinažežu kameľu; da džinažežu pojduc; pa dženažežu da mahili pašov.
- DŽIN** decl.
Ar. *džinn* (pl. from *džinnī*), 'spirits of earth and air, generally malignant but occasionally beneficent'.
RT: *džyn*, *džyniež*, *czynaj*, duch pośredni pomiędzy aniołami i ludźmi. U Tatarów litewskich — dobry duch. 'Czy wy z ludziej, czy z dżiniejew'.
K'itab: iz džinejav, iz vernich mušelman.
- DŽUM'E** not decl.
Ar. *džum'a*, 'Friday (the day of assembly); the midday service of worship on Friday'.
RT: *džuma*, *džuma kun*, piątek.
K'itab: pośle džum'e nemažu; da džum'e spešna idžice.

- DŽUM'ET' decl., loc. -u.
Ar. *džum'a*, 'Friday; the name of the sixty-second *šura*'.
K'ifab: po džum'efu barzo dobre šati krajac.
- DŽUNUB decl., gen. sg. -u, loc. sg. -e.
Ar. *džunub*, 'canonically unclean by reason of some physical emission'.
RT: *džuniub*, *džunub*, stosunek pčioowy.
K'ifab: pośle džunubu; u džunube.
- 'EKIK decl. gen. eg. -u.
Ar. '*akik*, 'cornelian'.
RT: *akyk*, coś wartościowego; 'z czerwonego akyku było na jom adzienio'.
K'ifab: z čirvonaho 'ekiku na nom bilo adžene.
- ELIF decl., loc. sg. -e.
Ar. *alif*, 'the first letter of the Arabic alphabet; the whole alphabet'.
RT: *alif*, abecadlo arabskie; 'rospoczynać od alifa'.
K'ifab: u elife jest dvadžešće dževecn churfav.
- 'EMANAT' not found in obl. cases in this text.
Ar. *amāna*, 'trustworthiness; a trust committed to the safe-keeping of another, especially God's trust transmitted through Adam to man'.
RT: *emanet*, *amanat*, bezpieczeństwo; pomoc; obrona.
K'ifab: i tije ketorije v cale 'emanat addajuc.
- 'ERAB see '*arab*.
'erabskij see '*arabskij*.
- 'EREFE see '*arafa*.
'erefev poss. adj. from '*erefe*.
K'ifab: chto 'erefev džen oči svaje ad chramnaho hledžene, vuši ad chramnaho sluchane zachavav ...
- 'ERŠ see '*arš*.
'eršovij adj. from '*erš*.
K'ifab: 'enheli 'eršovije pamruc; 'eršovij mu'zin u noči az'an pejuči.
- 'EŠURE not decl.
Ar. '*ašūrā*, '*ašura*, 'the tenth night of *mucharram*'.
RT: *aszura*, noc z IX na X-tej meseca Muharrama.
K'ifab: 'ešure noči ne špi; Mucherrema mešeca adžinaccataja noč 'esure.
- 'EŽRA'IL decl.
Ar. '*Izrā'il*, '*Ažrā'il*, 'one of the four archangels; the angel of death'.
K'ifab: Džebra'il, Mek'a'il, Išrafil, 'Ežra'il i tije pamruc.
- 'ežra'ilov poss. adj. from '*Ežra'il*.
K'ifab: 'Ežra'ilova trudnašč u horle jest.
- FAT'ICHE not decl.; appears only in conjunction with *šurej*, which is decl.
Ar. *al-fāficha*, 'that which opens or conquers; the name given to the first chapter of the Koran'.
RT: *fatycha*, 'trzymać, piec fatyche'.
K'ifab: u fatiche šureju; da fatiche šureju.
- FELJEMUT' not decl.
Ar. *faljamut*, 'let him die'.
K'ifab: ad Pana Boha holas prijdže feljemut pamrice, 'enheli 'eršovije pamruc.
- FEREJ decl.
Per. *peri*, 'good genius, fairy'.
RT: *fierej*, *fieri*, *fierejka*, zły duch; obłąkany.
K'ifab: ad ferejov; ludžej padobnij fereji stvariv.

- FERE'ON** decl., gen. sg. -a.
Ar. *fir'awn*, 'Pharaoh; in the Koran it refers exclusively to the king with whom Moses and Aaron had to deal'.
K'ifab: budže tabe pomočnikam nad fere'onem; krul fere'on u Jehifce povstal.
- FERZ** farz
decl., loc. sg. -u and -e; it is frequently used in the instrumental singular.
Ar. *farZ*, 'an act made obligatory by God's ordinance'.
RT: *farz*, powinność, obowiązek; farzowy.
K'ifab: ferz činice, laski Bożej hodžen budže, a ne činec k'afirinim budže; nohi mic ferzem; napisav vam farzam post remez'an.
- FET'VA** decl., loc. sg. -ju.
Ar. *fatwā*, 'an opinion on a requirement of canon law formally given by an officer duly appointed for the purpose of giving such opinions'.
RT: *fetwa*, interpretacja teologiczna doktorów Islamu.
K'ifab: u fetvaju piše.
- FEŽICHE** fezach
not found in obl. cases in this text.
Ar. *faza*('), 'a being frightened; also, the day of the Last Judgement'.
K'ifab: tri razi zatrubic, jedna nefche, druhoje fežiche, treceje še'ike.
- FIRAK** not found in obl. cases in this text.
Ar. *firāk*, 'separation'.
RT: *firak*, piekło.
K'ifab: bo kaf'iram naleži pekla firak.
- FIRDEVŞ** decl., loc. sg. -u.
Per./Ar. *firdawş*, 'paradise; more specifically, one of the eight Gardens of Paradise'.
RT: *firdews*, *firdewsi*, 'Stwórco Jedyny Day Jego Duszy Wieczne Zbawienie i Ray Firdiews' (grave inscription from Muslim cemetery in Daūbuciški, 1854).
K'ifab: u firdevşu raju večne zastanuc.
- FITRE** decl.
Ar. *fitr*, 'cessation of a religious fast'; *sadaka fitre*, 'the alms which Muslims are required to give at the close of the fast of *ramazan*'.
RT: *fitre*, pieniądze dawane imamovi po poście m-ca ramadana; fitrejna duaja.
K'ifab: a davanu fitre za post remaz'an; jakvele fitrejov.
- FURAK** not decl.
Ar. *furāl*, 'the River Eupharates'.
K'ifab: taje vadi na četiri čaści padželic... trecaja (časć) da rek'i furak. (see *džejchun*).
- FURKAN** not found in obl. cases in this text.
Ar. *al-furkān*, 'a means of distinguishing, a test; one of the names of the Koran'.
RT: *furkan*, Koran.
K'ifab: furkan pec; indžil, žebur, furkan to jest kur'an.
- FUTA** decl., gen. sg. -i.
Ar. *futa*, 'handkerchief, flannel'.
RT: *futa*, kawałek płótna, ręcznik, którym się przykrywa miejsca wstydlive u męzczyzn.
K'ifab: futu palašči na mejjifa, na saromšk'ije reči ne hledži.

