



The Sayings of Pleasure.
**A Crimean Turkish Karaim Polemic
Treatise against Rabbanites, Christians,
Muslims and Freemasons dated 1816**

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SUMMARY: This article is a critical edition of an anonymous Crimean Turkish Karaim polemic treatise *Igeret Imre No'am* 'The Treatise Sayings of Pleasure' against the Rabbanites, Christians, Muslims and freemasons, that is the atheists. This is the only polemic religious treatise and one of the few works of this kind written by the Karaims in a Turkic language. Dated 1816, it is at the same time the earliest document written in this language as known so far, if we disregard earlier glosses and individual sentences. Although the manuscript which contains the text edited is known since 2003, it has not been mentioned by any study and bibliography of Karaim literature. The article presents two styles encountered in the treatise, one being the author's own style and the other the style of citations from the Karaim Bible. Attention is paid to the adaptation of the language of the old Crimean Karaim Bible translation to Crimean Turkish Karaim. Some characteristic lexical units and language features are also discussed. A short passage is devoted to other non-biblical works copied in the manuscript in which the *Sayings of Pleasure* is found.

KEYWORDS: Crimean Turkish Karaim, polemic treatise, Karaims, Rabbanites, Christians, atheists, critical edition

1. Introduction

1.1. The treatise *Sayings of Pleasure*

Igeret Imre No'am (The Treatise Sayings of Pleasure) is unique in the Crimean Karaim literature. It has not been printed and is known from a single manuscript. Karaite polemic writings against Rabbanites and Christians are well-known. This polemic existed in a broader context of Jewish-Christian-Islamic debates (Lasker 2012: 116). Among the East European Karaites, the polemics were written in Hebrew and they are not numerous. For example, Barry Walfish's bibliography of Karaite publications printed in various languages contains only two items classified as polemics among those printed between 1833–1877 and no polemic work printed before 1833 (Walfish 2003: 934–935). There is no polemic print in Karaim among nineteen items in Samuel Poznański's bibliography (1913a), including later supplements (1913b, 1914, 1919).

Beside *Şuf Devaš*, Kar. *Balnuñ solığı* (Honeycomb) by Mordecai Kazaz, which is a catechism of a predominantly practical character, the *Sayings of Pleasure* is the only religious treatise written by Karaims in a Turkic language. It is evident that many polemic arguments raised in it have been earlier formulated in Karaite disputes and writings, but this treatise can be identified with none of the known works, e.g. Isaac b. Abraham Troki's *Ḥizzuq Emuna*, see Moses Mocatta's (1851) translation, and Abraham b. Josiah's *Emuna Omen* (1846).¹

Imre no'am which is the title of the treatise refers to the Bible (Pro 16:24). It was exploited in Karaite literature for the names of other works as well, see the supplement to Samuel Pigit's *Davar Davur*, called *Imre no'am* of a completely different content, comprising idioms and proverbs translated from Crimean Karaim into Hebrew (Walfish 2003: 944). As is the case with Turkic literary works influenced by Islam which bear Arabic or Persian titles, this treatise has only the Hebrew title. It is not translated into Karaim, for it is directly unrelated to the contents.

The name of its author is not indicated. Although the manuscript which contains the text edited is known since 2003 from David Sklare's guide, it has

1 I owe a debt of gratitude to Anna Sulimowicz-Keruth for making this rare print accessible to me.

not been mentioned by any study and bibliography of Karaim literature. It was the subject of an unpublished MA thesis (Pięta 2003) supervised by this author. Pięta has transcribed the Karaim text, offered a short linguistic analysis and a translation into Polish. This was a remarkable achievement of the student, but he could not solve some difficult points of the text and his dissertation was not published.

1.2. The content and the scholarly level of the treatise

The content of the treatise is exposed on the first page of the manuscript which is introductory and serves as a title page and the table of contents.

The author's basic purpose is (1:2–3): *Bene Yisra'el halkınıñ Qaray Raban dayılıp ayrı olmalarınıñ ma'nasın söylär* 'It explains how the Israelites dispersed and separated into the Rabbanites and Karaites'.² The next question raised in the treatise is (1:3–5): *Ve ikinci Hıristiyan halkınıñ bizä baz vaqıt siz İsus Masiyahğa nüçin inanmadıñız deyi sorarlar oña kısa qarşılıq* 'Second, it gives the answer to the question raised at times by the Christians why you do not believe in Jesus the Messiah'. The third subject is (1:6–8): *Üçinci Musliman halkı ba'zı bizä derlär ki siziñ diniñiz batıldır haq ve doğru ve ahır din bizimkidir derlär oña qarşılıq* 'Third, sometimes the Muslims say to us that our religion is false and the true, and right, and the final religion is theirs, and this is the reply to this'. The fourth subject is (1:8–9): *Dördüncü Fırmazonlar din degän şey yalandır derlär oña qarşılıq* 'Fourth, the Freemasons (i.e. the atheists) say that religion is an untrue thing, and this is the reply to this'.

2 It may evoke the rhymed treatise on the split of the Rabbanites and the Karaites entitled *Sela' ha-maḥloqet* that Abraham Firkovich sent to Joel Baer Falkovich, appended to Samuel Pigit's *Pinnat Yiqrat*, printed in Gözlöv/Gözleve in 1834 (Poznański 1918: 74; Walfish 2003: 938). However, differences between the Rabbanites and the Karaites were naturally demonstrated in numerous works, e.g. a 17th-century treatise by Mordecai ben Nisan *Dod Mordohay* printed in 1830 (see Walfish 2003: 935), and Elia Yerušalmi b. Baruch's treatise *Asara ma'amarot* (Ten sayings) – Steinschneider 1871: 11.

The author also formulates his ethic method of the polemic (1:10–11): *Cümläsi muhabbätcä söhbät iddahasız nizasız söylänir* ‘All this is argued in the form of friendly discussion without quarrel and obstinacy’.

A detailed evaluation of the treatise is the task to do by a specialist in religion science and only a few remarks will be done here. In general, the polemic in the *Sayings of Pleasure* is a kind of medieval scholasticism. Most of the author’s arguments are logical and based on the scriptures. There are some evident mistakes, like dating the final split between the Rabbanites and the Karaites to 640 which is said to the time of Anan ha-Nasi. However, we have to remember that the treatise was composed in 1816 or earlier and our knowledge and the state of the present-day research is not as it was that time.

As far as the Rabbanites are concerned, the essence of the polemic is the refutation of the Mishna and the Talmud. The author asserts that the Torah is complete and should be neither reduced nor supplemented. There is no need for an additional law. Regarding the Christians, the author explains why the Karaites have not recognized Jesus as the Messiah and refers to the Torah. Afterwards, there are a few arguments against Muslims’ claims that the scriptures before the Quran have been changed. He says that in the same way one may argue that the Quran was also changed and is not like the Quran revealed to Muhammad. He also stresses that the Psalms cannot be compared the Torah, Gospel and Quran, for the Psalms were not revealed to another people from Heaven like the Torah to establish religion and were composed by the prophet David. Lastly, the author condemns Freemasons for their atheistic views.

1.3. Description of the manuscript

The manuscript which contains the *Sayings of Pleasure* is known from Sklare’s guide to collections of Karaite manuscripts. It is manuscript Or. Ms. 629 held in the Edinburgh University Library. However, Sklare (2003: 914) shows only three texts in this manuscript: (1) a translation of the Chronicles “into Judeo-Tatar”, (2) “responsa on religious questions”, i.e. *Ṭuv Ṭa’am*, which was printed later in 1835 (Poznański 1913a: 44, 1918: 76), and (3) a translation of Hallel, the only part of the manuscript which has been published in a critical edition (Jankowski 2020).

The *Sayings of Pleasure*, ignored in Sklare's description, is found on folios 93b–100b, after *Igeret Tuv Ta'am* (The Treatise Good Judgment, lit. Good Taste; 65a–93a) and before the Haggadah (101a–111b). Page 93b which is the beginning of the treatise starts with the Hebrew title אגרת אמרי נעם (The Sayings of Pleasure) in Hebrew square script. Next lines 2–13 are written in Turkish Karaim in Crimean Hebrew semi-cursive, for this part, see above. The last four lines (14–17) are also written in square characters and contain two biblical citations: *Çuf devaş imre no'am matok lan-nefeş u-marpe la-açem* 'Pleasant words are as a honeycomb, sweet to the soul, and health to the bones' (Pro 16:24) and *Kullam nehoḥim lam-mevin vişarim le-moçe'e da'at* 'They are all plain to him who understands, and right to those who find knowledge' (Pro 8:9).

The text ends up at a half of page 100b. Except for a few words, the handwriting is unvocalized. On pages 93b and 94a the outer margins are larger than in the remaining part of the treatise. On the last page, the final lines 5–15 are formed in the characteristic triangle. After the last line of the Turkish Karaim text which consists of the single word *amin* 'amen' and line 15 which has three dots only, there is the Hebrew date of copying, 15 Av 5576, i.e. 9 August 1816. This the only date in the whole manuscript.

The writing of the *Sayings of Pleasure* is well readable but not very smart. The most careful and neat writing is on the first two pages of the text. The scribe was changing the pen or reed while writing and the width of letters varies.

The *Sayings of Pleasure* and the remaining parts of the manuscript except for the Chronicles which were copied on different paper were written by the same hand.³ If the manuscript is the autograph, the author or the copyist of the present treatise may be Mordecai b. Solomon Qazaz who, according to Boris El'jaševič (1993: 84) died in Qale in 1835, according to Poznański (1918: 77) died between 1854–1868, for he is the author of *Tuv Ta'am*. Poznański (1918: 76) has established that Qazaz is the author of two works written in Karaim, *Tuv Ta'am* and *Şuf Devaş* (*Çuf Devaş*) published in 1835, while Šapšal (1918: 7–8) attributed to him *Balnuñ solağı* (Honeycomb),

3 However, it may not be excluded that the Chronicles were also copied by the same hand.

i.e. *Şuf Devaş, Adam oğlu* (Man's Son), and a catechism. The first is a long, rhymed work on the *parashot*, i.e. weekly portions of the Pentateuch to be recited, first printed in 1835 (Poznański 1913a: 44), recently edited as part of a manuscript in Gülayhan Aqtay 2009: 102–113 and 2021: 200–244, the second a moralistic poem or an elegy, edited by Aqtay (2020), and the third is *Ṭuv Ṭa'am*. El'jašević (1993: 85) repeats what Šapšal said but adds a grammar of Biblical Hebrew allegedly written in Turkic, although from Šapšal's words it is not clear what was the language of this grammar. Although *Igeret Imre No'am* is mentioned by no source, we can assume that it could also be composed by Ẕazaz, since he is one of the first authors in the Crimea who wrote in Karaim not only works relating to the Bible, but also other religious works and poetry inspired by religion. This question needs further study. Naturally, Ẕazaz's authorship cannot be excluded even if the texts in manuscript Or. Ms. 629 were copied by somebody else.

