



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

**Dorota Cegiółka**

Uniwersytet Jagielloński w Krakowie,  
Wydział Filologiczny, Instytut Językoznawstwa i Przekładoznawstwa

Uniwersytet im. Adama Mickiewicza, Wydział Neofilologii,  
Katedra Studiów Azjatyckich

*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.<sup>1</sup> The book has been written in the nineteenth century by Jeshua Josef Mordkowicz<sup>2</sup> and is kept in a private collection in Warsaw.<sup>3</sup> The Book of Genesis, to which the present article is dedicated, is placed on folios 2 r<sup>o</sup> – 58 r<sup>o</sup>.

## 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

- 
- <sup>1</sup> 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, Cegiółka, Çulha, Németh (2019: X–XX).
- <sup>2</sup> Jeshua Josef Mordkowicz (1802-1884) was a Karaim *hazzan* 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 *hazzan* 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 *hazzan*. 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).
- <sup>3</sup> In 2012 the manuscript underwent conservation treatment in the framework of the project entitled “Emergency restoration-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’ ( $\text{אָ}$ ,  $\text{אַ}$ ,  $\text{אַ}$ ; or  $\text{אַ}$ ,  $\text{אַ}$  word-initially) and ‘e’ ( $\text{עָ}$ ,  $\text{עֶ}$ ,  $\text{עִ}$ ,  $\text{עִ}$ ,  $\text{עִ}$ ,  $\text{עִ}$ ; or  $\text{עִ}$ ,  $\text{עִ}$  word-initially), ‘o’ ( $\text{וֹ}$ ; or  $\text{וֹ}$  word-initially) and ‘ö’ ( $\text{וִ}$ ; or  $\text{וִ}$  word-initially) as well as ‘u’ ( $\text{וּ}$ , sporadically  $\text{וֹ}$ ; or  $\text{וּ}$  word-initially) and ‘ü’ ( $\text{וִ}$ ; or  $\text{וִ}$  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 ( $\text{יִ}$ ; or  $\text{יִ}$  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  $\text{ö} > \text{e}$  and  $\text{ü} > \text{i}$  change in South-Western Karaim has been discussed by many scholars, such as Grzegorzewski (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  $\text{ö} \sim \text{e}$  and  $\text{ü} \sim \text{i}$  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.:

- *özünün* ‘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);
- *közlerge* ‘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 *üçincü* ‘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), *kördi* ‘saw’ (Gen 1:4, Gen 6:12), *kördim* ‘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 Mordkovicz'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 *š* > *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 *š* > *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*.<sup>4</sup>

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* שִׁיְוּדִים 'I loved' (Gen 18:19), *tisi* טִישִׁי 'female' (Gen 1:27); as well as in suffixes, e.g. *birgesine* בִּירְגִישִׁינִיא 'with him' (Gen 7:7).

<sup>4</sup> There is one exception to this rule. The word *sahar* is spelled twice with *shin* (as שַׁהַר) on folio 36 r<sup>o</sup>.

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* בַּשְׂטָן ‘in the beginning’ (Gen 1:1) and elsewhere with the letter *samekh*, e.g. *baslarga* בַּסְלָרְגָא ‘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, Cegiółka, Çulha, Németh 2019). The Karaim translation is preserved in a manuscript no. BSMS 288, which is kept in the Cambridge University Library.<sup>5</sup> 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.<sup>6</sup> 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

<sup>5</sup> In footnotes I refer to it as BSMS 288.

<sup>6</sup> Unfortunately, the manuscript is not dated. For further details concerning the Cambridge manuscript no. BSMS 288, see an article by Aqtay (2016) dedicated to this subject.

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<sup>o</sup>

[...]

- (15) [9] «Bulardylyar tuvmuslary»<sup>7</sup> Noaḥnyn Noaḥ rast<sup>8</sup> kisi tigel edi «dor-  
 (16) larynda özünin»<sup>9</sup> osol<sup>10</sup> alnynda<sup>11</sup> ol Tenrinin  
 (17) jiridi<sup>12</sup> Noaḥ. (ויוֹלֵד) [10] Da tuvdurdu<sup>13</sup> Noaḥ ic uvullar<sup>14</sup> osol Şemni  
 (18) osol Ḥamny da osol Jafetni. (וְתַשְׁחֶת) [11] Da cajpaldy «eli ol jernin  
 (19) alnynda»<sup>15</sup> ol Tenrinin da toldu ol jer avanlyqtan<sup>16</sup>. (וִירָא) [12] Da  
 (20) kördi Tenri osol ol<sup>17</sup> jerni da muna cajpaldy ki cajpady bar<sup>18</sup> ten  
 (21) osol jolun ezinin<sup>19</sup> ol jer istine. (וַיֵּאמֶר) [13] Da ajtty Tenri Noaḥqa  
 (22) «ucu bar»<sup>20</sup> tennin keldi «alnyma menim»<sup>21</sup> ki toldu ol jer «avanlyqtan  
 alyn-

<sup>7</sup> BSMS 288 *bulardyrlar tuḡduqlary*.

<sup>8</sup> BSMS 288 *čadiq*.

<sup>9</sup> BSMS 288 *dävürlärindä*.

<sup>10</sup> BSMS 288 *šol*. This is a regular counterpart of *osol* and it occurs repeatedly. Therefore, it will not be indicated in the next occurrences.

<sup>11</sup> BSMS 288 *joluna*.

<sup>12</sup> BSMS 288 *jürür edi*.

<sup>13</sup> BSMS 288 *doḡurdy*.

<sup>14</sup> BSMS 288 *oḡlanlar*. The word *oḡlan* is a regular counterpart of *uvul* and it occurs repeatedly. Therefore, it will not be indicated in the next occurrences.

<sup>15</sup> BSMS 288 *ol jer aldyndan*.

<sup>16</sup> BSMS 288 *avanlyq*.