GAZIJ(OV)	decl. Ar. <i>gāzī</i> , 'one who fights for Islam'. K'ifab: gazijovove riceršk'ije koni.
gazejstva	decl., loc. sg. -e. abstract noun from <i>gazij</i> . K'ifab: druhije, katorije na chvalu Božuju gazejstva adpravujuc; gazejstva činec; u času vojni na gazejstve rani šemerci. ²²
GEFFAR	not found in obl. cases in this text. Ar. <i>gaffār</i> , 'One who abundantly pardons sin; one of the names of God'. RT: <i>gaffar</i> , imię Boga. K'ifab: u 'arabskam panstve jest dżerava... geffar zavuc.
GERGERE	decl. occasionally in instrumental sg., otherwise not. Ar. <i>gargara</i> , 'gargle'. RT: <i>gargare, gargarej</i> , płukanie ust. K'ifab: gergere užmi; bez gergere guşul brac.
GUŞEL	decl., gen. sg. -u, loc. sg. -u. Ar. <i>guşl</i> , 'the total ablution of the body required by canon law to rid oneself of certain defilements'. K'ifab: guşel užac; u guşlu; pered guşelem.
GUŞUL	see above. K'ifab: bez guşulu; guşul brac vadžib.
HAJ	interjection. Tur. <i>haj</i> , interjection. K'ifab: chto upivšiše kričic haj haj na prišem švece, u pekle kričac budže vuj vuj.
HARUN	not found in obl. cases in this text. Ar. <i>Hārūn</i> , 'Aaron'. K'ifab: Muşā... z bratem Haronam.
I	Turkish exclamation. K'ifab: i 'Ajša! i k'afire!
IBRAHIM	decl., voc. sg. -e. Ar. <i>Ibrāhim</i> , 'Abraham'. K'ifab: jak predku tvajmu Ibrahimu praroku.
Ibrahimov	poss. adj. from <i>Ibrahim</i> . K'ifab: Ibrahimov dzedav şunnef zavdžačne prinavši.
IFT'ACH	not found in obl. cases in this text. Ar. <i>iftach</i> , 'an opening'; <i>iftitāch</i> , 'the formal opening of worship by chanting'. RT: <i>iftytakh</i> , intencja, dotknięcie uszu po wymówieniu intencji modlitwy. K'ifab: iftach žini; iftach to jest tek'bir.
IMAM	decl., gen. sg. -a. Ar. <i>imām</i> , 'a leader in public worship; a teacher; a prophet'. RT: <i>imam</i> , przelożony parafji muzulmańskiej. K'ifab: moj imam kur'an jest; imanov svajich ne sluchajuc.
imamšk'ij	adj. from <i>imam</i> . RT: imamski, imamowa. K'ifab: napaminana imamšk'aho.
imamstva	imamostva abstract noun from <i>imam</i> . decl. RT: imamstwo. K'ifab: takovich ušich imamstva ne hože; ne trimajuc imamostva jich.

22. Scribal error for *šmerci*.

- IMAN decl., gen. sg. -u, loc. sg. -u and -e.
Ar. *imān*, 'faith'.
RT: *iman*, wiara; dogmaty Islamu.
K'ifab: ad taho času iman prinavši; bez imanu; iman pejučije; u imanu či mnoha raznic jest? ti mov — pac jest; peršij anelšk'ij, druhoje prarock'ij, trecaje mušulmanšk'ij, čvartaja nedavarkav, patij malich džecej.
- imannij adj. from *iman*.
RT: *imanny*, *imanny palec*, palec wskazujący prawej reki.
K'ifab: nemaž imannaje pachvala jest; palcami imannimi adžin zotknuc, kažni šlunak pa tri razi mic; imannim i velik'im palcem.
- imanov poss. adj. from *iman*.
K'ifab: imanova serce što jest; imanov jezik što jest.
- INDŽIL decl., loc. sg. -u.
Ar. *indžil*, 'the Gospel'; the revelations made by God 'to Jesus'.
RT: *indžyl*, Ewangelja.
K'ifab: u indžilu; što u fevriфу, u indžilu i žeburu to všo u kur'ane jest.
- INŠAN decl., gen. sg. -u.
Ar. *iňšan*, 'man'.
K'ifab: inšan človek jest; ad inšanu.
- ‘IŠĀ not decl.; used almost exclusively in conjunction with *prorok* which is declined.
Ar. ‘*Išā*, 'Jesus'.
K'ifab: mi poslani ad ‘Išā proroka do tego mašta; pro-roctvo Išā proroka.
- IŠLAMŠK'IJ adj. from *išlām* (which does not itself appear in this text.)
Ar. *išlām*, 'resignation to the word of God; the word generally used by Muslims themselves for their religion'.
RT: *Išlam*, Islam; islamska wiara.
K'ifab: da veri išlamšk'ej naležežije patrebi; jest išlamska vera.
- IŠM not decl.
Ar. *išm*, (pl. *ašmā'*), 'name'.
RT: *esma*, imiona.
K'ifab: to ime išmu Ažem jest.
- IŠMA'IL not found in obl. cases in this text.
Ar. *Išma'il*, 'the son of *Ibrahim* and *Hadžar*, handmaiden of *Sara*; considered to be the progenitor of one of the groups of Arabs.
K'ifab: ad Išma'ila az da cebe Muchemmed.
- išma'ilov poss. adj. from *išma'il*.
K'ifab: patomkav išma'ilovich.
- IŠRAFIL decl. gen. sg. -a.
Ar. *Išrāfil*, 'one of the four archangels, the one who will blow the trumpet to arouse the dead from their graves on the Last Day of Judgement'.
K'ifab: Išrafil trubu u roce dđeržic.
- išrafilov poss. adj. from *Išrafil*.
K'ifab: tilko z Išrafilovaho holasu; u trubu Išrafilovaj; Išrafilev mejšce.
- IZRAAL decl. gen. sg. -a.
Ar. *išrā'il*, 'Israel'.
K'ifab: iž žemi do ktorej ti idžež Izraalu.
- izraalčik noun from *izraal*; decl.
RT: *Izraelczyk*, Żyd.
K'ifab: Pan Boh primuje prožbi tich ludžež chto kolvek bendže jemu modlil choc ne jest Izraalčik.

- izraalovskij poss. adj. from *izraal*.
K'ifab: Izraalavsko ludu.
- izraalskij see *izraal*.
K'ifab: izraal'sk'ich sinov.
- IZRAEL see *izraal*.
izraelov poss. adj. from *izrael*.
- IŽRA'IL see *izraal*.
izra'ilov poss. adj. from *izra'il*.
K'ifab: izra'ilovich sinov.
- JA ŠIN not decl.
Ar. *jāšīn*, 'the twelfth and twenty-eighth letters of the Arabic alphabet; the name of a *šura*'.
K'ifab: što džen Ja Šin pev.
- JEK'SENBE not found in obl. cases in this text.
Per. *jek'senbih*, 'Sunday'.
K'ifab: jek'senbe targovij džen, bajram chreščijańsk'ij.
- JE'KUB decl.
Ar. *Ja'kūb*, 'Jacob'.
K'ifab: otec Jusufe Izra'il Je'kub prorok prišed ze v'sidk'im svojim rođzajem u šemidžesont duš da Jehiftu.
- je'kubov poss. adj. from *Je'kub*.
K'ifab: sinov Je'kubovich.
- JET'CI jeťšig.
decl., gen. sg. -ju.; when used with *nemaž* sometimes not decl.
Tur. *jatsi*, 'office of divine worship held two hours after sunset'; (from the verb *jatmak*, 'to go to bed').
RT: *jaccy, jeccy*, modlitwa w 1½ godz. po zachodzie słońca.
K'ifab: pođčas jeťci vachtu; da jeťciju; jeťšig nemažu; jeťci nemaž.
- jeťcejnij adj. from *jeťci*.
K'ifab: dva jeťcejnich rek'e'efi.
- JUŠUF Jūšuf.
not decl.; generally used in conjunction with *imam* or *prorok*, which is decl.
Ar. *Jūšuf*, 'Joseph'.
K'ifab: Jūšuf imama; Pan Boh vivišil Jūšufe i včinił jeho ojcem fere'onovi.
- Jūšufov poss. adj. from *Jūšuf*.
K'ifab: k'edi brace Jūšufovi prijechali do Jehiftu; všitko zboža bilo na renkach Jūšufovich.
- KABIL decl. gen. sg. -a.
Ar. *Kābil*, 'Cain'.
K'ifab: Kabila priveduc.
- KAF not decl.
Ar. *kāf*, 'the circle of mountains which encircle the world, believed to be inhabited by demons and djinn'.
K'ifab: za Kaf haroj.
- KALEM kelem.
decl. gen. sg. -a.
Ar. *kalam*, 'pen, pencil; the reed-pen which records the deeds of men in the books which are kept in Paradise'.
RT: *kalem*, pióro gešie.
K'ifab: kalem užo hrachov ne pišec; Pan Boh muvil 'I kelem! piš!'.
- KAMET' decl., gen. sg. -u.
Ar. *ikāma*, 'a standing up; the muezzins joining in the announcement of worship in the mosque; the prayer before the start of the Muslim service'.