In fact, the language and the style of *Igeret Imre No'am* and *Ṭuv Ṭa'am* are similar, e.g. (IIN 9:5–6): *Quran da soñgu kitap olmamağ mümkindir* 'Quran may also turn to be not the final book' and (TT 83a:17–18): *insan olup günähkär olmamağ mümkün degil* 'it is impossible for man not to be sinful'; (IIN 5:9) *Allağ ta'aleyä asi olduğı vaqıtlarında* 'at the time when [our ancestors] defied God Most High' and (TT 69a:20–69b:1) *Allağ{a} Ta'aleyä asi olduklarından* 'because [our fathers] defied God Most High'; (IIN 2:8–9) *örtik yazılmıştır* 'it is written secretly' and (TT 74a:17:14) *örtik yazılan* 'written secretly'; (IIN 9:6, TT 82a:14) *belli beyandır* 'it is evident'.

However, until this question is not solved, we must take the *Sayings of Pleasure* as an anonymous work.

1.4. The language and style of the manuscript

The language of the *Sayings of Pleasure* is Crimean Turkish Karaim as it was defined in Jankowski 2015. It means that beyond standard Turkish forms there are many forms typical of Crimean Turkish, e.g. (4:18) *dürlü dürlü* 'various', (12:7) *gendi* 'own, self', (2:5) *ilän* 'with', (4:5) *añlamayırız* 'we do not understand', (2:11) *söyläyirim* 'I am saying', (8:16) *nashı* 'how'. The Karaim colouring of this language is the presence of Hebrew loanwords and word order different from SOV, e.g. (7:16–17) *çok 'acayıblar olacaqtır illaki Yo'el*

peğambäriñ cevabı naslı ki yazayır ‘they will surely see many miracles as it is written in the Book of Yoel’. Syntactic structure of some sentences is un-turkic and clumsy, e.g. (4:10–11) *Zira onların yazdığı Mişnanuñ ve Talmudnıñ cümläsi doğru olmadığına büyük ıspad ki çünkü cümläsi dä Musadan kabul olunmuş isä* ‘A clear proof for the untruthfulness of all they wrote in the Mishna and Talmud is that if everything was taken from Moses’. A characteristic feature of his language is frequent use of relative clauses which in normal Turkic are expressed with participles, e.g. (11:14–15) *hak ve ahır din Qurandır hañğı ki ahır zaman peğambäri Muhamädiñ eli ilän verildi* ‘the true and the last scripture is the Quran which was revealed to the last prophet Muhammad’.

There are two clearly distinguishable styles in this treatise. One is the author’s style constructed from Crimean Turkish grammatical rules and words, the other is the biblical style in the citations from the Bible. The biblical style has different word order copied from Hebrew, some different words that can be called oldish or archaic and were not normally used in spoken Crimean Karaim at the time of writing this treatise, and sometimes also different morphological forms. Apart from this, there are some biblical expressions the meaning of which is unclear to somebody proficient in Crimean Tatar or Crimean Turkish, e.g. (11:5) *dunyağa degin* ‘forever’. The biblical citations present in the treatise were partly adapted to spoken Crimean Karaim and, therefore, their language is different than that in many manuscripts with the translations of the Bible. A detailed analysis of this adaptation falls beyond the scope of this article, but the reader may see the differences in the footnotes in which all citations were also provided from a typical manuscript. Anyway, the result is like what we can see in the Tanakh printed in Gözleve/Eupatoria in 1841. Therefore, Dan Shapira’s (2003: 696) opinion of the Gözlöv Bible as a “hasty attempt to Tatarize – or even vulgarize – earlier translations existing in manuscripts” must be modified. Firstly, this was an adaptation of Crimean Kipchak Karaim to Crimean Turkish Karaim. Secondly, it was not hasty, since the first evidence for this – in a manuscript – is twenty-five years earlier.

It should be stressed that this treatise is very important for the study on Crimean Turkish Karaim, because it is the oldest document of this language known so far. All documents used by Shapira (2003) and Jankowski

(2015) for their conclusions are later. The vast Crimean Karaim literature of the handwritten collections called *mejuma*, two of which are critically edited (Aqtay 2009, 2021; Çulha 2010), literary works of the Karaims (cf. Smętek 2015: 26) as well as translations and adaptations (Smętek 2015, Çulha 2017) were written later or are known from later copies. Many words and forms known from those later documents can be evidenced in the *Sayings of Pleasure*.

It is also important because it survived in a manuscript and its language was not modified by the editors, publishers or printers.

There are the following quotations from the Bible: (1) Yoel 3:1–2 in 7:17–19, (2) Isaiah 28:16 in 8:8, (3) Isaiah 60:22 in 8:9–10, (4) Deuteronomy 4:2 in 10:5, (5) Deuteronomy 7:6–9 in 10:5–13, (6) Deuteronomy 29:29 in 10:13–15, (7) Joshua 1:7–8 in 10:16–21, (8) Malachi 3:22–23 in 10:22–11:2, (9) Psalms 19:8–10 in 11:2–6, (10) Zephaniah 3:9 in 14:13–15 and (11) Zechariah 14:9 in 14:15–16. Some are very short, e.g. Isaiah 28:16 are only three words, but all have been identified with the Bible. All these biblical verses and parts of verses have been found and compared with the most complete Crimean Karaim manuscript of the Bible, four-volume manuscript from the Cambridge University Library, shelf number BSMS 288. Two volumes of this manuscript have been critically edited by Jankowski et al. (2019). If a biblical verse was in the two edited volumes, it was quoted from the edition, but it was checked with the manuscript. However, some verses were included in the unedited volumes, therefore they were quoted directly from the manuscript. These are Yoel 3:1–2, Isaiah 28:16, Isaiah 60:22, Joshua 1:7–8, Malachi 3:22–23, Zephaniah 3:9 and Zechariah 14:9.

Referring to the Bible as the basic source of the Karaite doctrine is a usual method applied in Karaim works. The Bible is the most important authority in a polemic with the Rabbanites, Christians and Muslims.

1.4.1. Vocabulary

1.4.1.1. TURKIC WORDS

As in all Crimean Turkish texts, there is an admixture of Crimean Kipchak words. If these occur only in biblical citations, they are indicated as (Bible): (13:2) *anda* ‘there’, (11:5) *{h}aruv* ‘pure’ (Bible), (6:21) *astından* ‘from below of’, (8:8) *aşıq-* ‘to hurry’ (Bible), (8:9–10), *aşıktır-* ‘to urge,

to make somebody be hurry' (Bible), (13:14) *aylandır-* 'to convert' (Bible), (11:6) *birgä* 'with, together' (Bible), (10:14) *degin* 'up to, till' (Bible), (9:14) *endi* now', (10:12) *ınamlı* 'faithful' (Bible), (8:8) *kiçi* 'small' (Bible), (10:7) *köplük* 'multitude' (Bible), (2:14) *kart* 'old; senior', (4:21) *ķayda* 'where', (10:17) *ķayırıl-* 'to turn' (Bible), (12:10) *ķayta* '1. again. 2. once', (11:3) *ķaytar-* 'to return' (Bible), (5:10) *ķıynattır-* 'to make somebody suffer', (11:5) *ķorkıuv* 'fear' (Bible), (11:2) *ķorkıuvlı* 'awesome' (Bible), (7:19) *ķuma* 'female servant' (Bible), (12:6) *mahtov* 'praise, praising', (8:9) *men* 'I' (Bible), (10:24) *muna* 'behold' (Bible), (10:18) *oñ* 'right' (Bible), (10:20) *oñar-* 'to make prosperous' (Bible), (10:6) *sayla-* 'to choose' (Bible), (11:4) *sımar* 'order, commandment' (Bible), (10:23) *sımarla-* 'to command' (Bible), (12:11) *sına-* 'to criticise', (7:2) *sıylı* 'precious', (10:2) *sızgırdı* 'to make somebody scoff', (3:1) *soñ* 'after', (11:1) *şol* 'that (to render the Hebrew object marker *et-*)' (Bible), (5:12) *tala-* 'to plunder', (10:17) *yarı* 'to, toward' (Bible), (11:5) *yarıķ:* ~ *it-* 'to enlighten' (Bible) and (4:14) *yeñil* 'light, easy'.

As is seen, most Kipchak words occur in the biblical citations. They have not been changed by the author who adapted the old translation to Crimean Turkish Karaim.

1.4.1.2. HEBREW WORDS

Hebrew words are mostly proper names, e.g. (15:1) *Aharon* 'Aaron', (12:4) *Asaf* 'Asaph', (15:15) *Av* '(the month of) Ab', (8:1) *Avraham* 'Abraham', (6:6) *Anan Nasi* 'Anan ha-Nasi', (1:2) *Bene Yisra'el* 'Israel's sons; Israelites', (13:13) *Çefanya* 'Zephaniah', (6:19) *Çiyon* 'Zion', (8:3) *ben David* 'David's son', (2:14) *Eleazar* 'Eleazar', (11:1) *Eliyah* 'Elijah', (3:16) *Gemara* 'Gemara', (12:4) *Heman* 'Heman', (1:2) *Ķaray* 'Karaite, Karaim', (10:21) *Mel'ahi* 'Malachi', (2:6) *Mişna* 'Mishnah', (14:2) *Noah* 'Noah', (2:14) *Pinahas* 'Phinehas', (1:2) *Raban* 'rabbinic, Rabbanite', (7:14) *Şabat* 'Sabbath; Saturday', (15:1) *Şelomo* 'Solomon', (2:6) *Talmud* 'Talmud', (8:1) *Ya'aķov* 'Jacob', (12:4) *Yedutun* 'Yeduthun', (10:15) *Yohoşua* 'Joshua', (6:17) *Yeruşalem* 'Jerusalem', (2:13) *Yeşua* 'Joshua', (8:1) *Yiçhak* 'Isaac', (2:12) *Yisra'el* 'Israel', (8:8) *Yişıayahu* 'Isaiah', (7:16) *Yo'el* 'Yoel' and (3:1) *Yuvuda Nasi* 'Yehuda ha-Nasi'.