<sup>17</sup> Absent from BSMS 288.

<sup>18</sup> BSMS 288 *barča*.

<sup>19</sup> Absent from BSMS 288.

<sup>20</sup> BSMS 288 *aḡyry barča*.

<sup>21</sup> BSMS 288 *aldyma*.

- (23) laryndan alarnyn<sup>22</sup> da muna men cajparmen<sup>23</sup> alarny ol jerden.  
(עשה)
- (24) [14] Qylgyn ezine gerep<sup>24</sup> narat ‹agaclaryndan hujalar›<sup>25</sup> qylgyn ‹osol ol gerepni›<sup>26</sup>
- (25) da jaqqyn<sup>27</sup> any ickirtin da tysqartyn<sup>28</sup> ‹smola byla›<sup>29</sup>. (וזה) [15] Da budu<sup>30</sup>
- (26) ki qylgajsen any ic iz loqot<sup>31</sup> uzunluđu ol gerepnin enli loqot<sup>32</sup>

7 v<sup>o</sup>

- (1) kenligi anyn<sup>33</sup> da otuz ‹loqot turusu›<sup>34</sup> anyn<sup>35</sup>. (צהר) [16] Tereze qylgyn
- (2) gerepge<sup>36</sup> da ‹loqot byla tigellegin›<sup>37</sup> any jogartyn da esigin ol
- (3) gerepnin janynda anyn<sup>38</sup> qojgun ‹tiptegi jergeler ekinici jergeler›<sup>39</sup>
- (4) da ‹icinci jergeler›<sup>40</sup> qylgyn any. (וואני) [17] Da men muna men keltirimen<sup>41</sup>
- (5) osol ol<sup>42</sup> mabulnu suvlar<sup>43</sup> ol jer istine cajpama bar<sup>44</sup> tenni ki anda

---

<sup>22</sup> BSMS 288 *avanlyq aldlaryndan*.

<sup>23</sup> BSMS 288 *čajpajdyrmen*.

<sup>24</sup> BSMS 288 *gemi*. This is a regular counterpart of *gerep* and it occurs repeatedly. Therefore, it will not be indicated in the next occurrences.

<sup>25</sup> BSMS 288 *agačyndan hožralar*.

<sup>26</sup> BSMS 288 *ol gemigä*.

<sup>27</sup> BSMS 288 *sylağyn*.

<sup>28</sup> BSMS 288 *čyhartyn*.

<sup>29</sup> BSMS 288 *salama bilän*.

<sup>30</sup> BSMS 288 *budur*.

<sup>31</sup> BSMS 288 *aršyn*.

<sup>32</sup> BSMS 288 *aršyn*.

<sup>33</sup> Absent from BSMS 288.

<sup>34</sup> BSMS 288 *aršyn bijikligi*.

<sup>35</sup> Absent from BSMS 288.

<sup>36</sup> BSMS 288 *ol gemigä*.

<sup>37</sup> BSMS 288 *aršyn bilän tavusqyn*.

<sup>38</sup> Absent from BSMS 288.

<sup>39</sup> BSMS 288 *tiplär ekinžilär*.

<sup>40</sup> BSMS 288 *üčünžilär*.

<sup>41</sup> BSMS 288 *ketiräjirimen*.

<sup>42</sup> Absent from BSMS 288.

<sup>43</sup> BSMS 288 *suv*.

<sup>44</sup> BSMS 288 *barča*.



- (6) ‹nafsty tirliknin›<sup>45</sup> tibinden ol köklernin<sup>46</sup> barca ne<sup>47</sup> ki jerde tynar<sup>48</sup>.  
 (7) (והקימותי) [18] Da ‹qajam etimen›<sup>49</sup> osol sertimni birgene senin<sup>50</sup> da kelgin  
 (8) ol gerepge sen da uvullaryn senin<sup>51</sup> da qatynyn senin<sup>52</sup> da qatynlary  
 (9) uvullarynnyn birgene senin<sup>53</sup>. (ומכל) [19] Da bar<sup>54</sup> ol tiriden bar<sup>55</sup> tenden  
 (10) ekseri ‹baryndan keltirgin›<sup>56</sup> ol gerepge ‹tiri tutma›<sup>57</sup> birgene  
 (11) erkek da tisi bolurlar<sup>58</sup>. (מהעוף) [20] Ol qustan zynsysajyn<sup>59</sup> da ol  
 (12) tuvardan ‹zynsysajyn bar qumurstqasyndan›<sup>60</sup> ol jernin zynsysajyn<sup>61</sup> ekseri  
 (13) ‹baryndan kelirler›<sup>62</sup> sana ‹tiri tutma›<sup>63</sup>. (ואתה) [21] Da sen alğyn ezine  
 (14) ‹bar jemden ki asalady da ystyrğyn›<sup>64</sup> özüne da bolur<sup>65</sup> sana da  
 (15) alarğa jemge<sup>66</sup>. (ויעש) [22] Da qyldy Noaḥ barca necik ki ‹bujurdu anar  
 (16...) Tenri<sup>67</sup> alaj qyldy.

---

<sup>45</sup> BSMS 288 *tiri žan*.

<sup>46</sup> BSMS 288 *köknij*.

<sup>47</sup> Absent from BSMS 288.

<sup>48</sup> BSMS 288 *qorağaj*.

<sup>49</sup> BSMS 288 *turğuzurmyn*.

<sup>50</sup> Absent from BSMS 288.

<sup>51</sup> Absent from BSMS 288.

<sup>52</sup> Absent from BSMS 288.

<sup>53</sup> Absent from BSMS 288.

<sup>54</sup> BSMS 288 *barča*.

<sup>55</sup> BSMS 288 *barča*.

<sup>56</sup> BSMS 288 *barčadan ketirgin*.

<sup>57</sup> BSMS 288 *tirgizmä*.

<sup>58</sup> BSMS 288 *bolsynlar*.