- RT: *kamiet*, przywołanie do spełnienia raka'atów za imamem (fardowych).
K'ifab: u kažnam nemaže az'ani kamef jest; ne treba da džinažeju az'anu i kamefu.
not decl.
Tur. *kara*, 'black, gloomy'.
- KARA
K'ifab: džerava abo kara jest.
not decl.; used to qualify either *noč* or *nemaž*.
Ar. *kadr*, 'power, ability; the "night of power" is the twenty-seventh night of *ramazan*'.
RT: i) *kadyr*, 'kadyrna noc'; ii) *kadyr*, Bóg.²³
K'ifab: rমেসেচা দ্বাছচা সোমজে নোচ কেদির; কেদির নোচি অদ মুছেমমেদ প্ররোকে দা নাস . . . বিদানা.
- KEDIR
decl., loc. sg. -e.
Ar. *kijām*, 'a standing'.
RT: *kyjam*, modły; postawa I-sza rak'a; 'u kyjамie stojąc'.
- KIJAM
K'ifab: džeme'eł budže stajac u kijame abo u ruk'e'i.
not decl.
Ar. *kubajš*, 'name of the black basaltic mountain 'to the east of Mecca'.
- KUBEJŠ
K'ifab: Muchemmeda . . . pabjem na haru Kubejš.
keran.
decl., gen. sg. -u, loc. sg. -e.
Ar. *kur'ān*, 'the Koran' (Ar. *kara*' to read, to recite).
RT: *kuran*, Koran.
- KUR'AN
K'ifab: chvala Panu Bogu kturij zeslal na sluga swego kšenge kur'an поваžnij i mondrij; jak u kur'ane piše; ime Tvoje jest sundžicel kur'anem; trimac kerane Božeho; keranem aješem.
- kur'annij
kur'anij.
adj. from *kur'an*.
RT: *kuranny*.
- kur'anovij
adj. from *kur'an*.
K'ifab: kur'anova pecjo; dla pravdživašci imon kur'anovich.
- KURBAN
decl. when used independently; not decl. when used with *bajram*.
Ar. *kurbān*, 'sacrifice'.
RT: *kurban*, ofiara.
K'ifab: preciv kurban bajramu; chto bi kurban sposab mev činic a ni činiv . . .; kurban činečije; kurbanav ne rezavši.
- KUREJŠOV
poss. adj. from *kurejš* (which does not occur in this text).
Ar. *kurajš*, 'the Kureish, the tribe of Kureish'.
K'ifab: dla kurejšovich ludžej.
- kurejšan
noun from *kurejš*.
decl., pl. -ane.
K'ifab: Muchemmed kurejšanom, to jest kurejšane 'erabove.
- KUŠLUK
kušlug.
not decl. when used in conjunction with *nemaž*; occasionally decl. when used independently.
Tur. *kušluk*, 'early morning, forenoon'.
RT: *kuszłuk*, południe.
K'ifab: kušluk nemaž; kušlug nemaž; kušluku dobre krajac.

23. Woronowicz confuses two different forms here: *kadr*, 'power' (Tur. *kadir*), and *kadīr*, 'the Almighty' (Tur. *kaadir*).

- K'AFIRIN** decl., pl. *k'afira/e*.
Ar. *k'afir*, "the coverer"; one who covers the truth; the general term for non-Muslims'.
RT: *kiafir*, bezbožny; 'niewiernikow Bożych kafirow'.
K'ifab: toj k'afirin muvil 'karmłu'; i da pekle zešle 'toj k'afirin; a v k'afirav nemaš rozumu; k'afirav bliskaje muka budže.
- k'afiršk'ij** adj. from *k'afir*.
RT: *kiafirski*.
K'ifab: k'afiršk'ije slova; iz bogav k'afiršk'ich.
- K'AT'IB** not decl.
Ar. *k'ātīb*, 'scribe'; *k'irāmun k'ātībūn*, 'Illustrious Writers'.
K'ifab: k'irama k'afibine dva 'enheli pri Panu Bohu, pavelbonije pisari.
- K'E'BE** decl., gen. sg. -ju, loc. sg. -ju.
Ar. *k'a'ba*, 'a cube; the cube-like building in the centre of the mosque at Mecca which contains the Black Stone'.
RT: *kiewbe kiewbie*, ka'ba; 'u kiewbieju byl'.
K'ifab: prarok u k'e'beju nemaž klanevše.
- k'e'bejnij** adj. from *k'e'be*.
K'ifab: kurejšov ludži a k'e'bejnich varotach šedželi.
- K'ERUVVA** not found in obl. cases in this text.
Ar. *karūbī*, 'a cherub; one of the cherubim'.
RT: *kierrubej*, *kierubiler*, anioł; 'i postanie kierrubiej s płomiennym mieczem u wejścia do raju'.
K'ifab: tamže mnoha 'enhelow, jich imona k'eruvva.
- K'EVŠER** not found in obl. cases in this text.
Ar. *k'awšar*, 'one of the rivers of Paradise; nectar'.
K'ifab: a v druhom bardake k'evšer.
- K'IFAJE** k'ifaj.
not found in obl. cases in this text.
Ar. *k'ifāja*, 'a sufficient quantity; *farZ k'ifāja*, a legal duty which is fulfilled only if a sufficient number of Muslims observe it'.
K'ifab: pavinnašć k'ifaje ferz jest; druhoje pavinnašć k'ifaj ferz jest.
- K'IRAMA** occurs only in the phrase *k'irama k'afibine*, which seems to have been lifted directly from Arabic, though in a somewhat distorted form (see *k'afib*).
Ar. *k'arīm* (pl. *k'irā*), 'noble'.
K'ifab: k'irama k'afibine dva 'enheli pri Panu Bohu, pavelbonije pisari.
- K'IT'AB** decl., gen. sg. -u, loc. sg. -e.
Ar. *k'itāb*, 'a book, a writing'.
RT: *kitab*, podręcznik religij.
K'ifab: u ušich k'ifabach helava kur'an; iz neba kolka k'ifabov zešlo? četiri knihi; to jest s Tureckaho k'ifabu 'Ebdul-kanija imama na Polšk'ij jezik viložona.
- K'URŠ** decl., loc. -u.
Ar. *k'uršī*, 'throne'.
RT: *kiurs*, tron Boskiego Majestatu.
K'ifab: u k'uršu; aj neba ne chvališe, pravda na 'tabe levch mehfūz; 'erš k'urš, kelem i majstat Božij na tabe
- LEVCHI'L-MECHFUZU** levchu; levch.
not decl.
Ar. *al-lawch al-machfūz*, 'the preserved tablet'.
K'ifab: na levchi'l melchfuzu tablici jest trista imon; u levch sam kelem nauka ušelakaje piše.