Some non-Hebrew foreign proper names and titles have been provided through the Hebrew medium, e.g. (12:19) *Aleksander Maķedon* 'Alexander of Macedonia', (12:23) *ķesar* 'Caesar' and (12:20) *Talmay* 'Ptolemy'.

Hebrew common words are (6:9) *amen* ‘amen’, (9:5) *dävür* ‘generation’ (which is a hybrid of the Arabic → Turkic form and the Hebrew meaning), (10:1) *kodeş* ‘holy’, (5:2) *mikra* ‘writing’, (2:13) *navi* ‘prophet’, (6:6) *rabenu* ‘our lord’ and (6:12) *ta’ana*: ~ *it-* ‘to argue’.

1.4.1.3. ARABIC AND PERSIAN WORDS

Ordinary Arabic and Persian words will not be indicated, as they are part of the Turkic lexicon. However, attention must be paid to those Islamic words which are used to denote concepts, names and entities strictly related to Jewish religion: (2:7) *Allaḥ ta’ale* ‘God Most High’, (15:14) *amin* ‘amen’, (9:18) *İbrahim* ‘Abraham’, (7:3) *İlyas* ‘Elijah’, (9:2) *İncil* ‘Gospel’, (2:5) *Musa* ‘Moses’, (2:6) *Tevrat* ‘the Torah’, (9:2) *Zebür* ‘Psalms’ and even (6:18) *Beyt el-Muḳades* ‘the Holy Temple’, see the footnote at 2:18. Some geographical names related to the history of Israelites are also used in the Arabic forms typical of the Islamic worlds, e.g. (10:3) *Mısır* ‘Egypt’ and (10:3) *Tur dağı* ‘Mount Sinai’.

Some “Islamic” words were also used in old Crimean Kipchak Karaim Bible translations and they may have a meaning slightly different from that in Crimean Tatar and Crimean Turkish, e.g. (11:6) *şara’at* ‘judgment’ and not ‘(Islamic) law’.

A complicated case is the word for the Messiah. This is because it is spelled *mşyh* which may be read in either the Hebrew way as *Maşiyah* or the Islamic way as *Mesih*, but it is also spelled to read it *Masiyah*.

When the exponent of the Persian possessive construction was really pronounced, it was marked in the spelling, e.g. (7:6) *sıtḳ-ı gönül* (spelled *sıtḳı gönül*) ‘sincerely’, elsewhere it was not. However, in some cases it was probably pronounced even if unmarked. In this case it was shown in the edited text with double square brackets, e.g. (7:4) *insan äväl* (*insan-ı äväl*) > *insan*[-ı] *äväl* ‘the first man’.

Some names and ideas were expressed with loanwords of different origin, e.g. the Christians are called either (1:3) *Hıristıyan* (a Greek loanword in Turkish) or (11:11) *millät Nasranin* (Ottoman Turkish words of Arabic origin), or (11:11), also with the additional Turkic plural as (11:16) *Nasraninlär*, and *Noçri* (a Hebrew word). This is the case with Jesus who is called (1:4) *İsus* (from Greek) and (8:5, 11:11, 13:1) *Yisa* ~ (6:11) *Yisaḥ* (an adaptation of the Ar. form).

1.4.1.4. OTHER LOANWORDS

There is only one name that was adapted from the Russian medium. It is (3:1, 5, 19, etc.) *Rabin* ‘Rabbi’ (beside the Heb. form *Raban*, see above). Another word may be either Turkish or Russian: (1:8) *Firmazon* ‘freemason’, i.e. ‘atheist’.

(12:5) *Pisalmos* is a Greek loanword which occurs once in contrast to many instances of *Zebür* ‘id’, and in one case it is explained with the Turkic word of Mongol origin (12:6) *mahtov* ‘praise’.

1.4.2. Grammar

1.4.2.1. PHONETICS

There are many words which exist in both Crimean Turkish Karaim and Crimean Kipchak Karaim and differ only phonetically. Some of them appear in the text in the Kipchak forms: (2:3) *eki* ‘two’, (1:3) *ekinci* ‘second’, (10:2) *endir-* ‘here to send (down)’, (3:7) *eşit-* ‘to hear’, (10:4) *kök* ‘heaven’, (13:14) *kün* ‘day’, (10:18) *soñ* ‘left’ (Bible), (6:21) *suv* ‘water’, (3:14) *tayağ* ‘stick; beating’ and (6:13) *yigirmi* ‘twenty’.

It should be noted that most of these words are frequently found in many Crimean Karaim texts.

An example of a word which has two different forms, is the demonstrative pronoun, also used as the third person pronoun. It has the form *ol* in the biblical citations, e.g. (7:19) *ol günlärdä* ‘in those days’ or (8:8) *ol manğan* ‘the believer’, *lit* ‘that believer’, and the form *o* in the author’s own parts of the text. This pronoun is very instructive, for the author of the treatise has not adapted it to the Crimean Turkish Karaim standard. Accordingly, the form *ol* appears in all fifteen occurrences in the quotations from the Bible, and the form *o* occurs only in the author’s style. There are no opposite occurrences in either if the two styles.

(13:20) *dışartın* ‘outside’ (Bible) is a hybrid form, since its Crimean Kipchak Karaim equivalent is *tışkartın* (AJ 137, 402) and the substitution of *d-* for *t-* as well as the deletion of *-k-* are typical Crimean Turkish Karaim features.

1.4.2.2. MORPHOLOGY

1.4.2.2.1. Nominals

There is one Hebrew grammatical suffix which occurs in the text. It is the plural suffix attached to the following two names: (3:20) *Qarayim* ‘Karaites; Karaim’ (*Qaray* + *im*) and (2:3) *Rabanim* ‘Rabbinites’ (*Raban* + *im*), see also *Qaray* and *Raban*.

There are the following forms of Crimean Kipchak Karaim case suffixes:

- a) The genitive suffix + nĭñ after a consonant: (9:19) *Adamniñ*, (12:19) *Aleksander Maqedonniñ*, (10:11) *firağunniñ* (Bible), (9:19) *İbrahimniñ*, (10:22) *qulimniñ* (Bible), (10:11) *Mısırniñ* (Bible), (6:6) *Muḥamedniñ*, (4:10) *Talmudniñ*, (10:15,19) *Tevratniñ* (Bible), (8:1) *Ya’aqovniñ*, (10:11) *yesirlikniñ* (Bible), (10:1) *Yiçhaqniñ*, (14:19) *Yisra’elniñ* and (6:6) *Anan Nasi’niñ*, if we take the etymological glottal stop for a pronounced consonant.
- b) The accusative suffix + nĭ is attached to the following words: (10:9) *antni* (Bible), (11:3) *cannı* (Bible), (8:3) *Davidni*, (10:12) *eyilikni* (Bible), (11:4) *gönülni* (Bible), (10:8) *sizni* (Bible), (10:12) *şartni* (Bible), (6:17) *Yeruşalemni* and (10:21) *yollarıñni* (Bible). In the quotation from the Bible, the Kipchak Karaim form (8:10) *anı* ‘Him’ of the demonstrative/personal pronoun *ol* is used.
- c) The dative suffix + GA was found in the following cases: (9:4) *cevabıñızğa*, (6:20) *dunyağa*,⁴ (2:14) *Ele’azarğa*, (13:15) *hanğa* (Bible), (1:4) *Masiyahğa*, (3:20) *Musağa*, (2:13) *navi’gä*, (2:14) *Pinahaska*, (4:20) *Talmudğa*, (5:2) *Tevratğa*, (10:6) *ulusğa* (Bible), (10:20) *yazılğanğa* (Bible) and (8:5) *Yisağa*.

In addition, the Kipchak Karaim form (13:15) *añar* ‘to Him’ of *ol* occurs in one quotation from the Bible.

1.4.2.2.2. Verbals

The first person suffix -mĭn occurs in the aorist in one biblical quotation: (11:1) *yollarmin* ‘I will send’.

4 It occurs many times but there is only one Turkish Karaim occurrence *dunyaya*.

The second person imperative suffix -GIN occurs exclusively in the quotations from the Bible with the following verbs: (10:12) *bilgin* ‘know’, (10:16) *küçäygin* ‘be forceful’, (10:17) *qayırılmağın* ‘do not turn’, (10:16) *ku-vätlängin* ‘be strong’ and (10:19) *oquğın* ‘read’.

The future-optative -GAy appears in the biblical citations in the two following verbs: (10:18) *añlağaysın* ‘(that) you may understand’, (10:19) *saqlağaysın* ‘(that) you may keep’.

The verbal noun -mA is used in the construction of purpose in biblical citations like the infinitive in some languages, e.g. (10:16) *saqlama* ‘to keep’ (Bible).

The Kipchak Karaim -GAN participle occurs in the following words: (1:9) *degän* ‘said, saying’, (14:19) *mangan* ‘believing, who believed’, (5:16) *kalğan* ‘remained, remaining’ and (4:21) *yazılğan* ‘written’; (2:5, etc.) *olğan* ‘being’ is a hybrid form, since the root is Turkish Karaim *ol-* in opposition to its Kipchak equivalent *bol-*.

There are also opposite cases when a Kipchak Karaim word takes a Turkish Karaim suffix, e.g. (2:14) *qartlara* ‘to the elders’ and (13:24) *künläriñ* ‘of the days’, the equivalent Kipchak Karaim forms being *qartlarğa* and *künlärniñ*.

1.4.2.2.3. Alternative forms

Alternative phonetic and morphological forms can be found throughout the whole text, and they do not alternate only between the biblical and non-biblical parts. These forms evidence instability, although the language of the non-biblical style is quite standardized.

Alternative forms may be illustrated in a deal of words, e.g. (9:8) *batal* (Crimean Kipchak Karaim) ~ (2:7) *batıl* (Standard Turkish) ~ *battal* ‘false, invalid’; (9:23) *ilän* (Crimean Turkish Karaim) ~ (9:8) *ilä* (Standard Turkish) ‘with’; (2:11) *kaḥat* (Crimean Karaim) ~ (3:3) *kaḥıt* (affected by Turkish) ‘paper’.