<sup>59</sup> BSMS 288 *žinsinä*.

<sup>60</sup> BSMS 288 *žinsinä barča qyjmyldağanyndan*.

<sup>61</sup> BSMS 288 *žinsinä*.

<sup>62</sup> BSMS 288 *barčadan kelsinlär*.

<sup>63</sup> BSMS 288 *tirgizmä*.

<sup>64</sup> BSMS 288 *barča aştan ki ašalyr da čöplägin*.

<sup>65</sup> BSMS 288 *bolsyn*.

<sup>66</sup> BSMS 288 *ašamağa*.

<sup>67</sup> BSMS 288 *symarlady Täñri anar*.

## Genesis 7

- (...16) (וַיֵּאמֶר) ז'
- (17) [1] Da ajtty H<sup>68</sup> Noaḥqa kelgin sen da ‹bar eli ivinnin›<sup>69</sup> ol gerepege ki
- (18) seni kördim ‹rastny alnymda dorda ol uspu›<sup>70</sup>. (מַבֵּל) [2] Bar<sup>71</sup> ol
- (19) ‹tuvardan ol aruv›<sup>72</sup> algyn özüne ‹jedini jedini kisini da qatynyn anyn›<sup>73</sup>
- (20) da ol tuvardan ki ‹tivildi aruv ol ekini kisini da qatynyn anyn›<sup>74</sup>.
- (21) (גַּם) [3] Dağyn ‹aruv qusundan ol köklernin jedini jedini›<sup>75</sup> erkek da tisi
- (22) ‹tiri tutma›<sup>76</sup> urluq izleri<sup>77</sup> istine bar<sup>78</sup> ol jernin. (כִּי) [4] Ki hanuz<sup>79</sup>
- (23) jedi künlerden men ‹javidurumen jamğur›<sup>80</sup> ol jer istine qyrq kün da
- (24) qyrq kece da sirtermen<sup>81</sup> osol bar<sup>82</sup> ol ḥalqny ki jarattym izleri<sup>83</sup>
- (25) istinden ol jernin. (וַיַּעַשׂ) [5] Da qyldy Noaḥ barca necik ki bujurdu<sup>84</sup>
- (26) anar H. (וַנַּח) [6] Da Noaḥ alty iz jasar edi ‹ki necik›<sup>85</sup> ol mabul ‹edi
- (27) suvlar›<sup>86</sup> ol jer istine. (וַיְבִיאוּ) [7] Da keldi<sup>87</sup> Noaḥ da ‹uvullary

---

<sup>68</sup> BSMS 288 *Täyri*.

<sup>69</sup> BSMS 288 *barča eviñ*.

<sup>70</sup> BSMS 288 *čadiq aldyma uşbu dövürdä*.

<sup>71</sup> BSMS 288 *barča*.

<sup>72</sup> BSMS 288 *aruv tuvardan*.

<sup>73</sup> BSMS 288 *jedişär jedişär erkäk da tişi*.

<sup>74</sup> BSMS 288 *aruv dügüldir ol ekişär erkäk da tişi*.

<sup>75</sup> BSMS 288 *quşundan ol köknij jedişär jedişär*.

<sup>76</sup> BSMS 288 *tirgizmä*.

<sup>77</sup> BSMS 288 *jüzü*.

<sup>78</sup> BSMS 288 *barča*.

<sup>79</sup> BSMS 288 *dağyn*.

<sup>80</sup> BSMS 288 *jağdyrajdyrmyn*.

<sup>81</sup> BSMS 288 *jyls etärmin*.

<sup>82</sup> BSMS 288 *barča*.

<sup>83</sup> BSMS 288 *jüzü*.

<sup>84</sup> BSMS 288 *symarlady*.

<sup>85</sup> BSMS 288 *da*.

<sup>86</sup> BSMS 288 *boldy suv*.

<sup>87</sup> BSMS 288 *ketirdi*.

8 r<sup>o</sup>

- (1) anyn da qatyny anyn<sup>88</sup> da qatynlary uvullarynyn birgesine anyn<sup>89</sup> ol
- (2) gerepge alnyndan<sup>90</sup> suvlarynyn ol mabulnun. (מן) [8] Ol ‹tuvardan
- (3) ol aruv<sup>91</sup> da ol tuvardan ki ‹tivildi aruv<sup>92</sup> da ol qustan da barca
- (4) ne<sup>93</sup> ki tebrededi<sup>94</sup> ol jer istine. (שנים) [9] Ekseri ekseri
- (5) keldiler Noaḥqa ol gerepge erkek da tisi ‹ki necik bujurdu<sup>95</sup>
- (6) Tenri osol<sup>96</sup> Noaḥqa. (ויהי) [10] Da edi jedi ol ‹künlerden sortun<sup>97</sup>
- (7) da suvlary ol mabulnun ediler<sup>98</sup> ol jer istine. (בשנת) [11] Alty
- (8) izinci jylda tirliklerine<sup>99</sup> Noaḥnyn ol ekinci ajda on jedinci
- (9) kininde ajnyn ol<sup>100</sup> uspu künde ‹jarcyqlandylyr bar kez suvlary<sup>101</sup>
- (10) ullu darjanyn da terezeleri ol köklernin<sup>102</sup> acyldylar. (ויהי) [12] Da
- (11) edi<sup>103</sup> ol jamğur ol jer istine qyrq kün da qyrq kece.
- (12) (בעצם) [13] Kensisinde uspu künnin keldi Noaḥ da Šem da Ğam
- (13) da Jefet uvullary Noaḥnyn da qatyny Noaḥnyn da ic qatynlary uvullary-
- (14) nyn birgelerine alarnyn<sup>104</sup> ol gerepge. (המה) [14] Alar da ‹bar ol kijik
- (15) zynsysajyn<sup>105</sup> da bar<sup>106</sup> ol tuvar zynsysajyn<sup>107</sup> da ‹bar ol qumurstqa ol

---

<sup>88</sup> BSMS 288 *oğlanlaryn da ḥatynyn.*

<sup>89</sup> Absent from BSMS 288.