- MEČIC** decl., gen. sg. -i, loc. sg. -i.
Ar. *masdžid*, 'place of prostration; mosque'.
RT: *mieczeć, mieczet, meczet*.
K'ifab: daleka bilo ad mečici; pri mečici.
- mečitnij** adj. from *mečic*.
K'ifab: 'enheli ž neba zijduc u mečitnich džverach.
- MEDINE** decl., gen. sg. -ju.
Ar. *Madīna*, 'Medina'.
K'ifab: iz Mek'k'eju da Medineju; mesta Medina muvic, 'aj mesta Mek'k'eje, ne chvališe, ja jestem u Boha lepšaje i ščašlivšaje za cebe, u mene Muchammed prarok ležič'.
- medinejci** noun from *Medīne* denoting place of origin.
K'ifab: Medinejci 'erabove.
- medinejsk'ij** adj from *Medīne*.
K'ifab: u ludžej Medinejsk'ich.
- MEJJIT'** decl., gen. sg. -u, loc. sg. -u.
Ar. *mejť, mejjit*, 'a corpse'.
RT: *mejjit, miejjit, zmarły*.
K'ifab: mejjifa futaj nakric; kali mejjifu petnaccaci hod ne budže...
- MEK'A'IL** decl.
Ar. *Mik'a'il, Michā'il* 'Michael, one of the four archangels'.
K'ifab: Džebra'il, Mek'il, Išrāfil, 'Ezra'il zastanucca.
- MEKBUL** not found in obl. cases in this text.
Ar. *makbūl*, 'accepted'.
RT: *mekbul, miekbul*, wiara muzułmańska.
K'ifab: iman mušulmańsk'ij taho zavuc mekbul.
- MEK'K'E** decl., gen. sg. -ju, loc. sg. -ju.
Ar. *Mak'k'a*, 'Mecca'.
K'ifab: hetij šurej da Mek'k'eju zeslani; aj mesta Mek'k'eju! (prarok) naradživše u Mek'k'eju dvanaccatej noči.
- mek'k'ejsk'ij** mek'ejsk'ij.
adj. from *Mek'k'e*.
K'ifab: 'aznajmiv Muchammed Mek'ejsk'im ludžem; Ubbej sin chlefev z Mek'ejsk'im vujskam prišov skora.
- MEK'RUH** decl., gen. sg. -u.
Ar. *mak'rūh*, 'an action not expressly forbidden by God but looked upon as disgusting by Moslem teachers'.
RT: *miekruch*, u Tatarów litewskich spożycie mięsa koni 'jest miekruch'; wogóle — postanowienia prawa muzułmańskiego przekroczenie których nie jest karane w życiu pośmiertnem.
K'ifab: u 'abdešu ośmi rečej mek'ruh to jest prarok taho ne činiv; kali ne vpjeca to ne cheram tilko mek'ruh; treba višcerahaciše ad mek'ruhu.
- MEL'UNIN** not found in obl. cases in this text.
Ar. *mal'un* (+ Slav. singulative suff. -in), 'cursed'.
RT: *mel'un, miel'un*, używa się jako przekleństwo, wyraz pogardy i hańby.
K'ifab: ch'to zanechaje džum'e to munafik i mel'unin jest.
- ME'MUR(U)** not decl.
Ar. *ma'mūr*, 'the inhabited place'; *bait al-ma'mūr*, 'the Inhabited House; the name of the house in the seventh heaven, the prototype of the Cubical House in Mecca'.
K'ifab: u dome Božim me'muru enheli buduc.

- ME'RADŽ** decl., gen. sg. -u; when qualifying *noč*, it is not decl.
Ar. *mi'rādž*, 'Muhammad's journey 'to heaven'.
RT: *miewradž*, cudowna podróż Muhummada na niebo.
K'ifab: Muchammed prarok me'radž noći Panu Bohu tak blisko biv.
- MERDUD** not found in obl. cases in this text.
Ar. *mardūd*, 'rejected, returned'.
RT: *mierdud*, wiara niegodziwa, 'bezecna, zakazana surowo, wiara niedowiarków.
K'ifab: iman nedavarkav taho zavuc merdud.
- MERDŽAN** not found in obl. cases in this text.
Per./Ar. *mardžān*, 'coral'.
K'ifab: zubi merdžan.
- MERJEMA** decl.
Ar. *Marjam*, 'Mary'.
K'ifab: historija a Merjeme; Merjema matka jeho.
- merjemin** poss. adj. from *Merjema*.
K'ifab: 'Išā, sin Merjemin.
- MEŠICH** not found in obl. cases in this text.
Ar. *mašch*, 'a wiping of something with 'the palms of the hands, especially as a part of the ritual ablution'.
RT: *mesich*, otarcie głowy podczas małej ablucji.
K'ifab: na halavu statečne mešich činic.
- ME'SUR** not found in obl. cases in this text.
Ar. *ma'sūr*, 'in difficult circumstances'.
K'ifab: iman prarockij taho zavuc me'sur.
- MET'BU'** not found in obl. cases in this text.
Ar. *mafbū*, 'followed, imitated'.
RT: *metbu*, *mietbu*, 'wiara znajdujaca posłuch (wiara aniołow).
K'ifab: iman anelšk'ij taho zavuc mefbu'.
- MEVLUD** not found in obl. cases in this text.
Ar. *mawlūd*, 'poem read publicly in commemoration of Muhammad's nativity; a memorial service for the dead'.
K'ifab: Mevlud k'ifab.
- MEŽINE** not found in obl. cases in this text.
Ar. *mužajjan*, 'adorned, embellished'.
RT: *mezina*, IV niebo.
K'ifab: čvartaje neba ime mežine.
- MICHRAB** decl., loc. sg. -e.
Ar. *michrāb*, 'niche in a mosque'.
RT: *michrab*, wnęka w meczecie, ołtarz; *muchrab*, 'u muchrabie sidziew'.
K'ifab: u michrabe šedžeči nemaž klanelaše.
- MIŠIR** mešir.
decl., gen. sg. -a and -u.
Ar. *mišr*, 'Egypt'.
RT: *misramski*, egipski; 'z ziemi misramskiej'.
K'ifab: da Mišira pašov; da Miširu; Jušuf 'tego dna Mešira dastalše.
- MIŠVAK** not found in obl. cases in this text.
Ar. *mišwāk*, 'toothpick, toothbrush made from a stick of wood beaten into fibres at one end'.
RT: *miswak*, wykołaczka; 'czyścić zęby mišwakiem'.
K'ifab: kamu treba ahnu s tikh dzerav (Meredž i Geffar) jak adžin mišvak urežec i v cekušej vadže adno a druhoje pacerc to ahon vijdže i zajalicca.²⁴