1.5. The spelling features of the manuscript

As the *Sayings of Pleasure* is the oldest known unvocalized Crimean Turkish Karaim text, it deserves a few notes on the spelling. Unlike the *Sayings of Pleasure*, the other parts of manuscript Or. Ms. 629 written by the same

hand, e.g. the Haggadah, are vocalized. Only a few words are vocalized in the text, e.g. (11:11) *Noçri* ‘Christian’.

The author or the copyist of the text was competent in both Hebrew and Arabic scripts. The Hebrew words and names are spelled correctly. The spelling of such Arabic loanwords as (1:3) m’n’ sn for *ma’nasin* ‘meaning-3PS ACC’ with an ‘*ayin*’ shows that he knew at least the basic rules of Arabic, though Tur. *aķil* ← Ar. ‘*ql*’ is always written with an *aleph*, e.g. 1:11. Therefore, it is likely that he reproduced some characteristic features of the spelling of Arabic script in his manuscript which seems to be demonstrated in the text.

1.5.1. The consonants

There are two pairs of consonants which are used in either front or back environments in Turkic words, one is *k* in front and *ķ* in back vocalic words, the other is *g* and *ġ*. While the former pair is composed of two different letters, the second pair is represented by the plain letter *g* and *g* with an over-stroke, i.e. the Hebrew *raphe*, respectively. In contrast to other texts, the graphic opposition *g* and *ġ* is consistent. Note that the plain letter *g*, the Heb. *gimmel*, renders both *g* and *ñ*. The use of the *raphe* is also relatively consistent with other letters, i.e. with *b* to denote *v*, mostly in foreign words, e.g. (2:7) *cevap* ‘answer’; with *k* to denote *ħ*, e.g. (2:18) *daħı* ‘and, still’; and with *p* to denote *f*, e.g. (2:1) *farķlı* ‘different’. Another diacritical sign to mark a specific Turkic consonant, also found in Arabic and Persian loanwords, is a slanting over-stroke above *g* to render *c* or IPA [dʒ], e.g. (5:2) *dilince* ‘in the language of’.

In non-Hebrew words, double consonants are spelled with two separate letters, e.g. (1:10) mwħbbtġ, i.e. *muħabbätcä* ‘friendly’ or ‘yddħsyz for *iddaħasız* ‘without quarrel’. Therefore, if an original double or geminated consonant is spelled with a single letter, it was most probably pronounced so, e.g. (3:17) qwbtġ *ķuvät* ‘strength, power, force’. In Turkic words this mostly occurs on the border of morphemes, e.g. (2:15) ‘wgrtġylr for *ögrättilär* ‘(they) taught’. If a Hebrew letter is not pointed by a *dagesh*, it is transcribed as a single consonant, because this was a normal pronunciation in the Crimea, e.g. (6:6) *rabenu* ‘our lord’, and not *rabbenu*.

The approximants [j w] or *v* are marked with a double *yod* and *ve*, e.g. (1:11) swylynyr for *söylänir* ‘it is said’ or (10:9) swwmsyndn for

sevmäsindän ‘from his love’ i.e. ‘it is because Lord loves.’ If these letters are single, they stand for vowels.

1.5.2. The vowels

All vowels are marked in the initial and final positions. However, like in the spelling rules of unvocalized Arabic script, the non-closed unrounded vowels *a ä e* are usually unmarked in the medial position, e.g. (2:5) bš, i.e. *beş* ‘five’, (12:10) dḥy, i.e. *daḥı* ‘also, too’, (12:7) gndy, i.e. *gendi* ‘own, self’, (1:3) swyyır, i.e. *söylär* ‘(it) tells’. In the initial and final positions, *a ä* are marked with an *aleph*. In the initial, the vowel *e* is marked by a *yod* preceded by an *aleph*, i.e. it cannot be distinguished from *i ı*. As far as the rounded vowels *ö ü o u* and close *i ı* are concerned, in contrast to the spelling rules of Arabic script, they are always marked in all positions, e.g. (7:19) gwrwmlr for *görümlär* ‘visions’ and (12:7) dyly *dili* ‘its language’. All rounded vowels are rendered with the letter *v*, while unrounded *i ı* with *y*.

However, sometimes the medial *a* is also marked by the *aleph*. There are such alternating spellings as (12:6) bṣ̌ and (12:13) bṣ̌ for *baş* ‘head’; (2:17) ḥ̣n and (10:11) ḥ̣n for *han* ‘ruler, king’.

The rounded and unrounded close vowels in the Arabic and Persian loanwords are normally marked even if they are originally short and unmarked in unvocalized Arabic script, e.g. (2:20) ḡwmḷ, i.e. *cümlä* ‘all’ and (1:10) ḡwmlsy, i.e. *cümläsi* ‘all these’, and (10:11) mysyr for *Mısır* ‘Egypt’.

There is a problem with determination of the quality of front half-close and half-open or open vowel, especially in loanwords. We know that the half-close *e* was used only in the first syllable (Jankowski at al. 2019: xxiv), but some Arabic and Persian loanwords have the half-open or open *ä* in this position, which is clear from the vocalized texts in which it is marked with the *pataḥ*. Therefore, in an unvocalized text like this one can opt for *tefsir* or *täfsir* ‘commentary’, *senä* or *sänä* ‘year’, etc. In this edition, the open variants have been chosen, unless a close variant is evidenced in *Tuv Ta’am*, which is vocalised, in the same manuscript.

Another problem was to determine if the vowel in the first syllable of some Turkish words was *i* or *e*, both marked by *y* or *ʸ*, if in the absolute initial. In most cases it was taken as *e*, see, e.g., even such words as (4:13) ḥyll for

helal 'lawful', but in some words as *i-* 'to be' it was transcribed as in modern Turkish.

Vowel harmony is marked in an inconsistent manner. This inconsistency is affected by the uncertainty of the author or copyist whether to render the Turkish vowels as they were pronounced in standard spoken Turkish which was then a fully harmonic language or adopt a disharmonic spelling standard. It may be illustrated with two high-frequency verbs *it-* ~ *et-* 'to do' and *ol-* 'to become, to be' which always have non-harmonic converbal forms *idüp* and *olup*, while other monosyllabic verbs exhibit mostly harmonic forms, e.g. (6:7) *alıp*, (6:21) *çıkıp*, (7:7) *gezip*, (14:17) *görüp*, (12:4) *konup*, (6:21) *kuyup*, (5:6) *yazıp*, but (12:24) *verüp* ~ (5:10) *verip*, (12:11) *deyüp* and *okıp*. As in Arabic script, the suffix *-mİş* is always unrounded, e.g. (4:4) *görünmüş* 'seen' and (4:15) (*kabul*) *olunmuş* 'accepted', but the vowel in *-di* alternates, e.g. *oldu(-)* (twenty-one occurrences) and *oldı(-)* (four occurrences).

In many cases, rounded vowels are shown in stems and some suffixes in the second syllables after rounded stems. Some words demonstrate vowel harmony in the third syllable, e.g. (15:11) *olduğu* 'when it was'.

After the labial consonants *b p* the unrounded vowel *ı* changes into *u*, e.g. (4:19) *yapulduğu* 'when it was completed' or (1:11) *sahabu* 'its owner'.

2. The text of *Imre no'am* (Sayings of Pleasure)

2.1. The text in transcription

[1/93b]

[1] **Igeret imre no'am**⁵

[2] Bene Yisra'el halkınıñ Qaray Raban dayılıp ayrı olma- [3] larınıñ ma'nasın söylär. Ve ikinci Hıristıyan [4] halkınıñ bizä baz vaqıt siz İsus Masiyahka⁶ nüçin [5] inanmadınız deyi sorarlar oña kısa qarşılıq. [6] Üçinci Musliman halkı bazı bizä derlär ki siziñ [7] diniñiz batıldır haq ve doğru ve ahır din bizimki- [8] dir derlär oña qarşılıq. Dördüncü Firmazon- [9] lar⁷ din degän şey yalandır derlär oña qarşılıq. [10] Cümläsi muhabbatca söhbät iddahasız nizasız [11] söylänir naslı ki aqıl sahabu⁸ adamını tarihi odır. [12] Lakin din için iddaha idän adam şaşkın [13] ve carıs söylär.

[14] **Çuf devaş imre no'am**

[15] **matok lan-nefeş u-marpe la-açem.**⁹

[16] **Kullam nehohim lam-mevin**

[17] **vişarim le-moçe'e da'at.**¹⁰

[2/94a]

[1] **Bene Yisra'el** halkınıñ Qaray ve Raban dayılıp farklı [2] olmalarınıñ aslı. [3] **Rabanim** halkı deyirlär ki Tevrat¹¹ ekidir biri [4] yazı ilandır biri dä ezbärdän verilmiş- [5] dir. Yazı ilän olğanı Musa peğambäriñ beş bölük

5 Heb. אגרת אמרי נעם 'The sayings of pleasure'.

6 msyyh q'; this is a hybrid of Heb. *mašiyah* and Tur. (← Ar.) *mesih*, cf. 6:8.

7 This word was borrowed either from Tur. *farmason* '1. freemason. 2. pop. atheist' (NRTED 361) or Russian (← Polish) *фармазон* 'freemason', the ultimate origin being French *franc-maçon* (Fasmer & Trubačev 1987: 186); the meaning points to the Turkish medium, while the form is more like Russian, probably both languages interplayed.

8 CKar. (← Tur. ← Ar.) *saḥab* 'owner' (AJ 333).

9 Heb. צוף דבש אמרי נעם מתוק לנפש ומרפא לעצם 'Pleasant words are as a honeycomb, sweet to the soul, and health to the bones' (Pro 16:24).

10 Heb. כלם נכחים למבין וישרים למצאי דעת 'They are all plain to him who understands, and right to those who find knowledge' (Pro 8:9).