<sup>90</sup> BSMS 288 *aldyndan.*

<sup>91</sup> BSMS 288 *aruv tuvardan.*

<sup>92</sup> BSMS 288 *aruv dügüldir.*

<sup>93</sup> Absent from BSMS 288.

<sup>94</sup> BSMS 288 *qyjmyldar.*

<sup>95</sup> BSMS 288 *ničik ki symarlady.*

<sup>96</sup> Absent from BSMS 288.

<sup>97</sup> BSMS 288 *künlärgä.*

<sup>98</sup> BSMS 288 *boldylar.*

<sup>99</sup> BSMS 288 *tirliklärinin.*

<sup>100</sup> Absent from BSMS 288.

<sup>101</sup> BSMS 288 *jaryldylar barča çoğraqlary.*

<sup>102</sup> BSMS 288 *köknin.*

<sup>103</sup> BSMS 288 *boldy.*

<sup>104</sup> Absent from BSMS 288.

<sup>105</sup> BSMS 288 *barča ol tiri žinsinä.*

<sup>106</sup> BSMS 288 *barča.*

<sup>107</sup> BSMS 288 *žinsinä.*

- (16) *tebrenivci*<sup>108</sup> ol jer istine *zynsysajyn*<sup>109</sup> da *bar*<sup>110</sup> ol *qus zynsysajyn*<sup>111</sup>  
 (17) *bar qanaty qus*<sup>112</sup>. (ויבואו) [15] Da keldiler Noahqa ol *gerepge ekseri*  
 (18) *ekseri bar*<sup>113</sup> ol *tenden ki anda* *nafsty tirliknin*<sup>114</sup>. (והבאים) [16] Da  
 (19) ol *kelivciler*<sup>115</sup> *erkek da tisi bar*<sup>116</sup> *tenden keldiler* *ki necik bujurdu*<sup>117</sup>  
 (20) *anar Tenri da bekledi H anyn asyra*<sup>118</sup>. (ויהי) [17] Da *edi*<sup>119</sup> ol *mabul*  
 (21) *qyrq kün ol jer istine da arttylar*<sup>120</sup> ol *suvlar da ketirdiler*  
 (22) *osol ol*<sup>121</sup> *gerepni da* *ketirindi ol jer istinden*<sup>122</sup>. (ויגברו) [18] Da  
 (23) *kicejdiler ol suvlar da arttylar*<sup>123</sup> *astry astry*<sup>124</sup> ol *jer istine*  
 (24) *da jiridi ol gerep izleri*<sup>125</sup> *istine ol suvlarnyn*. (והמים) [19] Da ol  
 (25) *suvlar kicejdiler* *astry astry*<sup>126</sup> ol *jer istine da* *qaplandylar bar*<sup>127</sup>  
 (26) ol *bijik tavlur ki* *tibinde bar ol köklernin*<sup>128</sup>. (חמש) [20] On bes  
 (27) *loqot*<sup>129</sup> *joğartyn kicejdiler ol suvlar da qaplandylar*<sup>130</sup> ol *tavlur*.

---

<sup>108</sup> BSMS 288 *barča ol qyjmyldağan ol qyjmyldaj turğan.*

<sup>109</sup> BSMS 288 *žinsinä.*

<sup>110</sup> BSMS 288 *barča.*

<sup>111</sup> BSMS 288 *žinsinä.*

<sup>112</sup> BSMS 288 *barča quš barča qanaty.*

<sup>113</sup> BSMS 288 *barča.*

<sup>114</sup> BSMS 288 *tiri žan.*

<sup>115</sup> BSMS 288 *kelgänlär.*

<sup>116</sup> BSMS 288 *barča.*

<sup>117</sup> BSMS 288 *nečik ki symarlady.*

<sup>118</sup> BSMS 288 *učun.*

<sup>119</sup> BSMS 288 *boldy.*

<sup>120</sup> BSMS 288 *köbäjdilär.*

<sup>121</sup> Absent from BSMS 288.

<sup>122</sup> BSMS 288 *bijik boldy üstündän ol jerniņ.*

<sup>123</sup> BSMS 288 *köbäjdilär.*

<sup>124</sup> BSMS 288 *asry.*

<sup>125</sup> BSMS 288 *jüzü.*

<sup>126</sup> BSMS 288 *asry.*

<sup>127</sup> BSMS 288 *jabuldylar barča.*

<sup>128</sup> BSMS 288 *tibinä barča ol kökniņ.*

<sup>129</sup> BSMS 288 *aršyn.*

<sup>130</sup> BSMS 288 *jabuldylar.*

8 v<sup>o</sup>

- (1) (ויגוע) [21] Da <tyndy bar<sup>131</sup> ten ol tebrenivcü<sup>132</sup> ol jer istine
- (2) gusta<sup>133</sup> da tuvarda da kijikte<sup>134</sup> da bar<sup>135</sup> ol <qozlamaqta ol qozlavcu<sup>136</sup>
- (3) ol jer istine da bar<sup>137</sup> ol adam. (כל) [22] Barca kim<sup>138</sup> ki <nafsty
- (4) tirliknin burnunda anyn bar neden<sup>139</sup> ki quruda eldiler. (וימח)
- (5) [23] Da sirtti<sup>140</sup> osol bar<sup>141</sup> ol ɣalqny ki izleri<sup>142</sup> istine ol jernin
- (6) adamdan tuvargadejin qumurstqaɣadejin<sup>143</sup> da qusunadejin ol <köklernin
- (7) da sirtildiler<sup>144</sup> ol jerden da qaldyryldy<sup>145</sup> tek Noaɣ da ne<sup>146</sup> ki birgesine
- (8) anyn<sup>147</sup> gerepde. (ויגברו) [24] Da kicejdiler ol suvlar ol jer istine
- (9...) iz enli kün.