24. Scribal error for *zapolicca*.

- MUCHEMMED** usually decl., particularly when used independently; when followed by a word such as *prarok*, it is often not decl.; there seems however to be no regular pattern of usage in this case.
Ar. *Muchammad*, 'Muhammad, the Prophet of Islam'.
RT: *Muchammied*, *Muhammad*, *Mohammad*.
K'ifab: ime Muchemmed proroka; to Ja Šin značise Muchemmed proroka jeho miłości; tije katorije Muchemmedu praroku ne verili.
- Muchemmedov** poss. adj. from *Muchemmed*.
K'ifab: Pan Boh stvaricel tije dva rek'e'efi nam unmešem Muchemmedovin ferzem učiniv.
- MUCHERREM** *mucherem*
decl., gen. sg. -a; when used with *mesec*, often not decl.
Ar. *mucharrem*, 'that which is made sacred; name of the first month of the Arabic lunar year'.
RT: *mucharrem*, I m-c roku księżycowego.
K'ifab: mucherrema mešeca adžinaccataja noč 'ešure. *mucherrem* mešca.
- MUFT'ĖJ** decl.
Ar. *mufti*, 'he who answers questions on the canon law of Islam; an official counsel who gives a canonical opinion to any applicant'.
RT: *muftěj*, *mufti*; *muftijowa*; *muftjejski*.
K'ifab: sluchajce ućonich muftějov.
- MUHADŽIR** decl., pl. -ove.
Ar. *muhadžir*, 'an emigrant for the sake of Islam'.
RT: *muhadžr*, ućiekinierzy z Mekki do Medyny.
K'ifab: muhadžirove iż Mek'k'uju da Medineju... naprod višli.
- MUKEDDIŠ(U)** not decl.
Ar. *makdiš*, *mukaddaš*, 'a place of holiness; Jerusalem'.
K'ifab: u dome Božim Mukeddišu prarok'i buduc.
- MU'EZ'IN** Ar. *mu'az'z'in* 'he who publicly calls Muslims to prayer'.
RT: *muezzim*, *muezzin*, *mezim*, 'miezim z džemieatem zaczyniają tekbir pieć'.
K'ifab: što mu'ez'in rećec slova vi za nim muzve tije slova.
- MUŦSID** decl., gen. sg. -u.
Ar. *muŦsid*, 'that which tends to corrupt'.
RT: *muŦsid*, zły uczynek, grzech.
K'ifab: muŦsid jest ne zupełnij nemaž; ad muŦsidu varujše.
- MUNAFIK** not found in obl. cases in this text.
Ar. *munāfik*, 'hypocrite (in a religious sense); one who professes Islam and acts as a Muslim but has no internal faith'.
RT: *munafik*, obłudnik; *munafikowie*; *munaficki*.
K'ifab: chto zanechaje džum'e to munāfik i mel'unin jest.
- MUNBER** decl., gen. sg. -u.
Ar. *minbar*, 'pulpit, rostrum for preacher'.
RT: *munbier*, kazalnica w meczecie; *munbier*; *minber*.
K'ifab: na munber uzišov.
- MUNK'IR VE NEK'IR** not decl., the whole phrase is lifted bodily from Arabic and treated as a plural entity.
Ar. *munk'ar wa nak'ir*, "'Munkir and Nekir", the two angels who question the dead'.
K'ifab: u mahile peršije prijduc Munk'ir ve Nek'ir.

- MUNT'ĒHA** not found in obl. cases in this text.
Ar. *muntahā*, 'an extreme limit'.
RT: *munteha*, Pierwsze niebo.
K'ifab: adno džerava velmi cherošaje munteha ime.
- MURŠEL** decl.
Ar. *muṣṣal*, 'envoy, apostle'.
RT: *mursiel*, poseł, wysłannik Boga.
K'ifab: nechaj budže nad muṣšelami, prorokami i posla-
mi jeho.
- MUŠĀ** not decl.; always used in conjunction with *prarok*, which
is decl.
Ar. *Mušā*, 'Moses'.
K'ifab: Mūšū prarok u Pana Boha pitav; vskrešil Pan
Bug is pokolena Levego Mūšā praroka.
- Mušin** poss. adj. from *Mušā*.
K'ifab: brať Mušin staršij Haron.
- MUŠELMANIN** decl., gen. sg. -a, pl. *mušelmane*.
Ar. *mušlim*; Tur./Per. *mušliman*; Tur. *muşulman*, 'one
who is resigned to God's will; a Muslim'.
RT: *musiulmanin*, muzulmanin; *mušlim*; *musliman*.
K'ifab: sam biv mušelmaninam; ludži, što vernimi
muşulmanmi stali; ušim mušelmanem dav şelam.
- mušelmanka** fem. noun from *mušelmanin*.
RT: *musiulmanka*.
K'ifab: mušelmane i mušelmank' i u raj uvojdud; treba
znac i vedac ušim muşulmanem i muşulmankam.
- mušelmańsk'ij** adj. from *mušelmanin*.
RT: *musiulmański*, *mušlimańska* (wiarą).
K'ifab: pri mušelmańsk'ich mahilach; selo mušelmanska-
je pereječav.
- MUŠT'EDŽAB** not found in obl. cases in this text.
Ar. *muştadžāb*, 'accepted, worthy of acceptance'.
RT: *mustedžab*, nakaz religijny wykonany prez Muham-
mad jeden albo dwa raza.
K'ifab: muştedžab to jest prarok jeho miłość raz abo
dva činiv; muştedžab čto činic spašenje mnoha budže,
a ne čineči muştedžab k'afirinam ne budže, muki mec ne
budže, prarockaje pričina ne addalecca, tilko spašenje
mnejšeje.
- MUŠT'EKERRU** muşteker.
not found in obl. cases in this text.
Ar. *muştakirr*, *muştakarr*, 'an abode'.
K'ifab: nekatorije muvec muştekeru slonca pad zemloj
jest; muşteker stane.
- MUŠT'EKIM** not found in obl. cases in this text.
Ar. *muştakīm*, 'straight, direct'.
K'ifab: sirat muştekim.
- MUŞULMANIN** see *mušelman*.
K'ifab: vedajce muşulmane, (az'an) jest işlamskej veri
velikaje paznake.
- muşulmanka** see *mušelmanka*.
K'ifab: treba znac i vedac ušim muşulmanem i muşul-
mankam.
- muşulmańsk'ij** see *mušelmańsk'ij*.
K'ifab: muşulmańsk'ije duši; veri muşulmanskej.
- MUV'EK'IDI** not found in obl. cases in this text.
Ar. *mu'akid*, 'that which makes firm'.
RT: *muekkid*, twardy, ustanowiony (fard).
K'ifab: vedaj što jest muv'ek'idi şunnet a što muştedžab
muv'ek'idi.

- NAFILE** decl.
Ar. *nāfila*, 'voluntary act of worship'; in Tur. it has also the meaning 'idle, useless; in vain'.
RT: *nafile*, nadobowiazkowy; *nafilejny*.
K'ifab: bo jest nafile adverne Pan Boh hrachi vaši; 'umur nemaž ne treba pec, tilko nafile pec.
- NAR** not found in obl. cases in this text.
Ar. *nār*, 'hell'; Tur. *nar*, 'pomegranate'.
K'ifab: u toj chace majstat biv, vedle majstatu adno džerava bilo, nazivali nar.
- NEFCHE** nefече.
not found in obl. cases in this text.
Ar. *nafcha*, 'the trumpet-blasts on the Last Day of Judgement'.
K'ifab: ale pravdživšija peršije slova nefче; jedna nefече druhoje fežиче.
- NEMAŽ** namaž.
decl., gen. sg. -u, loc. sg. -e.
Per. *namāž*, 'divine worship of Islam; fixed recitals of praise and prostrations of the body'.
RT: *namaz*, modlitwa.
K'ifab: sebach nemaž i achšam nemaž i jełci nemaž holasam pejce, avle, ak'inde nemaži niškóm pej; pošle nemažu bajramnaho; prorok... nemaž klanevše; u namaže.
- nemažk'ar decl.
Per. *nemāž-ğuzar*, 'one who performs the five prescribed prayers exactly'.
RT: *namazkier*, modlący się; 'namazkiery, które biesz wachty namaz kłaniają się'.
K'ifab: nočnich nemažk'arev budžic.
- nemažnij adj. from *nemaž*.
K'ifab: nemažnije uše pastupki vedac.
- NIFAŠ** nifaš.
decl., gen. sg. -u.
Ar. *nifāš*, 'the period of forty days during which a woman becomes cleansed of lochial discharges after childbirth'.
RT: *nifas*, poród; stan kobiety po porodzie.
K'ifab: nifaš pošle režena džicaci; ad nifašu.
- NIK'ACH** not found in obl. cases in this text.
Ar. *nik'āch*, 'marriage'.
K'ifab: chto hetije šešć rečej ne znaje i ne veric i ne činic, što jest dobrije učinki, iman, iž žanoj nik'ach, choc bi da chadždžu chadživ, to uše tije reči u niveč tracic.
- NIJJET'** not found in obl. cases in this text.
Ar. *nijja*, 'a formal resolve, intention'.
RT: *nijjet*, intencja; zamiar; cel; 'z nijjetem któren masz czynić'.
K'ifab: pej hože da gušlu nijjef.
- NŪCH** decl. occasionally; used most frequently in conjunction with *prarok*, which is decl.
Ar. *Nūch*, 'Noah'.
K'ifab: Nuch praroke jestem ludu; a Lamechovi u sto 'ešmidžešat dvuch hod uradživše Nuch prarok.
- Nūchav poss. adj. from *Nuch*.
K'ifab: u Nukhavich kerabloch.