11 The author uses the Ar. name of the Torah, common in the Islamic world, cf. Tur. *Tevrät* '1. the Pentateuch. 2. the Bible' (NRTED 1168), while in older

[6] Tevratı. Ezbärdän verilän Talmud¹² ilän Mišnada¹³ [7] yazılan cevaplar. Zira deyirlär ki Allah ta'ale¹⁴ [8] Musa peğambärä verdiği yazılan Tevrat kısa ve örtik [9] yazılmıştır. Ma'nasın ağızdan söylämiştir [10] lakin tãmbäh itti¹⁵ ki bu cevapları¹⁶ saña ağızdan [11] söyläyirim kaħata yazmaya saña izinim yoktur lakin [12] Yisra'eliñ ehli kamillärinä ezbdärdän ögrät dedi [13] Musa da qabul ittigi gibi çırağı Yeşu'a navı'gä [14] Ele'azarğa Pinaħaşka ve qartlara ögrätti onlar [15] da dävürläriniñ kamillärinä ögrättilər böylä ezbdär- [16] dän dävür dävürdän qabul idüp gittilər şara'atçı- [17] larıñ peğambärlärini ve hanların günündä ävälki Beyt [18] el-Muqadesiñ¹⁷ ve daħı ikinci Beyt el-Muqadesiñ [19] zamanlarında böylä gitti soñ ikinci Beyt el-Muqades [20] ħarap olup cümlä Yisra'el yesir olup dünyanıñ etrafına

[3/94b]

[1] dağıldıktan soñ r. Yuvuda Nasi¹⁸ deyän büyük rabinläri ve kişiläri o gendi [2] aqılından ħöküm itti¹⁹ ki şu ezbdärdän qabul idüp geldigimiz [3] ma'naları kaħita yazmasaq olmaz dedi zira ħalk dağıldı ve aqıllar [4] kıvardı ħalk qaħil

CKar. manuscripts of Bible translation the Heb. name תורה was used, mostly in the meaning 'law, Mosaic Law', e.g. Exo 12:49, cf. CT 653.

12 Heb. תלמוד '1. Talmud, Oral Law. 2. study, learning' (CT 359).

13 Heb. משנה '1. Mishnah. 2 study, teaching. 3. opinion. 4. doctrine' (CT 414).

14 The transcription of this word is based on the vocalized spelling in *Tuv Ta'am* (67b:6 ff.).

15 CKar. *tãmbih* ~ *tãmbäh et*- 'to warn' (AJ 393).

16 Another possible reading is *covap*.

17 byt 'l mwqdš; this is an adaptation of the Heb. בית המקדש 'the Holy Home; temple' (AJ 81) to Turkish in the Ottoman style, probably to be read *Beyt el-Muqades*, in a more correct Turkish way *Beyt el-Muqaddes*, to be spelled in the Tur. manner *Beytü'l-Muqaddes*; the reading *Muqaddes* and not the Hebrew-like *muqdaş* is suggested by the letter *v* which must render the round vowel which in the Heb. *miqdaš* is unrounded; in Ottoman Turkish, two names of this kind were used, one *Beytü'l-Maқdis*, another *Beyt-i Muqaddes*, which denoted Jerusalem or the Al-Aqsa Mosque in Jerusalem (Devellioğlu 2006: 96).

18 y'wd' nšy', which may also read [ju.uda]; Yehuda or Judah ha-Nasi (ca. 135-220), was redactor of the Mishnah (Bacher 1908: 333).

19 Cf. Tur. (← Ar.) *ħükmet*- '1. to rule. 2. to sentence, to decide', etc. (NRTED 497) and CKar. *ħöküm* '1. sentence; decree. 2. rule' (AJ 187).

çaldı vara vara bu ma'naları dibidüz unutu- [5] rız deyi emir itti ki ne kadar Bene Yisra'eldä kamillär Rabin- [6] lär var isä bir däne çalmayıp birinä mevcut olsınlar hăr gâz [7] eşittigin bildigin söyläsin [...]²⁰ birinä mevcut oldılar hăr- [8] gâz eşittigin bildigin söylädilər yazdılar. **Mişna** ondan [9] peydağ oldu ve öylä aralarına şart idüp kabul ettilär ki bu [10] yazılan cevapların cümläsi Musadan kabul olunmuştır dedilər. [11] Bunlar Tevratın ma'nasıdır bunlara bakmayınca Tevratdan bir [12] şey añlanılmaz dedilər zira Tevrat noqsandır bunlara ehti- [13] yacdır onun için dedilər ki Mişna olmayınca Tevrat kulpsız [14] kufaya beñzär. Ve dedilər ki Tevratın cevabına asi olan tayağ borçlı- [15] dır Mişnanın cevabına asi olan ölüm borçlıdır. Ve bu Mişna- [16] dan ma'ada soñuna Gemara²¹ Talmudda peydağ ittilär sanki [17] onlar da Mişnanın ma'nası ve kuvätidir. Onın için onlar [18] oña bakarlar Tevratı çok ehtiibar etmäzlär²² bunun için onlara [19] Rabanim dedilər rabinläriñin cevaplarına dayandıqları için. [20] Amma Qarayim halqı deyirlär ki Allah ta'ale Musaga eki Tevrat [21] verdi dedikläriñin aslı yoqtır salt yalñız²³ bir Tevrat vermiştir.

[4/95a]

[1] Şu yazı ilän yazılıp verilän beş bölük Tevratır ezbärdän [2] verilän dedikläri Tevratın aslı yoqtır. Ve Tevrat birdir [3] tamamdır qayı²⁴ısına ehtiyacı yoqtır hăr ma'nası gendindä [4] beyandır. Lakin gerçäk ba'zı yerlärdä örtük görünüşü [5] vardır o da aqlımızın kısıalığından añlamayırız öylä ikän [6] genä ararız qayı peğambärläriñin kitaplarından masalların bulırız [7] aqlımız yeriştiginä²⁵ görä tutarız yoqsa gendi başımıza [8] Tevrat hiçat idüp²⁶ Allaha asi olmayız söylämädigi vermädigi [9] cevapları söylädi deyi

20 The word is blotted and only the last letter *y* is clearly visible.

21 Heb. גמרא 'Gemara' (CT 78).

22 Tur. (← Ar.) + Tur. *i'tibar* ~ *itibar et-* '1. to show consideration and respect. 2. *lrnd* to take warning' (NRTED 565), cf. CKar. *etibar* 'respect, reverence' (AJ 158) and *ihtibar et-* 'to esteem' (AJ 193).

23 Spelled with *nğ*.

24 CKar. (← Tur. ← Ar.) *qayı* 'other; another' (AJ 300).

25 CKar. *yeriş-* 'to reach; to attain; to arrive' (AJ 460).

26 Standard Tur. (← Ar.) *icat et-* '1. to invent; to produce, to create. 2. to trump up, to fabricate' (NRTED 510).

arttırmak eksitmäk elimizdän gelmäz. [10] Zira onların yazdığı Mişnanıñ ve Talmudnıñ cümläsi doğru olmadığına [11] büyük ıspad ki çünkü cümläsi dä Musadan qabul olunmış isä [12] nüçin rabinlärinin birinin söylädigi cevabı birinä uymayır zira [13] bir şeyin ma'nasında biri haram idäyir biri helal idäyir²⁷ biri [14] yeñil idäyir bir[[i]] ağır idäyir çünkü²⁸ cümläsi Alahdan buyurulıp [15] Musadan qabul olunmış isä nüçin dürlü dürlü yazayrlar. Ve [16] ikinci çünkü bu Mişna ve Talmud Tevratın ma'nası olsa nüçin [17] Tevrat[[d]]a zayi olduğı yazı var ve artırdığı eksit[[t]]igi yerläri var. Ve [18] üçüncü Mişnada ve Talmudda dürlü dürlü aqıla zıt cevaplar var. [19] Bu hususdan²⁹ Mişna ve Talmud yapılduğı³⁰ vaqıtta Yisra'elniñ arasından [20] bir parça halk ayrılıp çıktılar Mişnağa Talmudğa qayıp degiliz [21] deyi ve inanmamız ki şu yazılğanların cümläsi doğru olduğuna qayda [22] qaldı ki cümläsi Musadan qabul olunmuştır deyi ehtimad etmäyä³¹.

[5/95b]

[1] Lakin biz hər şey Tevratdan añlarız ğayrısına ehtiyacımız³² yoktur dedilər [2] onlara **Qarayim** dedilər zira Tevratqa Bene Yisra'el dilince miqra [3] derlər ya'ne miqra saħabları demäktir. Lakin biz dä ıkrar idäriz [4] ki hãlbät³³ Tevratın tãfsirin ve ma'nasın verdi³⁴ ve daħı Musa [5] Tevratın ma'naların Yisra'elniñ kamillärinä oqumuşlarına ögrät- [6] miştir bãlki kaħitta da yazıp vermiştir ve ondan soñ [7] gelãnlär dä dävirlärinin kamillärinä oqutmuşlar ögrätmiş- [8] lãrdir ve Tevratın tãfsirinä ma'nasını yazmışlardır lakin [9] bellidir ki babalarımız Allah ta'aleyã asi olduğı vaqıtlarında [10] Allah ta'ale onları qayı millãtlärin elinã verip kıynat- [11] tırdı aqıbat yehir oldılar padışahlıklarında kıynattılar [12] malların {malların} taladılar

27 hÿll, i.e. Tur. (← Ar.) *heläl* 'canonically lawful', etc. (NRTED 471).

28 *Cünkü.*

29 The letter *k* is written without a *raphe*.

30 CKar. *yapul-* 'to be made' (AJ 447), here in the sense 'to be closed; to be completed'.

31 Tur. (← Ar.) + Tur. *itimät ~ i'timäd et-* 'to rely upon, to trust' (NRTED 565).

32 Tur. (← Ar.) *ihtiyaç* 'necessity, need, want', etc. (NRTED 521).

33 CKar. (← Tur. ← Ar.) *helbet* 'certainly, surely, of course' (AJ 183).

34 wrdyr, which may be read *vardır* 'there is', but because of the objects the amendment to *verdi* '(He) gave' is better.

ve duşmanları çok kitabların [13] yaqtılar şindi elimizdä pegambärläriñ günündän qalan Tevrat- [14] dan ma'ada 'alayı on doquz kitap qalmıř ve yersizlikläriñ [15] belalarıñ çoğundan ve uzaklığundan aslı kamil adam qalmadı [16] ve aqılları da kısa[[r]]dı başladı³⁵ Yisra'elniñ qalğan kamilläri Tevratıñ [17] ba'zı ma'nalarında aqılları yerişmädigindän güçlänmäyä [18] başladılar hər gâz aqılınıñ kestiginä görä yol göstirmäyä birbiriniñ [19] cevabına qayılmadıkları yerlär oldu başladılar birbirilän iddağa [20] itmäyä ve ne vaqıt ki Yisra'eldän pegambärlük qalqtı ondan soñ ara- [21] larına iddağa pedah oldu sebäp oldular halkı[[n]]da eki bölmäyä [22] artıq ne vaqıt ki Mişna Talmud yapuldu halkıñ çoğu o tarafa

[6/96a]

[1] meyil verdilər zira yeñil yol göstürdülär ve yeñi 'adätlär çıkardıqlarına [2] haväs oldular lakin aqıl saħabları Allaħdan qorqanlar ve imanı bütünlär [3] eski adäti qanunı buraqmayıp³⁶ Tevratdan ayrılmadılar Mişnağa [4] Talmudğa qayılmadılar. Aqıbat dört biñ dört yüzüncü [5] yılda dünya yaratılmasına. Altı yüz kırk sänädə Hıristiyan [6] hesabına³⁷. Muħamedniñ günlärindä. Rabenu³⁸ 'Anan Nasi'niñ³⁹ günündä [7] dibidiz ayrıldılar bir birindän kız alıp vermäsini ve bir biriniñ [8] soyduğın yemäsini vaz geçtilär Allaħ kısmät idüp Mesih⁴⁰ ilän ve Eliya'

35 A more correct form should be *kısara başladı* '(x) started to be short'.

36 CKar. *buraq-* 'to leave, to quit, to abandon' (AJ 96).

37 The reading *hesabına* is also possible.

38 Heb. *אֲדוֹנָי* 'our lord, our leader' (cf. AJ 326).

39 Heb. *אֲנָן בֶּן דָּוִד*, known as Anan ben David (the 8th century), also called Anan ha-Nasi, see *אֲנָן* '1. president. 2. prince, chieftain' etc. (CT 469) a famous Jewish scholar, by the Karaims considered to be the founder of the Karaitic doctrine.