## Genesis 8

(...9) ח' (ויזכור)

- (10) [1] Da saɣyndy Tenri osol Noaɣny da osol <bar ol kijikni<sup>148</sup> da osol bar<sup>149</sup> ol

<sup>131</sup> BSMS 288 *qorady barča.*

<sup>132</sup> BSMS 288 *qyjmyldaj turɣan.*

<sup>133</sup> BSMS 288 *qušda.*

<sup>134</sup> BSMS 288 *kijikda.*

<sup>135</sup> BSMS 288 *barča.*

<sup>136</sup> BSMS 288 *qozalaɣan da ol qozalaj turɣan.*

<sup>137</sup> BSMS 288 *barča.*

<sup>138</sup> Absent from BSMS 288.

<sup>139</sup> BSMS 288 *näfäsi tiri žannyñ burnyndadyr barčadan.*

<sup>140</sup> BSMS 288 *jylys etti.*

<sup>141</sup> BSMS 288 *barča.*

<sup>142</sup> BSMS 288 *jüzü.*

<sup>143</sup> BSMS 288 *qyjmyldaɣaŋa degin.*

<sup>144</sup> BSMS 288 *kökniñ da jylys boldylar.*

<sup>145</sup> BSMS 288 *qaldy.*

<sup>146</sup> Absent from BSMS 288.

<sup>147</sup> Absent from BSMS 288.

<sup>148</sup> BSMS 288 *barča ol tirini.*

<sup>149</sup> BSMS 288 *barča.*

- (11) tuvarny ki birgesine anyn<sup>150</sup> gerepde da asyrdy<sup>151</sup> Tenri jel ol jer  
 (12) istine da japyryldylar<sup>152</sup> ol suvlar. (ויסברו) [2] Da beklendiler  
 (13) ‹kez suvlary›<sup>153</sup> darjanyň da terezeleri ol ‹köklernin da ajaldy›<sup>154</sup> ol  
 (14) jamgür ol köklerden<sup>155</sup>. (וישובו) [3] Da qajttylar ol suvlar ‹ol jer  
 (15) istinden›<sup>156</sup> bara da qajta da eksildiler ol suvlar aherinden  
 (16) iz enli künnin. (ותנח) [4] Da tohtady<sup>157</sup> ol gerep ol jedinci  
 (17) ajda on jedinci künde ajnyn tavlary istine Araratnyn.  
 (18) (והמים) [5] Da ol suvlar ediler bara da eksij<sup>158</sup> ol onuncu  
 (19) ajgädejin ol onuncu ajda ‹burungu küninde›<sup>159</sup> ajnyn körendiler  
 (20) baslary ol tavlarnyn. (ויהי) [6] Da edi aherinden qyrq künnün da  
 (21) acty Noaň osol terezegin ol gerepnin ki qyldy. (וישלח) [7] Da  
 (22) ijdi<sup>160</sup> osol ‹ol qarğany›<sup>161</sup> da cyqty cyğa da qajta quruğunca<sup>162</sup> ol  
 (23) suvlar ‹ol jer istinden›<sup>163</sup>. (וישלח) [8] Da ijdi<sup>164</sup> osol ol<sup>165</sup> kigircinni  
 (24) ‹birgesinden özünün›<sup>166</sup> körme jengillendilermo ol suvlar izleri<sup>167</sup>  
 (25) istinden ol jernin. (ולא) [9] Da tapmady ol kigircin tynçlyq  
 (26) tabanyňa ajağynyn da qajtty anar ol gerepge ki suvlar ediler<sup>168</sup>  
 (27) izleri<sup>169</sup> istine bar<sup>170</sup> ol jernin da sundu qolun da aldy any da

---

<sup>150</sup> Absent from BSMS 288.

<sup>151</sup> BSMS 288 *keçirdi*.

<sup>152</sup> BSMS 288 *sekinländilär*.

<sup>153</sup> BSMS 288 *çograqlary*.

<sup>154</sup> BSMS 288 *köknij da tyjyldy*.

<sup>155</sup> BSMS 288 *köktän*.

<sup>156</sup> BSMS 288 *üstündän ol jernij*.

<sup>157</sup> BSMS 288 *qondy*.

<sup>158</sup> BSMS 288 *eksilä*.

<sup>159</sup> BSMS 288 *birindä*.

<sup>160</sup> BSMS 288 *jibirdi*.

<sup>161</sup> BSMS 288 *quzğunny*.

<sup>162</sup> BSMS 288 *quruğanyňa degin*.

<sup>163</sup> BSMS 288 *üstündän ol jernij*.

<sup>164</sup> BSMS 288 *jibirdi*.

<sup>165</sup> Absent from BSMS 288.

<sup>166</sup> BSMS 288 *qatyndan*.

<sup>167</sup> BSMS 288 *jüzü*.

<sup>168</sup> Absent from BSMS 288.

<sup>169</sup> BSMS 288 *jüzü*.

<sup>170</sup> BSMS 288 *barça*.