- NUNEK'K'IŠ** not found in obl. cases in this text.
possibly a misspelling for Ar. *munak'k'aš*, 'reversed'.
K'ifab: nekatorije movec nunek'k'iš značiše što hrachi ad jeho adijduc.
- PENČIŠENBE** not found in obl. cases in this text.
Per. *pendžšenbih*, 'Thursday'.
K'ifab: džen čvartek penčišenbe.
- RECHIK** not found in obl. cases in this text.
Ar. *rachik*, 'wine'.
RT: *rehyk*, nazwa napoju rajskiego.
K'ifab: rek'i Žendžebil... Rechik.
see *al-rrechmenu*.
- RECHMAN
REDŽEB** decl., gen. sg. -a.
Ar. *radžab*, 'name of the seventh lunar of the Arabic year'.
RT: *redžieb*, VII m-c roku księżycowego.
K'ifab: redžeba... mešeca mušelmaninam buduči treba pošnikac.
- REFREF** not found in obl. cases in this text.
Ar. *rafraf*, 'the last of the four vehicles on which Muhammad was borne on his Ascent'.
K'ifab: ime refref da mene adno kresla prišlo.
- REGA'IB** not decl., treated as a plural noun, as it is in Arabic.
Ar. *ragā'ib* (pl.), 'gifts, rewards; name of a supererogatory service of worship performed during the night of the first Friday of the month of *Redžeb*, the twelfth of *Redžeb* being considered the anniversary of the conception of Muhammad'.
RT: *regaib*, noc I-go chwartku m-ca ragab.
K'ifab: konečne pošnikaj... trinaccatij, četirnaccatij petnaccatij džen jak nočej švetich rega'ib.
- REJŠ** rejš.
decl., voc sg. -u.
Ar. *ra'īš* 'chief, principal'.
K'ifab: aj rejšu! taho času rejšu virek učiniš.
- REK'E'ET'** rek'e'af.
decl., gen. sg. -u, loc. sg. -u.
Ar. *rak'a'af* 'one complete canonical act of divine worship with prescribed number and order of prayers and postures'.
RT: *rekieat*, nachylenie ciała podczas modlitwy.
K'ifab: u kažnem rek'e'efu pa dva sedždeji činic; da peršaho rek'e'efu.
- REMEZAN** remazan, ramezan.
decl., gen. sg. -a; when used with *mešec* sometimes undekl.
Ar. *ramaZān*, 'ninth month of the Arabic year; a fast is observed from dawn to dusk during the whole of this month'.
RT: *ramazan*, IX m-c roku księżycowego.
K'ifab: pošnikajce mešec remezan; mešeca ramezana; mešec ramezan.
- remezanni adj. from *remezan*.
RT: *ramazanny*; *ramazanowy*.
K'ifab: post remezanni i bajram.
- RIŽK** risk.
decl., gen. sg. -u.
Ar. *rižk*, 'wealth; support; sustenance provided by God'.
RT: *rysk*, *ryzk*, los; šrodki egzystencji.
K'ifab: tije mocari hardije katorije moj rižk jeli, pili; rižku chelalnaho dam.

- RIZVAN decl.
Ar. *riZwān*, 'name of the custodian of Paradise; a name used for Paradise itself'.
RT: *rydwan*, odźwierny raj.
K'ifab: pa pravaj šali rizvan stajac; Pan Boh rizvanu kezav adćinic.
- RUK'E'E decl.
Ar. *ruk'u'*, 'inclination backwards till the palms of the hands are level with the knees — one of the prescribed postures during the ritual prayers'.
RT: *rukiea*, *rukiei*, nachylenie ciała podczas modlitwy.
K'ifab: abo ruk'e'e upered za imama.
- SAF sef.
decl., gen. sg. -u, loc. sg. -u.
Ar. *saff*, 'row, line'.
RT: *saf*, rząd; szereg (w meczecie); 'u safie siedzieć'.
K'ifab: bez safu budže stajac; use sefami sefami stavši.
- SALACH not found in obl. cases in this text.
Ar. *salā(h/ʔ)* (sg. of *salawāʔ*), 'the ritual prayer'.
RT: *salach*, śpiew (dikr) przed piątkowem i świątecznym nabożeństwem bajramów.
K'ifab: kali salach pec buduc.
- SEBACH sabach.
decl., gen. sg. -u, loc. sg. -u.
Ar. *sabāch*, 'morning, forenoon'.
RT: *sabach*, modlitwa ranna.
K'ifab: pered sebachem; ale sebachu nedačekajuc.
- SECHABEJOVE decl., pl. -ove; not found in sing. in this text.
Ar. *sachāba* (sg. *sachābi*), 'the Companions of Muhammad'.
RT: *sachabiej*, towarzyszy Proroka.
K'ifab: is prorošk'ich sechbejav adžin 'Umer prarok; sechabejove jego (Muchemmeda) jest u pravdživaj drodže.
- SEDEKA sedeke; sedaka; sadaka.
decl., mostly as a fem. noun.
Ar. *sadaka*, 'alms voluntarily given'.
RT: *sadaga*, *sadoga*, *sadaka*, jałmużna; halwa, bułki rozdawane za duszę zmarłych.
K'ifab: sedeku addav; chto bi jejco sedek'i dav; k'afiram muvili 'sadaku dajce'.
- SELEVAT' seloʔ.
decl., gen. sg. -a.
Ar. *salawāʔ* (sg. *salāʔ*), 'the ritual prayer of the divine service of Islam'.
RT: *salawat*, formuła hołdu Muhammadowi.
K'ifab: selevat pec buduc; tri razi selevat pej; chadži Muchemmed muvil 'u tim me'radžu veroncije buduc našic selevat karonu; vi praroku seloʔ pejce.
- selevatnij adj. from *selevat*.
RT: *salatne*, modlitwne.
K'ifab: selevatnoje spašenje.
- SIDDIK seddik.
decl., gen. sg. -a.
Ar. *siddik*, 'the eminently veracious'.
RT: *syddyk*, *saddyk*, dobry, dobrotliwy.
K'ifab: z ušimi prarokami, siddikami, šehidami stajac; ad Abu Bekkira siddike.
- SIRAT decl. occasionally; used in conjunction with *most* generally, which is decl.

