A South-Western Karaim Bible
Translation of the Book of Genesis
in Manuscript no. JSul.III.01

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Summary: This article presents preliminary remarks on manuscript no. JSul.III.01, which features a south-western Karaim translation of the five books of the Pentateuch. The author provides a sample of linguistic material from the Book of Genesis along with an English translation and discusses a number of phonological issues related to the language of the translation, focusing on the delabialization process that occurred in South-Western Karaim.

Keywords: South-Western Karaim, translation of Hebrew Bible, manuscript no. JSul.III.01, phonology of Karaim language

Introduction

The aim of this article is to present a south-western Karaim translation of the Book of Genesis preserved in a manuscript no. JSul.III.01, which contains
five books of the Pentateuch. The book has been written in the nineteenth century by Jeshua Josef Mordkowicz and is kept in a private collection in Warsaw. The Book of Genesis, to which the present article is dedicated, is placed on folios 2 r° – 58 r°.

Description of the manuscript

The manuscript is in a very good condition. It is bound in dark brown hardcover binding, which has kept the contents fairly intact. The paper

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1 In recent years a number of academic research has been performed on Karaim manuscripts which comprise Bible translations. Jankowski (1997) published samples of Bible written in the Crimean dialect of Karaim, supplemented with a thorough linguistic analysis. Olach (2013) studied Halych Karaim biblical texts by analyzing the methods of translation from Biblical Hebrew into Karaim. Németh written a series of articles dedicated to various linguistic aspects of Karaim Bible translations (Németh 2014b, 2015b, 2015c, 2016). There are also two articles by Shapira, which present a fragment of the Book of Nehemiah (Shapira 2013) and a fragment of the Book of Obadiah (Shapira 2014). For further information about academic research conducted on Karaim biblical translations, see e.g. the introduction to a critical edition of the Crimean Karaim Bible translation in Jankowski, Aqtay, Cegiołka, Çulha, Németh (2019: X–XX).

2 Jeshua Josef Mordkowicz (1802–1884) was a Karaim ḥazzan in Halych, a well-educated clergyman who was brought up in a pious and enlightened family in Halych. After completing his studies he was sent at a young age to Kukizów, where he served as the last ḥazzan between 1822 and c. 1831 (Walfish, Kizilov 2011: 211). After the great fire, in which all Karaim households were burnt down, he returned to Halych, where in 1866 he was appointed to the position of ḥazzan. Mordkowicz was a renowned scribe, mostly recognized for writing several copies of Karaim Bible translation and many other valuable manuscripts. It is known that he would prepare his own ink of high quality and after completing a manuscript he would bind it by himself in a book cover, which was usually made of leather (Zarachowicz 1925: 20–22).

3 In 2012 the manuscript underwent conservation treatment in the framework of the project entitled “Emergency restauration-conservation works on selected Karaim manuscripts and old prints” (00497/12/FPK/NIMOZ) financed by the Ministry of Culture and National Heritage of Poland. I would like to express my gratitude to the owner of the collection for granting me access to the manuscript.
inside is undamaged with minor brown foxing. The text is written in black iron-gallic ink, which is fully legible and not faded. There are hardly any crossing outs and spelling mistakes.

The text is written with the Hebrew semi-cursive, which is typical of Karaim texts. The main body of the text is fully vocalized, except for Hebrew incipits. Diacritical marks, and in general orthography, enable us to distinguish between vowels ‘a’ (א, א; א or א word-initially) and ‘e’ (א, א, א, א, א, א; א or א word-initially), ‘o’ (א; או word-initially) and ‘ö’ (א; או word-initially) as well as ‘u’ (א, sporadically או; or או word-initially) and ‘ü’ (א; או word-initially) in all words in translation, except for Hebrew loanwords, which are spelled according to the Hebrew orthography. The only distinction that cannot be made based on diacritics is that between vowels ‘i’ and ‘y’, as both are denoted with (א; או word-initially). Thus their value is established based on Karaim dictionaries and historical development of Karaim dialects.

Remarks on phonology

The language of the manuscript should be described as South-Western Karaim, however it has archaic features, which should be ascribed to earlier stages of development of the Karaim language. The vowel system has eight vowel phonemes: ‘a’, ‘e’, ‘y’, ‘i’, ‘o’, ‘u’, ‘ö’, ‘ü’ as opposed to six vowels in Modern South-Western Karaim. The delabialization process, which is characteristic of the south-western dialect, has not yet been completed. The ö > e and ü > i change in South-Western Karaim has been discussed by many scholars, such as Grzegorowski (1916–1918: 253-4), Zajączkowski (1931: 7-8), Pritsak (1959: 327). In recent years Németh has published a series of articles dedicated to this subject (Németh 2014a, 2015a, 2018). He argues that the delabialization process in South-Western Karaim has started in the final decades of the eighteenth century (possibly before 1772) and has been operating at the turn of the eighteenth and the nineteenth centuries. It has been presumably completed in the first decades of the nineteenth century. However, the latest manuscript from Halych which provides examples of ö ~ e and ü ~ i alternations dates back to the middle of the nineteenth century (Németh 2015a: 174; 2018: 152-154).
The ö > e and ü > i change

In the manuscript no. JSul.III.01 the abovementioned process is still ongoing, variants with rounded vowels alternate with their unrounded counterparts, e.g.:  