40 *mšyh* as in most instances, for a different spelling, see 1:4; this word is ambiguous, for without vocalization it may be read in both the Hebrew and Arabic way as *mašī'ah* (> *mašiyah*) or *masih*, respectively, see Heb. *מָשִׁיחַ* '1. Messiah. 2. anointed' (CT 411), and Tur. (← Ar.) *mesih* '1. the Messiah, the Anointed, Jesus Christ. 2. wiped with the hand, anointed', etc. (NRTED 762); on the one hand, the Ar. reading should be preferred for the suffixed form *mšyhlygyn*' in 6:11, i.e. *mesihliginä* which clearly evidences the front reading (in the case of the back reading, it would be *mšyhlygyn*); however, in two other occurrences in which this word occurs with the diagnostic

[9] navî' gelip barıştıra. Amen.

[10] Hıristiyan halkı baz zaman bizä iddağa yollu söylärlär ki

[11] siz nüçin Yisahğa⁴¹ inanmadınız ve onıñ mesihliğinä⁴²

[12] inanmadınız deyi ta'ana⁴³ idärlär. **Qarşılıq.**

[13] **Bizim** elimizdä peğambärläriñ kitaplarından yigirmi dört kitap

[14] vardır biz cümläsiniñ cevaplarını haq ve doğru biliriz biriniñ [15] ceva-

bı doğru olup biriniñ egri olmaq mümkün degildir endi [16] cümläsiniñ

qavılınca Mesih geldiktä cümlä dünya bir dil bir din [17] olacaqtır ve dünyada

cänk ve qavğa olmayacaqtır ve Mesih Yeruşalemni [18] yapacaqtır ve Beyt

el-Muqadesi yapacaqtır ve dünyanıñ etrafında [19] bir Yisra'el qaldırmayıp

devşiräcäktir ve Çiyon qalasını yapup onda [20] David peğambäriñ tahtını

yapup dünyäga dek oturacaqtır ve [21] Beyt el-Muqadesiñ astından quyup

bir suv çıqıp bir büyük

[7/96b]

[1] özän olacaqtır özäniñ etrafın[[d]]a meyvä ağaçlar bitäcäktir 'ayda bir

[2] meyvä veräcäktirlär ve Yeruşalem qal'aları⁴⁴ ve qapuları eyi sıylı taşlardan

[3] yapulacaqtır ve Allahıñ on kelamı olğan sanduğı şärif çıqacaqtır ve İlyas⁴⁵

[4] peğambär deyän olacaqtır dünyäga nasi'at idäcäktir insan[-i] äväl{dı}

nıñ [5] yürägindän fena fikir qalkacaqtır cümläsi Allahı bilip Allaha doğru

[6] ve sıtq-ı gönül ilän qulluq idäcäktirlär bir birinä aqıl ögrätir [7] Allahı

bul deyi nasi'at idäcäk degil derlär cümläsi Allahı bilip añlayacaq- [8] tırlar

dative case suffix, i.e. 7:21 and 8:6, the spelling is mšyḥ q' which suggests back reading and, therefore, the Heb. form *maših'ahka* > *mašiyahka* or *masiyahka*, as in 1:4; for the sake of consistency, the Tur. form *Mesih* is chosen, and with the dative suffix the non-harmonic *Mesihka*, unless it is spelled with the letter *samekh*, as in 1:4; this choice is based on a general tendency in this text to replace Hebrew forms with the Turkish ones, as in the case with *Beyt el Muqades*.

41 Cf. *Yisa* in 8:5, 11:11 and 13:1.

42 mšyḥlygyn'.

43 Heb. מַשְׁחָה '1. argument, claim. 2. slander' (CT 272).

44 ql° lry to be read as *qal'aları* or *qaläläri* here in the meaning of Tur. (← Ar.) *kal'a* 'wall round a fortress' (NRTED 585).

45 'lyys, which must be read as Tur. (← Ar.) *İlyäs* 'Elijah', for in Ar. script it is also written with an initial *alif* (NRTED 532).

dunyada gunah deyän şey olmayacaktır ve hâr millät ziyarätä Yeruşalem-
[9] gä geläcäktirlär ve o Mesih Musanın verdigi Tevratın yolu ilän gezip
[10] ve hâlki onın yolu ilän gezdirecäktir ve sayir millät Yeruşalemgä çıkıp
[11] Tevrat yolın izläyəcəktir ve o Mesihın günündä kıyamät günü olup
[12] ölümlär dirilip Yeruşalemdä Zeytün Dağının deräsindä mizan ve şara'at⁴⁶
[13] kurulacaktır Allağa asi olanlara onda kazab⁴⁷ olacaqdır gövdäläri ve
can- [14] ları eziyät çekəcəktir 'ay başlarında ve Şabat günlärindä Allağa
'ibadät [15] itmäyä gelän eyi adamlar çıkıp onları seyir idäcäklärdir ve bun-
lara [16] kezalik çok 'acayıblar olacaktır illaki Yo'el peğambäriñ cevabı naslı
[17] ki yazayır da olır ondan soñra dökärim şafa'atımı cümlä tän üstünä
[18] peğambärlük idärlär oğlanlarıñız ve kızlarıñız ehtiyarlarıñız⁴⁸ düşlär
görür- [19] lär yigitläriñiz görümlär görärlär. Ve kıllar ve kımalar üstünä
ol gün- [20] lardä⁴⁹ dökärim şafa'atımı. Endi biz göräyiriz ki bunlarıñ biri
dä [21] täkmil olmadı onın üçin biz bu şart üzärä olacaq Mesihka beklä-
[22] yiriz ve hâr gün Allağdan umudumuz vardır bizi Allah ta'ale dibidüz
[23] nazarından buraktığı yoktur lakin gunahımızñ 'azabın çekäyiriz hâlbät

[8/97a]

[1] gendinä malım⁵⁰ vaqıtta babalarımız Avraham Yiçhak Ya'ašovniñ hatırı
üçin [2] bizä merhamet idüp bizi bu yesirlikdän dä 'izzät idüp bizi toprağı-
[3] mıza göndürüp bizä İlyas peğambäri ve Mesih ben Davidni yollayacaktır.
[4] Peğambärläriñ kitablarında yazılan yazılar täkmil olacaktır. Qaldı ki

46 CKar. *şara'at* 'religious regulations; justice, rightness' (AJ 371).

47 CKar. *kazap* 'wrath, anger, rage' (AJ 301).

48 Tur. (← Ar.) *ihtiyar* '1. a choosing, preferring; choice, selection. 2. option, preference; choice. 3. free will; etc. (NRTED 522).

49 As it is signalled by the words *Yo'el peğambäriñ cevabı naslı ki yazayır* 'as it is written in the Book of Yoel', the following part is from Yoel, i.e. Yoe 3:1–2; note the corresponding verses in the Cambridge manuscript (BSMS 288, vol. III, f. 130b), written in Kipchak Crimean Karaim: *Da bolğay andan soñra töğärmin şol barça älhamimni barça tän üstünä da navilik etkäylär oğlanlarıñız da kızlarıñız, kırtlarıñız tüşlär {tüş} körgäylär, yigitläriñiz navilikläriñiz körgäylär. Da dağın kıllar üstünä da qaravaşlar üstünä ol künlärdä töğärmin şol barça älhamimni.*

50 Another possible reading is *mälim*, see Tur. (← Ar.) *ma'lüm* 'known' (NRTED 728), CKar. *ma'lim* 'known; evident, obvious' (AJ 233).

[5] Yisağa peğambärläriñ cevablarından nişarät alıp ıspad idäyäriz deyär-
siz [6] onlarıñ da başqa dürlü ma'naları vardır bizä onları söylämäniñ ıktı-
[7] zası yok biz yazdıgımız [miväkäl]⁵¹ üzärä geläcäk Mesihka pekläyiriz
naslı [8] ki Yişa'yahu peğambär yazayır ol⁵² inanğan aşıkmasın deyi.⁵³ Ve
yazayır ki kiçi [9] olır biñgä ve küçicik güçlü millätä men Allah vaktında aşık-
[10] tırırım anı.⁵⁴ [11] Musلمان halkı da bizim üçin dedilär ki siziñ diniñiz
[12] batıldır haq ve ahır din bizim dindir deyi. **Qarşılıq** [13] **Siz** gendiñiz
şahadlık⁵⁵ veräyirsiz ki Musa haq peğambärdir ve Tevrat- [14] ta Allahıñ
kelamıdır deyi ve dañı Allah ta'aledän dunyağa [15] iptida verilän kitab odır
deyi çünkü haq {isä} Allahıñ kelamı [16] isä naslı battal olır. Desäñiz ki siz
Allahıñ sımariñ⁵⁶ dutma- [17] dıñız onıñ üçin onu batıl idüp bizä ğayrı ki-
tab verdi deyi çünkü [18] Tevrat Allahıñ kelamıdır haqdır biz asi olduğumuz
üçin Allahıñ [19] kelamı nüçin batıl olır naslı ki Allah birdir gendi cevabı
da birdir [20] gendi naslı täbdil olmaz kelamı da öylä täbdil olmaz çünkü
biz Allaha [21] asi oluq Allah bizi nazarından buraktı da sizi sevdi sizä dä
lazımın- [22] dan genä Tevratı sımarmak⁵⁷ naslı ki Musadan soñ gelän
peğambärläriñ cümläsi [23] Tevratıñ haqlığına şahadlık ettilär ve onıñ yolu
ilän yürümäsiniä vaz

51 mybkl; not quite clear; the emendation to *miväkäl* as a supposed variant of Tur. (← Ar.) *müekkel* 'appointed, representative, charged (with)' (NRTED 812), cf. the variant *müvekkil* of *müekkil* (NRTED 856), because of ambiguity of this sentence, is not entirely certain, but is probable; Pięta (2022) reads this word *minkal*, but neither explains, nor translates, nor takes it to the glossary.