- Ar. *sirāt*, 'the path to heaven'.
RT: *syrat most*, most syrat przebycie którego powoduje trafienie do raju.
K'ifab: na sirat most triccac fišecej chodžena; na kraju sirat mostu; potim ludžej da sirat'u mostu pašluc.
- SUCHUF
decl.
Ar. *suchuf* (eg. *sachīfa*), 'written books, pages or tablets; the books of the minor prophets'.
RT: *suchuf*, stronica.
K'ifab: sto suchufuv.
- ŠATIR
decl.
Ar. *šatr*, 'a line of written characters'.
RT: *šatyr*, linja.
K'ifab: na 'toj carongve²⁵ tri šatiri napisani buduc.
- ŠEBIK
decl., pl. -uve.
Ar. *šābik*, *šabak*, 'he who preceded'.
RT: *ciabikowie*, ludzie, którzy bez zwłoki wejda do raju.
K'ifab: i vse šebikuve katorije uperad da veri (išlamskije) ustupili.
- ŠEDŽDE
decl., gen. sg. -ju, loc. sg. -ju.
Ar. *šadžda*, 'prostration'.
RT: *sieczde*, *siedžde*, uklon; rozpostarcie się na ziemi.
K'ifab: prorok u šedždeju ležav; Pana Boga prošil šedžde činil; u kažnem rek'e'efu pa dva šedždeji činic.
- ŠEFER
decl.
Ar. *šafar*, 'travel, voyage'; Tur. has for this word the additional meaning 'a time of repetition, an occurrence'.
RT: *siefer*, podróz; 'po dwa rekieaty siefierom kłaniajsia'.
K'ifab: avle, ak'inde i jetci pa dva rek'e'efi ferz šeferem, a sebach, achšam vitr spelna treba.
- ŠEJCHON
decl., gen. sg. -a.
Ar. *šajchūn*, 'the River Jaxartes'.
K'ifab: da Sejchone.
- ŠELAM
decl., loc. sg. -e.
Ar. *šalām*, 'peace, safety'; *šalām alāika* (sg.), *šalām alāikum* (pl.), 'peace be upon you' — the customary Muslim greeting.
RT: *sielam*, pozdrowienie; *sielam alejkium*, pozdrowienie przy meczecie, modłach, na cmentarzu muzułmańskim; w życiu potocznem ten zwrot się nie zachował i nosi u Tatarów litewskich character rytualny.
K'ifab: šelam jemu dali; pa šelame ruk'i padnavši pej... šelam prinali.
- ŠELLIM
not found in obl. cases in this text.
Ar. *šallim* (imper. sing. from *šallam*) 'greet, make safe'.
K'ifab: Muštefa reče 'šellim, šellim' i vernik'i skora prejduc.
- ŠELŠEBIL
not found in obl. cases in this text.
Ar. *šalšabil*, 'the name of a fountain or river in Paradise'.
K'ifab: ime taje vadi Šelšebil.
- ŠIDRET'U
not decl.
Ar. *šidrat al-muntahā*, 'the lote tree of the extremity — a tree in the seventh heaven which has its roots in the sixth'.
K'ifab: u šidrefu 'l-munfehā.
- ŠIDŽIN
decl., loc. sg. -u.
Ar. *šidžžin*, *sidžin*, 'a prison, dungeon'.
RT: *sidžyn*, nazwa piekła.
K'ifab: zabijali tim ludžem, mejsce jich u šidžinu.

25. Scribal error for *charongve*.

- ŠULTAN** decl., gen. sg. -a, pl. -ove.
Ar. *šultān*, 'sovereign, ruler'.
RT: *siultan*, sułtan.
K'ifab: jak'ije velik'ije panove šultanove.
- ŠUNNET** decl., gen. sg. -u.
Ar. *šunna*, 'custom, wont; statute'; Tur. has the additional meaning 'circumcision'.
RT: *siunniet*, obrzezanie; takže ustanowienia nakazane tradycją w przeciwstawieniu do fard.
K'ifab: šunnet to jest čto činic prarockej pričini budže mec i lask'i Božej hodžen budže, a čto ne činic k'afirina ne budže, pričini prarockej ne budže; šunnetu prarockaho; u rannem nemaže dva rek'e'efi šunnet a dva ferz.
- ŠUREJ** šurejuť.
decl. gen. sg. -ju, loc. sg. -ju.
Ar. *šūra*, 'the name given to the separate revelations revealed to Muhammad, which form the chapters of the Koran; there are one hundred and fourteen in all'.
RT: *siurej*; *siureji*, sura, rozdział Korana.
K'ifab: jakvele u Ja Šin šurej churfav; u kur'ane sto četirnaccac šurajev; u kaťoram šureju šemi churfav nemaš.
- ŠAM** decl., gen. sg. -u.
Ar. *šam*, *šām*, 'Damascus; Syria'.
K'ifab: iz Šamu da Miširu jechav.
- ŠE'BAN** decl. gen. sg. -a.
Ar. *ša'bān*, 'name of the eighth month of the Arabic lunar year'.
RT: *szaban*, VIII m-c roku księżycowego.
K'ifab: redžeba i še'bana mešeca mušelmaninam buduči treba pošnikac.
- ŠEFRAN** not found in obl. cases in this text.
Ar. *ša'farān*, 'saffron'.
K'ifab: fižmovij trava šefran ovoc ne podobnije tim ovcom.
- ŠEHID** šahid.
decl., pl. -ove.
Ar. *šahid*, 'a witness, a martyr'.
RT: *szahid*, *szehid*, zabity w walce za wiarę; bohater.
K'ifab: čto bi mev u patnicu umerci šehidom budže; fišeče šehidov spašenje daśc; šahidov u nich šedžec.
- ŠEJCH** decl., pl. -ove.
Ar. *šajCH* 'an elder; a head of a family, tribe or religious community'.
RT: *szejch*, *szejchowie*, mędrzec, mędracy.
K'ifab: švetije šejchove; rajšk'ije panni na nich šedžac, šejchove majuc bic.
- ŠEJTAN** šetan; šatan.
decl., gen. sg. -a.
Ar. *šajtān*, 'Satan'.
RT: *szatan*, *szejtan*, *szatan*, djabeł.
K'ifab: ne klanejceše šejtanu; šceraži mene Bože moj ad šejtana; skvapljivośc od šatana, a neskvapljivośc od Boga.
- šejtanov poss. adj. from *šejtan*.
K'ifab: ad uschodu da zachodu šejtanov.
- šejtanšk'ij adj. from *šejtan*.
RT: *szejtański*, *szatan*.
K'ifab: ad znušenav šejtanšk'ich; na čužije žoni hledžec atruta jest, šejtanskaja strala.
- ŠENBE** not found in obl. cases in this text.

- Per. *šenbih*, 'a day of the week, particularly Saturday'.
K'ifab: *džen subote šenbe, židovsk'ij bajram*.
not found in obl. cases in this text.
Ar. *šarāb*, 'a beverage, particularly wine'.
RT: *szerbiet, napój*.
K'ifab: *šerab tahir pic buduc*.
- ŠERAB
- not found in obl. cases in this text.
Ar. *šarba*, 'a beverage, particularly a sweet or medicinal drink'.
RT: *szerbiet, napój*.
K'ifab: *kuflami krištalovimi šerbet prinasuc; mukari z ahnu haračij šerbet daduc*.
- ŠERBET'
- šerij'et
decl. gen. sg. -u.
Ar. *šari'a*, 'the totality of Allah's commandments, the canon law of Islam'.
RT: *szeriat, szeryjat, prawo muzułmańskie; ustanowienia religijne*.
K'ifab: *ja jich... šeri'et na'učiv; trista i dvaccac šerij'e'efv jest; ne znajuc veri ani šerij'etu*.
- ŠEŠENBE
- not found in obl. cases in this text.
Per. *šišenbih*, 'Tuesday'.
K'ifab: *džen vtorek šešenbe*.
- TAHRET'
- tehret; tehrec.
decl., gen. sg. -u, loc. sg. -u.
Ar. *tuhret*, 'a single state or period of canonical cleanliness'.
RT: *tahret, czystość rytualna*.
K'ifab: *bez tahrefu; bez 'tahrecu; pravoj rukoj tehret brac; vedaj što tehret ferz pošle džunubu*.
- tehternij
- adj. from *tehret*; metathesis has taken place in the second syllable.
RT: *tahretny palec, III i VI palci ręki lewej*.
K'ifab: *tehternim palcem u pup pavarušic*.
- TAHUR
- tehur.
not found in obl. cases in this text.
Ar. *tāhir*, 'undefiled, canonically clean'.
K'ifab: *šerab tahir pic buduc*.
- T'EFŠIR
- decl., loc. sg. -u.
Ar. *tafšir*, 'explanation, commentary, particularly on the Koran'.
RT: *tefsir, tepsir, komentarz Koranu; tłumaczenie*.
K'ifab: *u tefširu K'ebīru muvi*.
- T'EJEMMIM
- tejemmim.
decl., gen. sg. -u.
Ar. *tajjammum*, 'a forming a resolve; the performance of the canonical ablution of Islam with dust or dry earth when water is not available'.
RT: *tajemmum, piasek; 'tajemmumem 'abdeš brac'*.
K'ifab: *kali nejajdžece²⁶ vadi tejemmim berice, a pesok čistij pahladce tvar vare²⁷ i ruk'í vaši*.
- T'EK'BIR
- not found in obl. cases in this text.
Ar. *tak'bīr*, 'a making or becoming great; to recite the phrase proclaiming the greatness of God "Allahu ak'bar"'.
RT: *tekbir, formuła śpiewna w święta i pierwsze piątki miesiący księżycowych*.
K'ifab: *upered učinic tek'bir*.