- özünin ‘his own’ (Gen 6:9, Gen 16:3), özüne ‘for yourself’ (Gen 6:21, Gen 7:2) versus ezinin ‘his own’ (Gen 3:6, Gen 6:12), ezine ‘for yourself’ (Gen 6:14, Gen 6:21, Gen 8:9);  
- kün ‘day’ (Gen 7:4), künler ‘days’ (Gen 26:8), künlerden ‘days-ABL’ (Gen 7:4), künnin ‘day-GEN’ (Gen 1:16, Gen 7:13) versus kinnin ‘day-GEN’ (Gen 1:14, Gen 17:26), kinde ‘in the day’ (Gen 21:8), kininizde ‘in your day’ (Gen 3:5);  
- köklerni ‘the heavens-ACC’ (Gen 14:19), kökler ‘the heavens’ (Gen 2:1), köklernin ‘the heavens-GEN’ (Gen 6:7, Gen 6:17) versus keklernin ‘the heavens-GEN’ (Gen 1:15, Gen 2:19);  
- közlererge ‘to eyes’ (Gen 3:6), közleri ‘his eyes’ (Gen 3:7, Gen 27:1), közlerinde ‘in his eyes’ (Gen 16:4, Gen 19:14) versus kezleriniz ‘your eyes’ (Gen 3:5);  
- köz suv ‘spring’ (Gen 16:7, Gen 24:30) versus kez suvlary ‘spring-3PL-POSS’ (Gen 7:11, Gen 8:2);  
- ic ‘three’ (Gen 7:13, Gen 9:28) versus ücincü ‘third’ (Gen 34:25).

There are words in which the delabialization process seems to be completed as they occur only in variants with unrounded vowels, e.g. istine ‘on-3SG-POSS-DAT’ (Gen 6:12, Gen 7:3), jiridi ‘it went’ (Gen 5:22, Gen 7:18), kicejdiler ‘they got strong’ (Gen 7:18, Gen 7:24), eldi ‘he died’ (Gen 5:5, Gen 9:29), epti ‘he kissed’ (Gen 27:27, Gen 29:11). There are also words in which vowels did not yet undergo the ö > e and ü > i change as they occur solely with rounded vowels, e.g. ücün ‘for’ (Gen 2:24, Gen 4:15, Gen 8:21), körđi ‘saw’ (Gen 1:4, Gen 6:12), körđim ‘I saw’ (Gen 7:1), köre ‘according to’ (Gen 1:26, Gen 2:18, Gen 19:8).

It is important to be mindful of the fact that the Karaim translation preserved in the manuscript no. JSul.III.01 has been written based on earlier translations of the Bible. Therefore the tendency to retain rounded vowels may be affected by the fact that Jeshua Josef Mordkowicz may have wanted
to preserve archaic phonological features typical of the language of older Karaim Bible translations. It has been stated by Jankowski (2008: 167) that the language of Crimean Karaim religious texts was more archaic than of texts not related to religion – it is a phenomenon which can be observed in religious texts in other languages. The same logic may be applied to the language of Western Karaim biblical texts. Another argument that points to the fact that the delabialization process was far more advanced than what can be evidenced based on the linguistic data preserved in the Mordkowicz’s manuscript are hypercorrect forms of words written with rounded vowels which etymologically were always unrounded. For example, the copyist spells the word meaning ‘in truth, indeed’ as körtiden (Gen 17:19), though the correct form is kertiden, and the word meaning ‘strong’ as küp (Gen 19:16), though the correct form is kip. This type of error was attested by Németh in a south-western Karaim manuscript (no. JSul.I.53.13) from the second half of the eighteenth century. He argues that this mistake may imply that the author of the manuscript was uncertain how to reconstruct the correct form, as rounded vowels had been already replaced by their unrounded counterparts in contemporary South-Western Karaim used by the copyist (Németh 2018: 154).

The \( \text{s} > s \) change

The Hebrew script used in the manuscript enables us to observe the de-alveolarization process of South-Western Karaim to a certain extent. The copyist made a distinction between letters samekh and shin, so it is possible to attest the \( \text{s} > s \) change, which is entirely completed. The letter samekh (ס) is prevalent in the manuscript – it is employed to mark the consonant ‘s’ in both words of Turkic origin and in Persian and Arabic loanwords, e.g. sahar סַהַר ‘city’ (Gen 4:17), which is regularly written with samekh.\(^4\)

The letter shin (ש) occurs mainly in Hebrew proper and geographical names, which are written in accordance with the Hebrew orthography. In Karaim words shin occurs mainly before hiriq male to mark the sound ‘s’ in word stems, e.g. sivdim שִיוְדִים ‘I loved’ (Gen 18:19), tisi תִישִי ‘female’ (Gen 1:27); as well as in suffixes, e.g. birgesine בִירְגֵישִינֵיא ‘with him’ (Gen 7:7).

\(^4\) There is one exception to this rule. The word sahar is spelled twice with shin (סַחָר) on folio 36 r°.
There are only a few examples of Karaim words spelled alternately with the letters *samekh* and *shin*, which historically had the sound ‘š’ in respective positions, however their value should be rendered as ‘s’. For example, the word *bas* ‘head, beginning’ is spelled once with the letter *shin*, that is *baštan* בַשְּׁטָן ‘in the beginning’ (Gen 1:1) and elsewhere with the letter *samekh*, e.g. *baslarğa* בָּסְלַרְגָא ‘into heads’ (Gen 2:10).

**Transcription of the story of Noah and the flood**

Below, I provide a transcription of a part of the story about Noah and the flood, namely chapters Gen 6:9–8:22, in order to present the language of the Book of Genesis preserved in the manuscript no. JSul.III.01. The south-western Karaim text is supplemented with a comparison in footnotes of respective chapters in a Crimean Karaim translation of the Torah, which has been critically edited and published this year (Jankowski, Aqtay, Cegiołka, Çulha, Németh 2019). The Karaim translation is preserved in a manuscript no. BSMS 288, which is kept in the Cambridge University Library. The manuscript has been most probably written in the second half of the eighteenth century in the Crimea, however its language retained more archaic features. The present article does not aim to perform a full-fledged comparison of both manuscripts, which is a good premise for future research. The comparison provided in footnotes indicates morphological and lexical differences. The only linguistic aspect, which has been omitted, is the phonological differences between manuscripts which stem from the division of the Karaim language into dialects.