52 This word is added between two lines.

53 This is Isa 28:16, in BSMS 288, vol. III, f. 15b, the text is identical, i.e. the author of this treatise has not changed anything.

54 This is Isa 60:22, frequently exploited in Karaim texts, e.g. in Crimean Karaim Haggadah in which this is the last verse of it: *Ol kiçi bolir biñgä da ol kiçi ulu uluska men H vañtında aşıqtırirmän anı* (Jankowski 2020: 50).

55 Ckar. *şahadlık* 'evidence; testimony' (AJ 370).

56 Ckar. *sımar* '1. order, commandment. 2. commission' (AJ 350).

57 Ckar. *sımarla* '1. to order, to command. 2. to commission' (AJ 350).

[9/97b]

[1] ittilär yok desäñiz ki siziñ halkıñ tabiya'tınca ve o zamanıñ hökümünca⁵⁸ Tevratı [2] verdi soñ baqtı ki zaman azdı soñ Zebüri verdi soñ İncili verdi aqıbat bizim [3] peğambär aqır zaman peğambäri olup oña Qıranı verdi soñgu haq ve aqır dođru din [4] budır desäñiz. Biz dā deriz ki cünkü siziñ cevabıñızğa görä zamanı hökümin- [5] çä din täbdil olmaq ıqtıza isä sizin Qıran da soñgu kitap olmamak [6] mümkündür zira gerçäk bellidir dāvür dāvürdän zamana azayır ve belli beyandır ki [7] siziñ peğambäriñ zamanındaki haqqa şindiki zamanınıñ halkı beñzämaz naslı ki [8] yazdıq zamana haqkı vardıkça azayır öylä olduqtan soñ bu Qıran da batal [9] olup zamana hökimincä bir ğayrı peğambäriñ eli ilä ğayrı kitab dağı [10] verilmäk mümkündür öylä dā bir kaç dāvürdän soñ o da batıl yerinā bir [11] kayırısı verilmāli ondan soñ biri dağı vara vara hisapsız soñsuz gidär [12] cümlä hakimläriñ qavılınca ıspad olınmıştır ki soñsuz gidär degän [13] şey yalandır. Onıñ üçin birinā dayanmalıyız ki ilki dā soñu da odır [14] demāliyiz. Endi naslı ki Allah ta'alenin eyiliginiñ ve merhametiniñ [15] çoklığından ve comartlığından⁵⁹ dünyanı yarattı ve dağı karaminiñ çoğundan [16] dünyayı kayam idüp durayır harap etmeyir halkı gunahkar asi olduğı için [17] dünyayı harap etmeyir ya halkına qazab idäyir. Öylä dā merhameti [18] çoğundan ve eyiliginden dünyāğa bir nizam bir din vermäk lazımından [edi [19] cünkü]⁶⁰ Adamnıñ günündän hazrät İbrahimiñ gününä dek Allahıñ meramin- [20] ca bir adam bulunmadı cünkü İbrahim Allahıñ varlığın birligin gendi [21] aklı feraseti ilän añladı bildi ve gendini qazadan beladan ayamadı [22] ['alemä]⁶¹ Allahıñ varlığın birligin bildirdi Allahıñ meraminca gezdi [23] onıñ üçin Allah ta'ale onı sevdi onıñ ilän ant şart etti.

58 CKar. (← Ar.) *höküm* '1. sentence; decree. 2. rule' (AJ 187).

59 CKar. *comartlıq* 'generosity' (AJ 106).

60 'dy|wçynkw; this part is corrupt.

61 'lym', probably for what is Tur. (← Ar.) *âlem* 'world' (NRTED 46); the reading *elimä* 'to my people' is unlikely.

[10/98a]

[1] Onıñ evladı Yiçhaķnıñ Ya'aķovnıñ evladlarını gendinä ķodeş ulus etti ve daħı [2] onları Mısıra endirdi sızǵırdı⁶² peklädi mustaħaķ peğambärä dek onıñ eli [3] ilän aşkärä dunyaya beyan idüp Tur dağınıñ⁶³ üzärinä altı yüz biñ baliķ⁶⁴ [4] adamıñ o gündä kökdän on kelimä söyläyip ve Musağa Tevrat verdi yazayır [5] ki bunıñ üzärinä arttırmañız ve eksitmäñiz⁶⁵ deyi ve yazayır ki ķodeş ulusun⁶⁶ [6] Rabi⁶⁷ Tañrıya seni sayladı Rabi Tañrıñ olma oña başkaca ulusķa cümlä [7] millätlärdän ki yer üzärinä. Degil köplüğüñizdän cümlä millätlärdän aşıķ [8] oldı Rabi sizgä ve sayladı sizni ki siz ol az cümlä millätlärdän. [9] Ançaķ sevmäsindän ötrü Rabiniñ sizni ve saķladığında ötrü ol antnı ki [10] ant etti babalarıñıza çıķardı sizni güçlü kuvät ilän da ķutardı sizni [11] zaftundan⁶⁸ yesirlikniñ elindän fırağunıñ⁶⁹ ħanı Mısırınıñ. Da bilgin ki Rabi [12] Tañrıñ oldır ol Tañrı ol inamlı Tañrı saķlayıcı şartnı ve eyilikni [13] sevivçilärinä ve saķlovçılara sımarların biñ dövürä⁷⁰.

62 CKar. *sızǵır-* is glossed in a few meanings of two homonymous verbs of which the one that fits this occurrence is KRPS (488) 'издеваться, высмеивать | znęcać się, naigrawać się, wyśmiewać', quoted by AJ (355), but not taken as a meaning to this dictionary; however, see also the derived noun *sızǵırta* 'осмеяние, издевательство | znęcanie się, drwiny, naigrawanie się' and 'scoffing at, mocking at, laughing at', respectively in both dictionaries (KRPS 488 and AJ 356).

63 Tur. (← Ar.) *Ṭūr* '(Mount) Sinai' (NRTED 1187).

64 Tur. (← Ar.) *baliğ* '1. amounting (to), attaining. 2. adolescent. 3. adult', etc. (NRTED 128).

65 Deu 4:2, cf. BSMS 288: *Arttırmañız ol söz üstünä ki men sımarlaydırmen sizgä da eksitmäñiz andan* as edited in Jankowski et. al. 2019a: 301 and translated as 'Do not add to the word that I command you, nor take from it' (Jankowski et al. 2019b: 234).

66 This is an incorrect modification of the old Crimean Kipchak Karaim translation; correctly, it should be *ki ķodeş ulusıñ* 'for you are a people'.

67 This old Semitic word, for Tur. (← Ar.) *Rabbi* 'my God', see NRTED (943).

68 From Tur. (← Ar.) *zapt* ← *zabı* '1. holding firmly; a firm hold. 2. a taking possession of', etc. (NRTED 1272, 1268).

69 Tur. (← Ar.) *Firavun* ← *Fira'un* 'Pharaoh' (NRTED 375).

70 Mistakenly dwwry', cf. *dävürgä* in BSMS 288; lines 5–13 is a citation from Deu 7:6–9, cf. BSMS 288: [6] *Ki ayruksı ulusdır sen H Täñriñä seni sayladı H Täñriñ bolma özünä öñçä ulusķa barça ol uluslardan ki yüzü üstünä ol yerniñ. [7] Dügül köplüğüñzdän barça ol uluslardan aşıķ boldı H sizgä*

Yazayır ki ol gizlilär [14] Rabi Tañırımza da ol aşkärälär bizä ve evladlarımıza dunyağa degin kılma [15] şol cümlä sözlärin uşbu Tevratnıñ⁷¹ ve dañı Allah ta'ale Yohoşua' [16] peğambärä deyir ki tek kuvätlängin⁷² dä küçäygin ğayät saqlama kılma cümlä [17] Tevratqa görä ne sımardı saña Musa kılım kayırılmağın ondan oñ⁷³ yarı⁷⁴ [18] ve soñ⁷⁵ yarı onıñ üçin añağaysın cümlä dä ki [yürüsäñ]. Gitmäsin kitabi [19] uşbu Tevratnıñ ağızından da oquğın anı⁷⁶ gecä ve gündiz onıñ üçin saqlağaysın [20] kılma cümlä yazılğanga

da sayladı sizni ki siz az barça ol uluslardan. [8] Ki sevgänindän H sizni da saqlağanından şol ant etti atalarñizğa çığardı H sizni küçlü kudrat bilän da yuldu seni evindän kullarnıñ qolundan par'onıñ xanı Mısırnıñ. [9] Da bilgin ki H Täñriñ oldur ol Täñri ol inamlı Täñri saqlovçı ol şartnı da ol şağavatnı sevivçilärgä da saqlovçılarğa miçvaların biñ dävürgä as edited in Jankowski et. al. 2019a: 309 and translated as '[6] For you are a people holy to the Lord your God. The Lord your God has chosen you to be the most distinguished of all people who are on the face of the earth. [7] It was not because you were more in number than any other people that the Lord loved you and chose you, for you were the fewest of all peoples, [8] but it is because Lord loves you and keeps the oath that He swore to your fathers that the Lord has brought you out with a mighty hand and redeemed you from the house of the slaves, from the hand of the Pharaoh king of Egypt. [9] And know that the Lord your God is God, the faithful God who keeps covenant and compassion with those who love him and keep his commandments to a thousand generations' (Jankowski et al. 2019b: 240).

71 Deu 29:29, cf. BSMS 288: [29] *Ol yaşirınlar H Täñrimizgä da ol aşkärälär bizgä da oğlanlarımizgä dunyağa degin kılma şol barça sözlärin uşbu toranıñ* as edited in Jankowski et. al. 2019a: 350 and translated as '[29] The secret things belong to the Lord our God, but the things that are revealed belong to us and to our children forever, that we may do all the words of this law' (Jankowski et al. 2019b: 270).