9 r<sup>o</sup>

- (1) kijirdi<sup>171</sup> any ezine ol gerepge. (ויחל) [10] Da tezdı<sup>172</sup> dağyn jedi
- (2) künler ezgeler<sup>173</sup> da arttyrды ijme<sup>174</sup> osol ol<sup>175</sup> kigircinni ol
- (3) gerepden. (ותבוא) [11] Da keldi anar ol kigircin ingir vahtta<sup>176</sup>
- (4) da muna japrağy <zejtnluqnun jyrtqan><sup>177</sup> avzunda anyn<sup>178</sup> da bildi
- (5) Noağ ki jengillendiler ol suvlar <ol jer istinden><sup>179</sup>. (וייחל) [12] Da
- (6) tezdı<sup>180</sup> dağyn jedi künler ezgeler<sup>181</sup> da ijdi<sup>182</sup> osol ol<sup>183</sup> kigircinni
- (7) da arttyrmady qajtma anar artyq<sup>184</sup>. (וייהי) [13] Da edi alty iz
- (8) birinci jylda burunğı ajda <burunğı küninde><sup>185</sup> ajnyn qurudular
- (9) ol suvlar <ol jer istinden><sup>186</sup> da keterdi Noağ osol qaplavyn<sup>187</sup> ol gerepnin
- (10) da kördi da muna qurudular izleri ol jernin. (ובחדש) [14] Da
- (11) ol ikinci ajda egirmi jedinci küninde ajnyn qurudu ol
- (12) jer tigelice<sup>188</sup>. (וידבר) [15] Da sözledi Tenri Noağqa ajtadoğac<sup>189</sup>.
- (13) (צא) [16] Çyqqyn ol gerepden sen da qatynyn senin<sup>190</sup> da uvullaryn senin<sup>191</sup> da

---

<sup>171</sup> BSMS 288 *ketirdi*.

<sup>172</sup> BSMS 288 *sabur etti*.

<sup>173</sup> BSMS 288 *öngälär*.

<sup>174</sup> BSMS 288 *jibirmä*.

<sup>175</sup> Absent from BSMS 288.

<sup>176</sup> BSMS 288 *vahtyna*.

<sup>177</sup> BSMS 288 *zäjtinniñ butarlangan*.

<sup>178</sup> Absent from BSMS 288.

<sup>179</sup> BSMS 288 *üstündän ol jernin*.

<sup>180</sup> BSMS 288 *sabur etti*.

<sup>181</sup> BSMS 288 *öngälär*.

<sup>182</sup> BSMS 288 *jibirdi*.

<sup>183</sup> Absent from BSMS 288.

<sup>184</sup> BSMS 288 *dağyn*.

<sup>185</sup> BSMS 288 *birindä*.

<sup>186</sup> BSMS 288 *üstündän ol jernin*.

<sup>187</sup> BSMS 288 *jabuvun*.

<sup>188</sup> Absent from BSMS 288.

<sup>189</sup> BSMS 288 *demä*.

<sup>190</sup> Absent from BSMS 288.

<sup>191</sup> Absent from BSMS 288.

- (14) qatynlary uvullarynnyn birgene senin<sup>192</sup>. (כל) [17] ‹Bar ol tirini›<sup>193</sup>  
ki
- (15) birgene senin<sup>194</sup> bar<sup>195</sup> tenden qusta<sup>196</sup> da tuvarda da bar<sup>197</sup> ol  
‹qumurstqada
- (16) ol tebreivci<sup>198</sup> ol jer istine cyğargyn birgene da qozlasynlar<sup>199</sup>
- (17) jerde da jaylysynlar da artsynlar<sup>200</sup> ol jer istine. (ויצא)
- (18) [18] Da cyqty Noah da uvullary da qatyny anyn<sup>201</sup> da qatynlary  
uvullarynyn
- (19) birgesine anyn<sup>202</sup>. (כל) [19] ‹Bar ol kijik bar ol qumurstqa›<sup>203</sup> da bar<sup>204</sup>
- (20) ol qus ‹bar tebreivci›<sup>205</sup> ol jer istine uruvlarysajyn<sup>206</sup> cyqtylar
- (21) ol gerepden. (ויבן) [20] Da qondardy Noah mizbeaḥ H-ğa da aldy  
bar<sup>207</sup> ol
- (22) tuvardan ‹ol aruv›<sup>208</sup> da bar<sup>209</sup> ol aruv qustan da cyğardy ‹olalar  
mizbeaḥta<sup>210</sup>.
- (23) (וירח) [21] Da qabul etti H osol ijsin ol ‹i[j]›<sup>211</sup> qabulluqnun›<sup>212</sup> da  
ajtty

<sup>192</sup> Absent from BSMS 288.

<sup>193</sup> BSMS 288 *barča ol tiri*.

<sup>194</sup> Absent from BSMS 288.

<sup>195</sup> BSMS 288 *barča*.

<sup>196</sup> BSMS 288 *qušda*.

<sup>197</sup> BSMS 288 *barča*.

<sup>198</sup> BSMS 288 *qyjmyldağanda ol qyjmyldaj turğan*.

<sup>199</sup> BSMS 288 *qozalasylnar*. 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).

<sup>200</sup> BSMS 288 *köbäjsinlär*.

<sup>201</sup> Absent from BSMS 288.

<sup>202</sup> Absent from BSMS 288.

<sup>203</sup> BSMS 288 *barča ol tiri barča ol qyjmyldağan*.

<sup>204</sup> BSMS 288 *barča*.

<sup>205</sup> BSMS 288 *barča qyjmyldaj turğan*.

<sup>206</sup> BSMS 288 *žinslärinä*.

<sup>207</sup> BSMS 288 *barča*.

<sup>208</sup> Absent from BSMS 288.

<sup>209</sup> BSMS 288 *barča*.

<sup>210</sup> BSMS 288 *mizbeaḥda*.

<sup>211</sup> JSul.III.01 יא, a mistake of the copyist; absent from BSMS 288.

<sup>212</sup> BSMS 288 *qorbannyḡ*.



- (24) H ‹fikirinde arttyrmamen›<sup>213</sup> qarğama artyq<sup>214</sup> osol ol<sup>215</sup> jerni ol adam
- (25) üçün ki ‹jeceri jüreginin›<sup>216</sup> ol adamnyn jamandy<sup>217</sup> jaslyqlaryndan da
- (26) ‹arttyrmamen artyq vatma (18 qarartetme)›<sup>218</sup> osol bar<sup>219</sup> tirini
- (27) ‹ki necik›<sup>220</sup> qyldym. (719) [22] ‹Dağynda bar›<sup>221</sup> künleri ol jernin bolurlar<sup>222</sup>

**9 v<sup>o</sup>**

- (1) cacmaq da urmaq da suvuq da issi da jaz da qys da kün da kece  
(2...) eksilmesler<sup>223</sup>.