In transcription Hebrew incipits are put in round brackets to reflect the style of brackets employed in the manuscript. Incipits are omitted in translation, as they do not provide any additional information. Round brackets are also employed to mark line numbers in the manuscript, whereas numbers of biblical verses are indicated in square brackets.

The goal of translation into English is to provide a faithful translation within the constraints imposed by different word order and grammatical
rules of Karaim and English. In translation I followed the English Standard Version Bible whenever possible. In numerous phrases I also adhered to the King James 2000 Bible in order to find correct English equivalents.

Transcription

Genesis 6

7 r°

[...]

(15) [9] ‹Bulardylar tuvmuslary› Noahyn Noah rast⁸ kisi tigel edi ḍor-
(16) larynda özümín⁹ osol¹⁰ alnyndaⁱ¹ ol Tenrinin
(17) jiridí¹² Noah. (יווהיל) [10] Da tuvdurdu¹³ Noah ic uvullar¹⁴ osol Šemni
(18) osol Ḥamny da osol Jafetni. (跽_mtx) [11] Da cajpaldy ḍeli ol jernin
(19) alnynda¹⁵ ol Tenrinin da toldu ol jer avanlyqtañ¹⁶. (וירא) [12] Da
(20) kördi Tenri osol ol¹⁹ jerni da muna cajpaldy ki cajpady bar¹⁸ ten
(21) osol jolun ezinin¹⁹ ol jer istine. (ויאמר) [13] Da ajtty Tenri Noahqa
(22) ḍucu bar¹²⁰ tennin keldi ḍalnyma menim²¹ ki toldu ol jer ḍavanlyqtañ
aly-

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⁷ BSMS 288 bulardyrłar tuğduqlary.
⁸ BSMS 288 čadiq.
⁹ BSMS 288 dävürlärindä.
¹⁰ BSMS 288 şol. This is a regular counterpart of osol and it occurs repeatedly. Therefore, it will not be indicated in the next occurrences.
¹¹ BSMS 288 joluna.
¹² BSMS 288 jürür edi.
¹³ BSMS 288 doğurdy.
¹⁴ BSMS 288 oğlanlar. The word oğlan is a regular counterpart of uvul and it occurs repeatedly. Therefore, it will not be indicated in the next occurrences.
¹⁵ BSMS 288 ol jer aldyndan.
¹⁶ BSMS 288 avanlyq.
¹⁷ Absent from BSMS 288.
¹⁸ BSMS 288 barça.
¹⁹ Absent from BSMS 288.
²⁰ BSMS 288 âhyry barça.
²¹ BSMS 288 aldyma.
(23) laryndan alarnyn da muna men cajparmen alarny ol jerden.

(24) [14] Qylğyn ezine gerek narat ağaclaryndan hujalar qylğyn osol ol gerepni, [26]

dajqyn any ickirtin da tysqartyn smola byla. [28] (זוח) [16] Da budu.

(26) ki qylğajsen any ic iz loqot uzunluğu ol gerepnin enli loqot

7

(1) kenligi anyn da otuz doqot turusu anyn. [18] Tere qylğyn

gerepge da loqot byla tigellegin any jorgotyn da esigin ol

(3) gerepni janynda anyn qojun tipeti jergeler ekinci jergeler, [39]

(4) da icinci jergeler qylğyn any. [40] (ענני) [17] Da men muna men

keltirimen

(5) osol ol mabulnu suvlar ol jer istine cajpama bar tenni ki anda

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22 BSMS 288 avanlyq aldlaryndan.
23 BSMS 288 čajpajdyrmen.
24 BSMS 288 gemi. This is a regular counterpart of gerek and it occurs repeatedly. Therefore, it will not be indicated in the next occurences.
25 BSMS 288 ağaçyndan hožralar.
26 BSMS 288 ol gemigä.
27 BSMS 288 sylağyn.
28 BSMS 288 çyhartyn.
29 BSMS 288 salama bilän.
30 BSMS 288 budur.
31 BSMS 288 arşyn.
32 BSMS 288 arşyn.
33 Absent from BSMS 288.
34 BSMS 288 arşyn bijikligi.
35 Absent from BSMS 288.
36 BSMS 288 ol gemigä.
37 BSMS 288 arşyn bilän tavusqyn.
38 Absent from BSMS 288.
39 BSMS 288 tiplär ekínžilär.
40 BSMS 288 üčünžilär.
41 BSMS 288 ketiräjirirmen.
42 Absent from BSMS 288.
43 BSMS 288 suv.
44 BSMS 288 barča.
The Book of Genesis in a South-Western Karaim Bible Translation...

(6) "nafsty tirliknin" BSMS 288 tiri čan.
(7) "tibinden ol köklernin" BSMS 288 kökninä.
(8) "barca ne" BSMS 288 qoragaj.
(9) "ki jerde tynar" BSMS 288 turğuzurmyn.
(10) "da kelgin" BSMS 288 barčadan ketirgin.
(11) "osol sertimni birgene senin" BSMS 288 barčadan kelsinlär.
(12) "barqaj anar" BSMS 288 barčadan keltirgin.
(13) "qoraġaj ki" BSMS 288 qorağač.
(14) "qoraġaj" BSMS 288 bolsynlar.
(15) "qorağač gunä" BSMS 288 qoragaj.
(16) "qorağač ruğat" BSMS 288 rəğat.