26. Scribal error for *najdžece*.

27. Meaning not clear here; possibly a scribal error for *vaš*.

- T'ERT'IB** decl.
Ar. *farṭib*, 'an arranging, a classifying; a settled form of organisation'.
RT: *tertyb*, porządek; kolejność.
K'ifab: ja jich naučiv fertibi, šeri'eŭ naučiv.
- T'EŠBICH** *tešpich*.
decl., gen. sg. -u.
Ar. *tašbich*, 'a declaring or singing the praise of God'.
RT: *tešpich*, pacierz.
K'ifab: mesta tešbichu budže; pej jak'ij chočeš kur'anij šurej abo ajeŭ u nemaže, a čto ne umeje nechaj tešbich pej; učinki i nemaži i tešpichi.
- T'EVBE** not found in obl. cases in this text.
Ar. *tawba*, 'a formal renunciation of sin (sin in general or any sin in particular) and a turning to God for assistance to refrain from sinning further; a vow of repentance'.
RT: *tewbie*, pokuta; skrucha.
K'ifab: tije katorije tevbe činili; fevbe činončije; daj fevbe.
- T'EVCHID** not found in obl. cases in this text.
Ar. *tawchīd*, 'a pronouncing to be sole and unique, particularly with reference to God'.
RT: *tewchid*, Jedność Boga.
K'ifab: Pan Boh stvariv fevchid more.
- T'EVRIṬ'** decl., loc. sg. -u.
Ar. *tawrā* (Heb. *tōrā*), 'the Pentateuch'.
RT: *taur*, *tawry*, *tewrat*, Tora.
K'ifab: što u fevritu... to všo u kur'ane jest.
- UMMET'** decl., gen. sg. -u.
Ar. *umma*, 'a people, a tribe'; *ummet Muchammad*, 'Muhammad's people, i.e. Muslims'.
K'ifab: ščašlivije to ummeŭi da katorich hetije šureji zeslanije buduc, ščašlivije to luđzi ketorije hetije šureji pri sabe našic buduc; tije dva rek'eŭi nam ummeŭem Muchemmedovim ferzem učiniv; čto bi kurban sposab mev činic a ni činiv, to ne moj ummeŭ.
- ummeckij adj. from *ummeŭ*.
K'ifab: kali b ummeckich hrechov vedav.
- 'URDŽUN** not found in obl. cases in this text.
Ar. *'urdžūn*, 'a stump of a bunch of dates left on the tree when the bunch is cut off'.
RT: *urdžun*, znaczenie utracono; 'człowiek jak wietchi urdžun będzie'.
K'ifab: urdžun... kur'an dżerava abo kara jest.
- VACHT** decl., gen. sg. -u.
Ar. *vakt*, 'time, a space or point of time'.
RT: *wakt*, *wacht*, czas modlitwy.
K'ifab: u peci vachtach; vachtu klanejćeše, vachtu ne apuščajce; pac vachtov nemažu.
- VADŽIB** not found in obl. cases in this text.
Ar. *wādžib*, 'a rite incumbent by inference'.
RT: *vadžyb*, bezwzględnie nakazany.
K'ifab: v troch rečach šunneŭ... a u adnoj vadžib; affechijjaju pec vadžib.
- VIT'RE** vitri, vitr, vitr.
not found in obl. cases in this text.
Ar. *witr*, 'odd number; in a religious context it refers to the odd number (three, five or seven) *rak'as* that may be said after the night prayer and before the dawn prayer'.
RT: *witr*, nazwa modlitwy.

- K'ifab: a tri rek'e'efi vitre vadžib; što za spašenje pa peci raz na džen nemaž abo wifri nemaž; a vitr nemaž peršij rek'e'eť kali budžeš pec; vitr vadžib.
- ŽAHIDKA**
decl., gen. sg. -i.
Ar. *žāhid*, 'one who practises abstinence, an ascetic'.
RT: *zehid, zehidka, ascet(ka)*.
K'ifab: David muvil da žahidk'i; tuju žahidku i sina bjuči da Davida prihnali.
- ŽEK'OT'**
decl., loc. sg. -u.
Ar. *žabūr*, 'the Psalms of David'.
RT: *ziebur*, Psalmy Dawida.
K'ifab: knihu žebur čitaje; u žeburu jest trista imon.
- ŽEBUR**
žek'ot, žek'ať, žek'evať.
decl. occasionally; often used with *džešecina*, which is decl.
Ar. *žak'āť*, 'the alms-tax'.
RT: *zekiat, zekiat*, 2.5% rocnego dochodu.
K'ifab: žek'ot džešecinu vidavajce; fitre jak žek'aťem džešecinaju.
- ŽEKUM**
not found in obl. cases in this text.
Ar. *žakkūm*, 'a certain tree in hell mentioned in the Koran, which provides the food of the damned'.
RT: *ziekum*, nazwa piekła.
K'ifab: bo jest žekum trucizna.
- ŽEMŽEM**
not decl., generally used in conjunction with *vada*, which is decl.
Ar. *žamžam*, 'the well in the court of the Cubical House in Mecca; water from that well'.
K'ifab: prišov da vadi žemžem; u adnom (bardake) žemžem vada.
- ŽENDŽEBIL**
used as part of a plural phrase lifted bodily from Tur. Ar.
Ar. *žandžibil*, 'a spring in Paradise; ginger'.
K'ifab: rek'i Žendžebil ve Šešebil ve Rechik.
- Z'I'L-CHEDŽDŽE**
zi'l-chidždže.
not decl.
Ar. *z'u al-chidždža*, 'the last month of the Arabic lunar year; the month of the Great Pilgrimage'.
RT: *zil chadž*, XII m-c roku księzycowego.
K'ifab: z'i'l-chedždže mešeca čto peršij džen pošnikav.
- Z'IK'ER**
z'ik'ir.
Ar. *z'ik'r*, 'a remembering; a recitation of litanies praising God'.
RT: *zikier, zikr*, hymn ku chwale Boga i Proroka.
K'ifab: Pana Boha chwalic z'ik'erem, tešpichami; z'ik'ir rano i v večar pejce.
- Z'ULAL**
not found in obl. cases in this text.
Ar. *z'ulal*, 'delicious, pleasant to drink'.
RT: *źródło w raju*.
K'ifab: s pod taho džereva adna vada vichodžic na čvure razdželivšiše, u raj idže adno malako s tich rek, z druhoj mod, treci napitak vino, čvartij z'ulal.
- ŽEVISTIJ**
adj. from *dževis*, which is not found in this text.
Ar. *džazva*, 'walnut'.
K'ifab: ževistaho džerava.
- ZERI'E**
not found in obl. cases in this text.
Ar. *Zarī'*, 'dried-up herbage, food of the inhabitants of hell'.
K'ifab: mukari daduc ješc adnu travu katoruju zavuc Zerī'e.