**Translation****Genesis 6****7 r<sup>o</sup>**

[...]

- (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

---

<sup>213</sup> BSMS 288 *könlünä arttyrmajym.*

<sup>214</sup> BSMS 288 *dağyn.*

<sup>215</sup> Absent from BSMS 288.

<sup>216</sup> BSMS 288 *fikiri könlüniñ.*

<sup>217</sup> BSMS 288 *jamandyr.*

<sup>218</sup> BSMS 288 *arttyrmajym dağyn urma.*

<sup>219</sup> BSMS 288 *barča.*

<sup>220</sup> BSMS 288 *nečik ki.*

<sup>221</sup> BSMS 288 *dağyn barča.*

<sup>222</sup> Absent from BSMS 288.

<sup>223</sup> BSMS 288 *battal bolmağajlar.*

- (19) before God, and the earth was filled with violence. [12] And  
 (20) God saw the earth, and behold, it became corrupt, for all flesh had  
 corrupted  
 (21) their way on the earth. [13] And God said to Noah,  
 (22) “The end of all flesh has come before me, for the earth is filled with  
 violence  
 (23) through them, and behold, I will wipe them out from the earth.  
 (24) [14] Make yourself a ship of pine trees. Make nests in the ship<sup>224</sup>,  
 (25) and smear it inside and outside with pitch. [15] And this is  
 (26) how you shall make it: the length of the ship shall be three hundred  
 cubits, its breadth

7 v<sup>o</sup>

- (1) fifty cubits, and its height thirty cubits. [16] Make a window  
 (2) for the ship, and finish it with a cubit above, and put the door  
 (3) of the ship on its side. Make it with bottom, second,  
 (4) and third decks<sup>225</sup>. [17] And I, behold, I will bring  
 (5) the flood, waters upon the earth, to destroy all flesh in which is  
 (6) the breath of life under heaven. Everything that is on the earth will  
 die.  
 (7) [18] And I will perpetuate my covenant with you, and come  
 (8) to the ship, you and your sons, and your wife, and wives  
 (9) of your sons along with you. [19] And of all living things, of all  
 flesh,  
 (10) bring two of each of them, into the ship to keep them alive with  
 you.  
 (11) They will be male and female. [20] Of the birds according to their  
 kinds, and of  
 (12) the animals according to their kinds, of every creeping thing<sup>226</sup> of  
 the ground, according to its kind, two  
 (13) of each of them will come to you to keep them alive. [21] And take  
 for yourself

---

<sup>224</sup> Lit. ‘make the ship into nests’, the phrase is not clear.

<sup>225</sup> Lit. ‘rows’.

<sup>226</sup> Lit. ‘ant’.

- (14) every sort of food that is eaten, and gather it for yourself. And it will serve<sup>227</sup> 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 r<sup>o</sup>

- (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

---

<sup>227</sup> Lit. ‘be’.

- (10) burst forth, and the windows of the heavens were opened. [12] And  
 (11) there was rain on the earth, forty days and forty nights.  
 (12) [13] On that very day came Noah and Shem and Ham  
 (13) and Japheth, sons of Noah, and Noah's wife and the three wives of  
 his sons  
 (14) with them to the ship, [14] they and all wild [animals],  
 (15) according to its kind, and all the livestock according to their kinds,  
 and every creeping thing<sup>228</sup>  
 (16) that moves on the ground, according to its kind, and all birds,  
 according to its kind,  
 (17) all winged birds. [15] And they came to Noah to the ship, by twos  
 (18) and twos, of all flesh in which there was the breath of life. [16] And  
 (19) those that came, male and female of all flesh, came as God  
 (20) had commanded him. And the Lord shut [it] behind him. [17] The  
 flood was  
 (21) for forty days on the earth. And the waters increased and lifted  
 (22) the ship, and it was lifted from the earth. [18] And  
 (23) the waters surged<sup>229</sup> and increased greatly on the earth,  
 (24) and the ship went upon the face of the waters. [19] And  
 (25) the waters surged<sup>230</sup> greatly on the earth and all the high  
 (26) mountains which are under the whole heaven were covered. [20]  
 (27) And the waters surged<sup>231</sup> fifteen cubits above, and the mountains  
 were covered.

### 8 v<sup>o</sup>

- (1) [21] And all flesh that moved on the earth died,  
 (2) birds, and livestock, and wild [animals] too, and all swarming<sup>232</sup>  
 creatures that are swarming<sup>233</sup>  
 (3) on the earth, and all men. [22] All that had the breath  
 (4) of life in their nostrils, all that was on the dry land died.

---

<sup>228</sup> Lit. 'ant'.

<sup>229</sup> Lit. 'became stronger'.

<sup>230</sup> Lit. 'became stronger'.

<sup>231</sup> Lit. 'became stronger'.

<sup>232</sup> Lit. 'laying eggs'.

<sup>233</sup> 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<sup>234</sup> 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<sup>235</sup> on the earth
- (9) a hundred and fifty days.

### 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<sup>236</sup>. 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<sup>237</sup> 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

---

<sup>234</sup> Lit. 'ants'.

<sup>235</sup> Lit. 'became stronger'.

<sup>236</sup> Lit. 'going and returning'.

<sup>237</sup> 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<sup>o</sup>

- (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 the six hundred  
 (8) and first year, in the first month, the first day of the month, the waters  
 (9) dried from off the earth. And Noah removed the covering of the ship  
 (10) and looked, and behold, the face of the ground dried off. [14] And  
 (11) in the second month, on the twenty-seventh day of the month, the earth  
 (12) had dried out. [15] And God spoke to Noah, saying,  
 (13) [16] “Go out from the ship, you and your wife, and your sons and  
 (14) your sons’ wives with you. [17] All living things that  
 (15) are with you, of all flesh, birds and livestock, and every creeping thing<sup>238</sup>  
 (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<sup>239</sup>, and all  
 (20) birds, everything that moves on the ground according to their families, went out

---

<sup>238</sup> Lit. ‘ant’.