(17) (הֶכַל) [18] Da "qajam etimen" BSMS 288 qorağač.
(18) "osol sertimni birgene senin" BSMS 288 barqaj anar.
(19) "da kelgin" BSMS 288 barqaj anar.
(20) "osol sertimni birgene senin" BSMS 288 barqaj anar.
(21) "da kelgin" BSMS 288 barqaj anar.
(22) "osol sertimni birgene senin" BSMS 288 barqaj anar.
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(105) "da kelgin" BSMS 288 barqaj anar.
(106) "osol sertimni birgene senin" BSMS 288 barqaj anar.
(107) "da kelgin" BSMS 288 barqaj anar.
(108) "osol sertimni birgene senin" BSMS 288 barqaj anar.
Genesis 7

(…16) יִשְׂרָאֵל

(17) [1] Da ajtty H۶۸ Noahqa kelgin sen da `bar eli ivinnin,۶۹ ol geregpe ki

(18) seni kördim `rastny alnymda dorda ol uspu۷۰. (סְּלֶה) [2] Bar۷۱ ol

(19) `tuvardan ol aruv۷۲ algyn özüne `jedini jedini kisini da qatynyn anyn۷۳

(20) da ol tuvardan ki `tivildi aruv ol ekini kisini da qatynyn anyn۷۴.

(21) (סְּלֶה) [3] Dağyn `aruv qusundan ol köklernin jedini jedini۷۵ erkek da tisi

(22) `tiri tutma۷۶ urluq izleri۷۷ istine bar۷۸ ol jernin. (סְּלֶה) [4] Ki hanuz۷۹

(23) jedi künlerden men `javdurumen jamğur۸۰ ol jer istine qyrq kün da

(24) qyrq kece da sirtermen۸۱ osol bar۸۲ ol ḥalqny ki jarattym izleri۸۳

(25) istinden ol jernin. (רַב) [5] Da qyldy Noah barca necik ki bujurdu۸۴

(26) anar H. (גָּדוֹל) [6] Da Noah alty iz jasar edi `ki necik۸۵ ol mabul `edi

(27) suvlar۸۶ ol jer istine. (יָרֹב) [7] Da keldi۸۷ Noah da `uvullary

۶۸ BSMS 288 Tānṭri.
۶۹ BSMS 288 barča eviŋ.
۷۰ BSMS 288 čadiq aldyma ušbu dävürdä.
۷۱ BSMS 288 barča.
۷۲ BSMS 288 aruv tuvardan.
۷۳ BSMS 288 jedişär jedişär erkäk da tiši.
۷۴ BSMS 288 aruv dügüldir ol ekişär erkäk da tiši.
۷۵ BSMS 288 qušundan ol köknin jedişär jedişär.
۷۶ BSMS 288 tirgizmä.
۷۷ BSMS 288 jüzü.
۷۸ BSMS 288 barča.
۷۹ BSMS 288 dağyn.
۸۰ BSMS 288 jağdyrajdyrmyn.
۸۱ BSMS 288 jylys etärmin.
۸۲ BSMS 288 barča.
۸۳ BSMS 288 jüzü.
۸۴ BSMS 288 symarłady.
۸۵ BSMS 288 da.
۸۶ BSMS 288 boldy suv.
۸۷ BSMS 288 ketirdi.
8 r

(1) anyn da qatyny anyn, da qatynlary uvullarynyň birgesine anyn ol
(2) gerepge alnyndan, svlarynyň ol mabunun. (מ) [8] Ol tuvardan
(3) ol aruv, da ol tuvardan ki tivildi aruv, da ol qustan da barca
(4) ne ki tebrenedi ol jer istine. (שנים) [9] Ekseri ekseri
(5) keldiler Noahqa ol gerepge erkek da tisi ki necik bujurdu.
(6) Tenri osol Noahqa. (ר) [10] Da edi jedi ol künlerden sortun,
(7) da svlary ol mabunun ediler ol jer istine. (שנה) [11] Alty
(8) izinci jylda tirliklerine Noahyn ol ekinci ajda on jedinci
(9) kininde ajnyn ol uspu künde jarcyqlanyldy bar kez svlary,
(10) ullu darjanyň da tereželeri ol köklərin acyldyldar. (י) [12] Da
(11) edi ol jamgur ol jer istine qyrq kün da qyrq kece.
(12) (בשנה) [13] Kensisinde uspu künsti keldi Noah da Şem da Ham
(13) da Jefet uvullary Noahyn da qatyny Noahyn da ic qatynlary
uvullary-
(14) nyn birgelerine alarnyn ol gerepge. (ה) [14] Alar da bar ol
kişik
(15) 3ynsajyn, da bar ol tuvar 3ynsajyn, da bar ol qumurstqa ol

88 BSMS 288 oğlanlaryn da hatynyn.
89 Absent from BSMS 288.
90 BSMS 288 aldyndan.
91 BSMS 288 aruv tuvardan.
92 BSMS 288 aruv düşüldir.
93 Absent from BSMS 288.
94 BSMS 288 qyjmyldar.
95 BSMS 288 ničik ki symarlady.
96 Absent from BSMS 288.
97 BSMS 288 künlärğa.
98 BSMS 288 boldyldar.
99 BSMS 288 tirlikläriniň.
100 Absent from BSMS 288.
101 BSMS 288 jaryldylar barça çögraqlary.
102 BSMS 288 kökninii.
103 BSMS 288 boldy.
104 Absent from BSMS 288.
105 BSMS 288 barça ol tiri şinsinä.
106 BSMS 288 barça.
107 BSMS 288 şinsinä.
(16) tebrenivcî\textsuperscript{108} ol jer istine 3ynsajasyn\textsuperscript{109} da bar\textsuperscript{110} ol quş 3ynsajasyn\textsuperscript{111}
(17) ‘bar qanatly quş\textsuperscript{112}. [15] Da keldiler Noahqa ol geregpe ekseri
(18) ekseri bar\textsuperscript{115} ol tenden ki anda ‘nafsty tirliknin\textsuperscript{114}. [16] Da
(19) ol kelivcîler\textsuperscript{115} erkek da tisi bar\textsuperscript{116} tenden keldiler ‘ki necik bujurdus\textsuperscript{117}
(20) anar Tenri da bekledi H anyn asyra\textsuperscript{118}. [17] Da edi\textsuperscript{119} ol mabul
(21) qyrq kün ol jer istine da arttylar\textsuperscript{120} ol suvlar da ketirdiler
(22) osol ol\textsuperscript{21} geregpi da ‘ketirindi ol jer istinden\textsuperscript{122}. [18] Da
(23) kicejdiler ol suvlar da arttylar\textsuperscript{123} ‘astery astry\textsuperscript{124} ol jer istine
(24) da jiridi ol gereg izleri\textsuperscript{125} istine ol suvlnyn. [19] Da ol
(25) suvlar kicejdiler ‘astery astry\textsuperscript{126} ol jer istine da ‘qaplandylar bar\textsuperscript{127}
(26) ol bijik tavlær ki ‘tibinde bar ol köklernin\textsuperscript{128}. [20] On bes
(27) loqot\textsuperscript{129} jobartyn kicejdiler ol suvlar da qaplandylar\textsuperscript{130} ol tavlær.

\textsuperscript{108} BSMS 288 barča ol qyjmyldaqan ol qyjmyldaj turğan.
\textsuperscript{109} BSMS 288 ḟinsinâ.
\textsuperscript{110} BSMS 288 barča.
\textsuperscript{111} BSMS 288 ḟinsinâ.
\textsuperscript{112} BSMS 288 barča quš barča qanatly.
\textsuperscript{113} BSMS 288 barča.
\textsuperscript{114} BSMS 288 tiri ḟan.
\textsuperscript{115} BSMS 288 kelgânlâr.
\textsuperscript{116} BSMS 288 barča.
\textsuperscript{117} BSMS 288 nečik ki symarlady.
\textsuperscript{118} BSMS 288 uĉun.
\textsuperscript{119} BSMS 288 boldy.
\textsuperscript{120} BSMS 288 köbâjdilâr.
\textsuperscript{121} Absent from BSMS 288.
\textsuperscript{122} BSMS 288 bijik boldy uştündân ol jernîn.
\textsuperscript{123} BSMS 288 köbâjdilâr.
\textsuperscript{124} BSMS 288 asry.
\textsuperscript{125} BSMS 288 jûzû.
\textsuperscript{126} BSMS 288 asry.
\textsuperscript{127} BSMS 288 jabuldylar barča.
\textsuperscript{128} BSMS 288 tibinû barča ol köknîn.
\textsuperscript{129} BSMS 288 arşyn.
\textsuperscript{130} BSMS 288 jabuldylar.
8 v^o
(1) (דני) [21] Da tyndy bar^33 ten ol tebrixcû^32 ol jer istine
(2) qusta^35 da tuvarda da kijikte^34 da bar^35 ol qozlamaqta ol qozlavcu^36
(3) ol jer istine da bar^37 ol adam. (ח) [22] Barca kim^38 ki nafst
(4) tirliknin burnunda anyn bar neden^39 ki quruda eldiler. (יְהוָה)
(5) [23] Da srîtti^40 osol bar^41 ol ḥalqny ki izleri^42 istine ol jernin
(6) adamdan tuvargadjejin qumurstaqâqadejin^43 da qusunadejin ol
<kôklernin
(7) da sirtildiler^44 ol jerden da qaldyryldy^45 tek Noah da ne^46 ki
birgesine
(8) anyn^47 gerekde. (יְהוָה) [24] Da kicejdiler ol suvlar ol jer istine
(9…) iz enli kûn.

Genesis 8

(…9) (יְהוָה)
(10) [1] Da sağyndy Tenri osol Noahny da osol bar ol kijikni^48 da osol
bar^49 ol

^131 BSMS 288 qorady barça.
^132 BSMS 288 qyjmyldaj turğan.
^133 BSMS 288 quśda.
^134 BSMS 288 kijikda.
^135 BSMS 288 barça.
^136 BSMS 288 qozalaqan da ol qozalaj turğan.
^137 BSMS 288 barça.
^138 Absent from BSMS 288.
^139 BSMS 288 nâfäsi tiri ūannya burnyndadyr barçadan.
^140 BSMS 288 jyllys etti.
^141 BSMS 288 barça.
^142 BSMS 288 jüzü.
^143 BSMS 288 qyjmyldağanga degin.
^144 BSMS 288 kôknîj da jyllys boldylar.
^145 BSMS 288 qaldy.
^146 Absent from BSMS 288.
^147 Absent from BSMS 288.
^148 BSMS 288 barça ol tirini.
^149 BSMS 288 barça.
tuvarny ki birgesine anyn tuvarny ki birgesine anyn 150 gerekpe da asyrdy 151 Tenri jel ol jer
istine da japıryldılar 152 ol suvlar. (ויסכרו) [2] Da beklendiler
kez suvlary darjanyn da tereşeleri ol kıklerin da ajaldy 154 ol
jamgur ol kıklerden 155. (וישוב) [3] Da qajıylar ol suvlar ol jer
istinden 156 bara da qajta da eksıdları ol suvlar aherinden
iz enli künnin. (ותנח) [4] Da tohtady 157 ol gerek ol jedinci
ajda on jedinci küninde ajnyn tavlary istine Araratyn.
Da ol suvlar ediler bara da eksij 158 ol onuncu
ajgadejin ol onuncu ajda burunğu küninde ajnyn körindiler
basırlary ol tavlarnyn. (ייח) [6] Da edı aherinden qırq künün da
acty Noah osol tereşesin ol gęrpın ki qılyldı. (רישל) [7] Da
ijdı 160 osol ol qargany 161 da cyqı cyqı da qajta quruğunça 162 ol
suvlar ol jer istinden 163. (וישוב) [8] Da izdi 164 osol ol kigircini
birgesinden özünün 166 körme jengillenirdermo ol suvlar izleri
istinden ol jernin. (ויהי) [9] Da tapmady ol kigircin tynclyq
tabanyn ajagınyn da qajıty anar ol gęrpe ki suvlar ediler
izleri istine bar 167 ol jernin da sundu qulun da aldy any da