<sup>239</sup> 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] During<sup>240</sup> 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, Çulha and Németh (2019)
CKar.	Crimean Karaim
KRPS	Baskakov, N. A., Šapšal, S. M., Zajončkovskij, A. (eds.). 1974. <i>Karaimsko-russko-połskij slovař. Słownik karaimsko-rosyjsko-polski</i> . Moskva.
Lit.	literally
WKar.	Western Karaim

<sup>240</sup> Lit. ‘still, again’.

## Bibliography

- Aqtay, Gulayhan, Jankowski, Henryk. 2015. *A Crimean Karaim-English dictionary* (= Prace Karaimoznawcze nr 2). Poznań.
- Aqtay, Gulayhan. 2016. Edycja krymskokaraimskiego przekładu Tanachu na podstawie rękopisu z Cambridge. Zawartość tomu I i IV, *Almanach Karaimski* 5: 35–46.
- Baskakov, N. A., Šapšal, S. M., Zajončkovskij, A. (eds.). 1974. *Karaimsko-russko-połskij slovař. Słownik karaimsko-rosyjsko-polski*. Moskwa.
- Grzegorzewski, Jan. 1916–1918. Caraimica. Język Łach-Karaitów. Narzecze południowe (łucko-halickie), *Rocznik Orientalistyczny* 1/2 (1916–1918): 252–296.
- Jankowski, Henryk. 1997. A Bible Translation into the Northern Crimean Dialect of Karaim, *Studia Orientalia* 82: 1–84.
- Jankowski, Henryk. 2008. The question of the existence of Crimean Karaim and its relation to Western Karaim: Tamara Bairašauskaite, Halina Kobeckaite, Galina Miškinienė (eds). *Orientas Lietuvos Didžiosios Kunigaikštijos visuomenės tradicijoje: totoriai ir karaimai. Orient in the Social Tradition of the Grand Duchy of Lithuania: Tatars and Karaims. Orient w tradycji społeczeństwa litewskiego: Tatarzy i Karaimi*. Vilnius: 161–168.
- Jankowski, Henryk, Aqtay, Gulayhan, Cegiółka, Dorota, Çulha, Tülay, Németh, Michał. 2019. *The Crimean Karaim Bible Vol. 1: Critical edition of the Pentateuch, Five Scrolls, Psalms, Proverbs, Job, Daniel, Ezra and Nehemiah. Vol. 2: Translation* (= Turcologica 119). Wiesbaden.
- Németh, Michał. 2014a. A historical phonology of Western Karaim. Alveolars and front labials in the south-western dialect, *Studia Linguistica Universitatis Iagellonicae Cracoviensis* 131/3: 247–267.
- Németh, Michał. 2014b. An early North-Western Karaim Bible translation from 1720. Part 1. The Torah, *Karaite Archives* 2: 109–141.
- Németh, Michał. 2015a. A historical phonology of Western Karaim. The process of its diversification into dialects, *Studia Linguistica Universitatis Iagellonicae Cracoviensis* 132: 167–185.
- Németh, Michał. 2015b. An early North-Western Karaim Bible translation from 1720. Part 2. The Book of Ruth, *Karaite Archives* 3: 49–102.
- Németh, Michał. 2015c. An early North-Western Karaim Bible translation from 1720. Part 3. A contribution to the question of the stemma codicum of the Eupatorian print from 1841, *Karaite Archives* 3: 103–118.
- Németh, Michał. 2016. A Crimean Karaim handwritten translation of the Book of Ruth dating from before 1687. Another contribution to the history of Crimean Karaim and to the question of the stemma codicum of the Eupatorian printed edition of the Tanakh from 1841, *Türk Dilleri Araştırmaları* 26/2: 161–226.
- Németh, Michał. 2018. A historical phonology of Western Karaim. The process of its diversification into dialects. Part 2. Supplementary data on the absolute



- and relative chronology of sound changes, *Rocznik Orientalistyczny* LXXI, 2 (2018): 146–161.
- Olach, Zsuzsanna. 2013. *A Halich Karaim translation of Hebrew biblical texts* (= *Turcologica* 98). Wiesbaden.
- Pritsak, Omeljan. 1959. Das Karaimische: Deny, J., Grønbech, K., Scheel, H., Togan, Z. V. (eds). *Philologiae Turcicae Fundamenta*. Tom 1. Wiesbaden: 318–340.
- Shapira, Dan. 2013. The Karaim translation of the Book of Nehemia copied in the 17th century's Crimea and printed in 1840/1841 at Gözleve, on the copyist of the manuscript, and some related issues, *Karaite Archives* 1: 133–198.
- Shapira, Dan. 2014. A new Karaite-Turkish manuscript from Germany: new light on genre and language in Karaite and Rabbanite Turkic Bible translations in the Crimea, Constantinople and elsewhere, *Karaite Archives* 2: 143–176.
- Walfish, Barry Dov, Kizilov, Mikhail. 2011. *Bibliographia Karaitica. An Annotated Bibliography of Karaites and Karaism*. Leiden, Boston.
- Zajączkowski, Ananiasz. 1931. *Krótki wykład gramatyki języka zachodnio-karaimskiego (Narzecze łucko-halickie)*. Łuck.
- Zarachowicz, Zarach. 1925. Josef Mordkowicz (1802-1884). W 40-tą rocznicę zgonu, *Mysł Karaimska* 1 (2): 20–23.

## Acknowledgement

This project has received funding from the European Research Council (ERC) under the European Union's Horizon 2020 research and innovation programme (grant agreement No 802645).