150 Absent from BSMS 288.
151 BSMS 288 keçirdi.
152 BSMS 288 sekinländilär.
153 BSMS 288 ćograqlary.
154 BSMS 288 kökniŋ da tyjyldy.
155 BSMS 288 köktän.
156 BSMS 288 üzständän ol jernin.
157 BSMS 288 qondy.
158 BSMS 288 eksıla.
159 BSMS 288 birindä.
160 BSMS 288 jibirdi.
161 BSMS 288 quzgünny.
162 BSMS 288 quruğanyna degin.
163 BSMS 288 üzständän ol jernin.
164 BSMS 288 jibirdi.
165 Absent from BSMS 288.
166 BSMS 288 qatyndan.
167 BSMS 288 jüzü.
168 Absent from BSMS 288.
169 BSMS 288 jüzü.
170 BSMS 288 barča.
9 r°

(1) kijirdi\textsuperscript{171} any ezine ol gerepge. (יהל) [10] Da tezdi\textsuperscript{172} dağyn jedi
(2) künler ezgeler\textsuperscript{173} da arttyrdu ijme\textsuperscript{174} osol ol\textsuperscript{175} kigircinni ol
(3) gerepden. (חובב) [11] Da keldi anar ol kigircin ingir vahtubt\textsuperscript{176}
(4) da muna japragy «zejtunluqun jyrtqan»\textsuperscript{177} avzunda anyn\textsuperscript{178} da bildi
(5) Noah ki jengillendiler ol suvlar «ol jer istinden»\textsuperscript{179}. (ריית) [12] Da
tezdi\textsuperscript{180} dağyn jedi künler ezgeler\textsuperscript{181} da ijdi\textsuperscript{182} osol ol\textsuperscript{183} kigircinni
(7) da arttymady qajtmą anar artyq\textsuperscript{184}. (יהוה) [13] Da edi alty iz
(8) birinci jylda burunğu ajda «burunğu küninde»,\textsuperscript{185} ajnyn qurudular
(9) ol suvlar «ol jer istinden»\textsuperscript{186} da keterdi Noah osol qaplavyn\textsuperscript{187} ol
gerepnin
(10) da körđi da muna qurudular izleri ol jernin. (ברחה) [14] Da
(11) ol ekinci ajda egirmi jedinci küninde ajnyn qurudu ol
(12) jer tigilce\textsuperscript{188}. (ריבך) [15] Da sözledi Tenri Noahqa ajtadoğac\textsuperscript{189}.
(13) (נע) [16] Cyqqyn ol gerepden sen da qatynyn senin\textsuperscript{190} da uvullaryn
senin\textsuperscript{191} da

\textsuperscript{171} BSMS 288 kêtirdi.
\textsuperscript{172} BSMS 288 sabur etti.
\textsuperscript{173} BSMS 288 öngâlär.
\textsuperscript{174} BSMS 288 jibirmä.
\textsuperscript{175} Absent from BSMS 288.
\textsuperscript{176} BSMS 288 vahtyna.
\textsuperscript{177} BSMS 288 zâtînnîn butarîlangan.
\textsuperscript{178} Absent from BSMS 288.
\textsuperscript{179} BSMS 288 üstündän ol jernin.
\textsuperscript{180} BSMS 288 sabur etti.
\textsuperscript{181} BSMS 288 öngâlär.
\textsuperscript{182} BSMS 288 jibirdi.
\textsuperscript{183} Absent from BSMS 288.
\textsuperscript{184} BSMS 288 dağyn.
\textsuperscript{185} BSMS 288 birindä.
\textsuperscript{186} BSMS 288 üstündän ol jernin.
\textsuperscript{187} BSMS 288 jabuvun.
\textsuperscript{188} Absent from BSMS 288.
\textsuperscript{189} BSMS 288 demä.
\textsuperscript{190} Absent from BSMS 288.
\textsuperscript{191} Absent from BSMS 288.
(14) qatynlary uvullarynnyn birgene senin. (ב) [17] Bar ol tirini, ki
(15) birgene senin bar tenden qusta da tuvarda da bar ol «qumurstqada
(16) ol tebrenivci ol jer istine cyğargyyn birgene da qozlasynlar
(17) jerde da jajylsynlar da artsynlar ol jer istine. (יתר)
(18) [18] Da cyqty Noah da uvullary da qatyny anyn da qatynlary
uvullaryyn
(19) birgesine anyn. (יה) [19] Bar ol kijik bar ol qumurstqa da bar
(20) ol quş bar tebrenivci ol jer istine uruvlarsajyn cyqtular
(21) ol gerepden. (הרב) [20] Da qondardy Noah mizbeah H-ga da aldy
bar ol
(22) tuvardan ol aruv da bar ol aruv qustan da cyğardy ‘olalar
mizbeahta.
(23) (נרי) [21] Da qabul etti H osol ijisin ol qabulluqnun da ajtty

192 Absent from BSMS 288.
193 BSMS 288 barča ol tiri.
194 Absent from BSMS 288.
195 BSMS 288 barča.
196 BSMS 288 qušda.
197 BSMS 288 barča.
198 BSMS 288 qyjmyldağanda ol qyjmyldaj turğan.
199 BSMS 288 qozlasynlar. The Crimean Karaim translation provides a different
meaning. Cf. CKar. qozala- ‘to crawl, to creep’ (KRPS 368) and WKar. kozla- ‘to
procreate, to breed; to lay eggs’ (KRPS 328).
200 BSMS 288 kōbājinslär.
201 Absent from BSMS 288.
202 Absent from BSMS 288.
203 BSMS 288 barča ol tiri barča ol qyjmyldagan.
204 BSMS 288 barča.
205 BSMS 288 barča qyjmyldaj turğan.
206 BSMS 288 żinslärinā.
207 BSMS 288 barča.
208 Absent from BSMS 288.
209 BSMS 288 barča.
210 BSMS 288 mizbeahda.
211 JSul.III.01 *ח, a mistake of the copyist; absent from BSMS 288.
212 BSMS 288 qorbannyy.
(24) H ‹fikirinde arttyrmamen›\(^{213}\) qargama artyq\(^{214}\) osol ol\(^{215}\) jerni ol adam
(25) üçün ki ‹jeceri jüreginin›\(^{216}\) ol adamyn jamandy\(^{217}\) jaslyqlaryndan da
(26) ‹arttyrmamen artyq vatma (18 qaratetme)›\(^{218}\) osol bar\(^{219}\) tirini
(27) ‹ki necik›\(^{220}\) qyldym. (דוע) [22] ‹Dağynda bar,\(^{221}\) künleri ol jernin bolurlar\(^{222}\)

9 \(^{v}\)
(1) cacmaq da urmaq da suvuq da issi da jaz da qys da kün da kece
(2…) eksilmesler\(^{223}\).

Translation

**Genesis 6**

7 \(^{r}\)

[…]

(15) [9] These are the children of Noah. Noah was a righteous man, perfect in his
(16) generation. Noah walked
(17) before God. [10] And Noah had three sons, Shem,
(18) Ham, and Japheth. [11] And people of the earth became corrupt

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\(^{213}\) BSMS 288 könlünä arttyrmajym.
\(^{214}\) BSMS 288 dağyn.
\(^{215}\) Absent from BSMS 288.
\(^{216}\) BSMS 288 fikiri könlüniy.
\(^{217}\) BSMS 288 jamandyr.
\(^{218}\) BSMS 288 arttyrmajym dağyn urma.
\(^{219}\) BSMS 288 barça.
\(^{220}\) BSMS 288 nečik ki.
\(^{221}\) BSMS 288 dağyn barça.
\(^{222}\) Absent from BSMS 288.
\(^{223}\) BSMS 288 battal bolmağajlar.
before God, and the earth was filled with violence. [12] And God saw the earth, and behold, it became corrupt, for all flesh had corrupted their way on the earth. [13] And God said to Noah, “The end of all flesh has come before me, for the earth is filled with violence through them, and behold, I will wipe them out from the earth. [14] Make yourself a ship of pine trees. Make nests in the ship, and smear it inside and outside with pitch. [15] And this is how you shall make it: the length of the ship shall be three hundred cubits, its breadth... fifty cubits, and its height thirty cubits. [16] Make a window for the ship, and finish it with a cubit above, and put the door of the ship on its side. Make it with bottom, second, and third decks.[17] And I, behold, I will bring the flood, waters upon the earth, to destroy all flesh in which is the breath of life under heaven. Everything that is on the earth will die. [18] And I will perpetuate my covenant with you, and come to the ship, you and your sons, and your wife, and wives of your sons along with you. [19] And of all living things, of all flesh, bring two of each of them, into the ship to keep them alive with you. [20] Of the birds according to their kinds, and of the animals according to their kinds, of every creeping thing of the ground, according to its kind, two of each of them will come to you to keep them alive. [21] And take for yourself...
(14) every sort of food that is eaten, and gather it for yourself. And it will serve as food
(15) for you and for them.” [22] And Noah did all as God had
(16…) commanded him, so he did.

Genesis 7

(17) [1] And the Lord said to Noah, “Come into the ship, you and all your household, for
(18) I have seen [that] you [are] righteous before me in this generation.
[2] Of all clean
(19) animals take for yourself by sevens, male and its female,
(20) and of the animals that are not clean, [take] two males and their females,
(21) [3] Also of the clean birds of the heavens by sevens, male and female,
(22) to keep their offspring alive on the face of all the earth. [4] For after
(23) seven days I will send rain on the earth for forty days and
(24) forty nights, and I will wipe out all the people that I have created from the face
(25) of the earth.” [5] And Noah did all as the Lord had
(26) commanded him. [6] And Noah was six hundred years old when the flood,
(27) the waters were upon the earth. [7] And Noah came and his sons

8 ro

(1) and his wife and wives of his sons along with him
(2) into the ship before the waters of the flood. [8] Of clean
(3) animals, and of animals that are not clean, and of birds, and of everything
(4) that moves on the ground, [9] by twos and twos,
(5) came to the ship to Noah, male and female, as God
(6) had commanded Noah. [10] And it was after seven days,
(7) and the waters of the flood were upon the earth. [11] In the six
(8) hundredth year of Noah’s life, in the second month, on the seventeenth
(9) day of the month, on that day all the springs of the great deep

227 Lit. ‘be’.
burst forth, and the windows of the heavens were opened. [12] And there was rain on the earth, forty days and forty nights. [13] On that very day came Noah and Shem and Ham and Japheth, sons of Noah, and Noah’s wife and the three wives of his sons with them to the ship, [14] they and all wild [animals], according to its kind, and all the livestock according to their kinds, and every creeping thing that moves on the ground, according to its kind, and all birds, according to its kind, all winged birds. [15] And they came to Noah to the ship, by twos and twos, of all flesh in which there was the breath of life. [16] And those that came, male and female of all flesh, came as God had commanded him. And the Lord shut [it] behind him. [17] The flood was for forty days on the earth. And the waters increased and lifted the ship, and it was lifted from the earth. [18] And the waters surged and increased greatly on the earth, and the ship went upon the face of the waters. [19] And the waters surged greatly on the earth and all the high mountains which are under the whole heaven were covered. [20] And the waters surged fifteen cubits above, and the mountains were covered. And all flesh that moved on the earth died, birds, and livestock, and wild [animals] too, and all swarming creatures that are swarming on the earth, and all men. [22] All that had the breath of life in their nostrils, all that was on the dry land died.

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228 Lit. ‘ant’.
229 Lit. ‘became stronger’.
230 Lit. ‘became stronger’.
231 Lit. ‘became stronger’.
232 Lit. ‘laying eggs’.
233 Lit. ‘laying eggs’.
(5) [23] And He wiped out all the people that were on the face of the earth.
(6) from man to animals and creeping things\textsuperscript{234} and birds of the heavens.
(7) And they were wiped out from the earth. And only Noah was left, and they that were
(8) with him in the ship. [24] And the waters surged\textsuperscript{235} on the earth
(9) a hundred and fifty days.

\textbf{Genesis 8}

(10) [1] And God remembered Noah and all the wild [animals] and all the
(11) livestock that were with him in the ship. And God made a wind to pass over
(12) the earth, and the waters died down. [2] And the springs of the deep
(13) and the windows of the heavens were closed, and the rain
(14) from the heavens was restrained, [3] and the waters returned from off
(15) the earth gradually\textsuperscript{236}. And after the end of the hundred and fifty days the waters
(16) had abated, [4] And the ship stopped in the seventh
(17) month, on the seventeenth day of the month, on the mountains of Ararat.
(18) [5] And the waters were rising\textsuperscript{237} and abating until the tenth
(19) month; in the tenth month, on the first day of the month, the tops
(20) of the mountains were seen. [6] And it was at the end of forty days, and
(21) Noah opened the window of the ship that he had made [7] and
(22) sent forth a raven. And it went to and fro until the waters
(23) were dried up from the earth. [8] And he sent forth a dove
(24) from him, to see if the waters were abated from the face
(25) of the ground. [9] But the dove found no rest

\textsuperscript{234} Lit. ‘ants’.
\textsuperscript{235} Lit. ‘became stronger’.
\textsuperscript{236} Lit. ‘going and returning’.
\textsuperscript{237} Lit. ‘going’.
(26) for the sole of her foot, and she returned to him to the ship, for the waters were
(27) on the face of the whole earth. And he put out his hand and took her and

9 r°

(1) brought her to him into the ship. [10] And he waited again another
(2) seven days, and again he sent forth the dove
(3) out of the ship. [11] And the dove came to him in the evening,
(4) and behold, in her mouth was a plucked off olive leaf. And Noah
(5) knew that the waters were abated from the earth. [12] And
(6) he waited again another seven days and sent forth the dove,
(7) and she did not return again to him anymore. [13] And it was in
(8) the six hundred
(9) and first year, in the first month, the first day of the month, the waters
(10) dried from off the earth. And Noah removed the covering of the ship
(11) and looked, and behold, the face of the ground dried off. [14] And
(12) in the second month, on the twenty-seventh day of the month, the earth
(13) had dried out. [15] And God spoke to Noah, saying,
(14) [16] “Go out from the ship, you and your wife, and your sons and
(15) your sons’ wives with you. [17] All living things that are with you, of all flesh, birds and livestock, and every creeping thing\textsuperscript{238}
(16) that moves on the ground too, bring out with you; and may they
breed
(17) on the earth, and spread and multiply on the earth.”
(18) [18] And Noah went out, and his sons and his wife and his sons’
wives
(19) with him. [19] All the wild [animals], all creeping things\textsuperscript{239}, and all
(20) birds, everything that moves on the ground according to their families, went out

\textsuperscript{238} Lit. ‘ant’.

\textsuperscript{239} Lit. ‘ant’.
(21) from the ship. [20] And Noah built an altar to the Lord, and took of every
(22) clean animal, and of every clean bird, and offered burnt offerings on the altar.
(23) [21] And the Lord accepted the aroma, a pleasing aroma, and the Lord
(24) said in his thoughts, “I will never again curse the ground anymore because
(25) of man, for the nature of man’s heart is evil from his youth. And
(26) I will never again strike (or punish) all living things anymore
(27) as I have done. [22] During²⁴⁰ all days of the earth, there will be

9 v°

(1) sowing and harvesting, and cold and heat, and summer and winter, and day and night
(2) will never cease.”

Editorial symbols

[ ] in transcription: amended or added fragments of the text; in translation: words added by the author of the article
( ) reflect rounded brackets used by the copyist to distinguish Hebrew incipits from the Karaim text as well as to provide an alternative Karaim translation of a given Hebrew word or passage
‹ › fragment of transcribed text commented in one footnote

Abbreviations

BSMS 288 Manuscript no. BSMS 288 kept in the Cambridge University Library, critically edited by Jankowski, Aqtay, Cegiołka, Culha and Németh (2019)
CKar. Crimean Karaim
KRPS Baskakov, N. A., Šapšal, S. M., Zajončkovskij, A. (eds.). 1974. Karaimsko-russko-pol’skij slovar’. Słownik karaimsko-rosyjsko-polski. Moskva.
Lit. literally
WKar. Western Karaim

²⁴⁰ Lit. ‘still, again’.
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