72 The spelling of the letter *gimmel* without a raphe in the suffix *-gin* demonstrates the reading *kuvät* like in Turkish, cf. Tur. (← Ar.) *kuvvet* 'strength, power, force', etc. (NRTED 692), and not like phonetically adapted CKar. *quvat* (AJ 323).

73 CKar. *oñ* 'right' (AJ 258).

74 CKar. *yarı* 'to, towards', see *yarı* 'direction' (AJ 450).

75 CKar. *soñ* 'left' (AJ 460).

76 *ħny*, but it is possible that the final *aleph* looks like *ħet*.

göra anda ki ol vaḥtta oñarırın şol [21] yollarınıñı da ol vaḥtta añlarsın⁷⁷. Ve Mel'aḥi peğambär peğambär- [22] läriñ songusınıñ eli ilän yazayır ki sağınıñız Tevratın Musa kulum- [23] nıñ ki sımardarım añar Horevdä⁷⁸ räsimlär ve şara'atlar. [24] [Muna men]⁷⁹

[11/98b]

[1] yollarımın sizgä şol Eliyah⁸⁰ peğambäri gelmäsiñdän o günä kıyamät günü Rabiniñ [2] ol büyük dä ol qorquvlı⁸¹. Ve David peğambär dä yazayır ki Tevratı Rabiniñ [3] tamamdır qaytarır cannı şähadätli kitabı Rabiniñ ḥaqtır aqıl[[I]]andırır [4] aḥmaḳnı räsimläri Rabiniñ doğrudırlar ğani idärlär göñülni sımari Rabiniñ [5] paktir yarıq idär gözlärni. Qorquvu Rabiniñ {h} aruvdır⁸² durur dünyağa degin [6] şara'atları Rabiniñ gerçäktir ḥaḳ oldu-lar birgä⁸³. Ve daḥı cümlä peğambärlär [7] Tevratıñ ḥaḳlıgına ve batıl mayacağına şähadätlik idärlär. Cevab [8] añlanıldı uzatmanıñ iktızası yoḳ.

77 Jos 1:7–8, cf. BSMS 288, vol. II, f. 1a: [7] *Tek qıvatlangın da kibäygin asrı saḳlama kıлма barça ol Torağa körä ki sımardadı saña Moşe kulum qayırılmağın andan oñ yarı da soñ yarı anıñ uçun ögrängäysin barça ki yürüsän.* [8] *Ketmäsin bitigi uşbu Toranıñ ağızından da oḳuğın anı küñ uzun da keçä anıñ uçun saḳlağaysın kıлма barça ol yazılğanga körä anda ol vaḥtta oñarısın şol yollarıñni da ol vaḥtta añlarsın.*

78 Written without a *raphe*; Heb. **חֲרֵב**, Horeb or Choreb, where God made a covenant with the Israelites (Deu 5:2).

79 mwnmn; *muna men* frequently occurs in the CKar. Bible, e.g. *muna men çaypaydırmen* 'I shall destroy' (Gen 6:13), see footnote 81.

80 'lyh; this Heb. form in the biblical citation contrasts with the Islamic name *İlyäs* of this prophet, see. 7:3, 8:3 and 6:8.

81 Mal 3:22–23, cf. BSMS 288, vol. III, f. 156a: [22] *Sağiniñiz Torasın Moşe kulumnıñ neçik ki sımardadım añar Horevdä barça Yisra'el üstünä räsimlär da şara'atlar.* [23] *Muna men yibirirmin sizgä şol Eliya ol navi'ni kelmästan burun ol ulu da ol qorquvli küñü H-niñ.*

82 As is evident from the Crimean Kipchak Karaim translation, this is the Trk. word *aruv* 'good', well-known in CKar. in the meaning 'clean, pure' (AJ 50); the spelling with the prosthetic *h-* is ungrounded, though some CKar. words are spelled so.

83 Ps. 19:8–10, cf. BSMS 288: [8] *Torası H-niñ tüğäldir qaytarir janni taniqlik bitigi Adonayniñ inamli dir uslu etär hayvanni.* [9] *Miçvalari H-niñ doğridir lar sevindirirlär köñülni miçvası H-niñ aruvdir yarıq etär közlärni.* [10] *Qorquvi H-niñ aruvdir turur dünyağa degin şara'atları H-niñ köñüdür*

[9] Musلمان halkının bir ‘acayıb lakırdıları vardır.

[10] Derlär ki dört kitab haqtır deyi onlar Tevrat Zebür⁸⁴ İncil Quran Tevrat [11] Musaya verildi Zebür Davidä İncil Yısaya⁸⁵ millät Nasranin ya‘ne Noçri⁸⁶ [da ol]⁸⁷ [12] Hıristiyan halkı Davidiñ halkı kim olduğın bilmäyirlär lakin deyirlär ki [13] Davidiñ halkı kayb olmuştır deyi ve deyirlär ki yoqarıda yazdıgımız gibi [14] üç kitab battal olır haq ve ahır din Qurandır hañgi ki ahır zaman peğam- [15] bäri Muhamädiñ eli ilän verildi deyirlär ve deyirlär ki şindi siziñ eliñizdäki [16] Tevrat ve Nasraninläriñ elindäki İncil ve dañı Zebür täbdildir Haq tarafın- [17] dan verildiği gibi degildir deyirlär siziñ ävälki kamilläriñ täbdil idüp [18] gendiläri bildikläri gibi uydurmuşlar deyi zira deyirlär ki o kitablarıñ [19] içindä Muhamädiñ geläcägi yazılı idi siz Muhamädä inanmadıñızdan o cevabları [20] çıkarıp ettiñiz deyi ve istädiñiz gibi täbdil ettiñiz deyirlär.

[21] Bunlara qarşılık.

[22] İptida dört kitab dediñiz⁸⁸ yañlıştır olsa üç kitab olacaq [23] din göstürän üç millät zaft ittigi onlar Tevrat İncil Quran [24] lakin Zebür kitab olup başka{ca} millätä verildiği yoqtır gärcäk⁸⁹ onu David

[12/99a]

[1] peğambär yapmıştır lakin oña Tevrat gibi köktän verilir din ayırtıp [2] bir millätä maħsus olunmuş degildir ve David peğambär çalgıya [3] çağanaya kamil ve haväs idi öylä olduğundan gendi ve çalgıcıları [4] Asaf Heman

rast boldılar birgä as edited in Jankowski et. al. 2019a: 412 and translated as ‘[8] The law of the Lord is perfect, it converts the soul; the testimony of the Lord is sure, it makes the beast wise. [9] The commandments of the Lord are right, they rejoice the heart; the commandment of the Lord is pure, it enlightens the eyes. [10] The fear of the Lord is clean, it endures forever. The judgments of the Lord are true and righteous altogether’ (Jankowski et al. 2019b: 330).

84 zybur.

85 See the footnote at 6:11.

86 Heb. נִרְצִי ‘Christian’ (CT 435), a vocalized word.

87 An indistinctive word, the reading is tentative.

88 ddygygz.

89 grġk; this word occurs here in the meaning of the Tur. *gerçi* ‘although’.

Yedutun⁹⁰ üzärälärinä Allahıñ şafa'atı konup dürli dürli [5] ibadät yollu ilaḥilär Pisalmoslar ve vazlar söylädilär ve David peğambäriñ [6] başına dürli ve dürli qazalar geldiktä ve qoşuldıktä söylädig[[i]] maḥtov- [7] larıdır o Zebüriñ gendi Yisra'el dili ilän David peğambäriñ yazdıǵı gibi [8] bizim elimizde tākmiil vardır ve David peğambäriñ gendisi Bene Yisra'eliñ [9] padişahı idi [g]endi daḥı Tevrat yolu ilä gezär idi ve Zebüriñ içindä [10] daḥı Tevratıñ ḥaqlıǵın ve 'azizligin söyläyir qayta Tevratı qarşı gelänlärä [11] Allahıñ duşmanları deyüp onları sınayır. Ve bu Zebür gibi daḥı sayır [12] peğambärläriñ elläri ilän yazılan peğambärlük kitabları vardır biri dä maḥsus [13] gendi başına başqa dürlü din ögrätmäz cümläsi Tevratı dutuñ deyi tämbäh [14] idärlär. Ve bu Zebüriñ 'aynısı daḥı Nasraninlärdä tärcim⁹¹ olınmıştır. [15] Ve bizim ve daḥı onların ibadätimiziniñ⁹² çoǵu Zebürdür. Oldı ki [16] Zebür ötäki kitablar gibi maḥsus bir millätä din ögrätmäyä verilmiş- [17] tir dedikläriñiñ aslı yoqtır. Ve ekinci siziñ Tevrat öylä ki Musa- [18] nıñ yazıp verdiǵı Tevrat degildir täbdil olınmıştır dedikläriñiñ [19] dä aslı yoqtır. Ispad. Aleksander Maqedonnıñ⁹³ günündän soñ [20] Mısır ḥanı Talmay⁹⁴ ḥan Yeruşalemden yetmiş Yisra'el qartı getirtip [21] Tevratı ve daḥı sayır peğambärläriñ kitabların getirtip tärcim idüp [22] alıp qalıp şāḥadätlik itmiştir ve daḥı ondan soñ gelän ḥanlar [23] ve qesarlar⁹⁵ padişahlar ve bu şāvkatlı padişahımızniñ gününä dek eki [24] biñ yıldan ziyadä şāḥadätlik verüp geläyirlär 'aynı bizim elimizdäki

90 Asaph, Heb. אָסָף, Heman, Heb. הֵמָן, and Yeduthun, Heb. יְדֻתָן, mentioned in the Bible, were responsible for playing instruments for sacred songs, e.g. Ps. 39:1, 50:1 and 88:1.

91 Cf. Tur. (← Ar.) *tercime* 'an interpreting or translating', etc. (NRTED 1148).

92 Mistakenly *'ibadätimiziniñ*.

93 'lyksndr mqydn nyg, i.e. from Heb. אֶלֶכְסַנְדֵּר מֶקֶדוֹן; Alexander of Macedon or Alexander the Great (336–323 BC).

94 תַּלְמַי which is the Heb. name תַּלְמַי of a ruler of the Ptolemaic dynasty, here Ptolemy I Soter (303–282 BC); Ptolemy became the ruler of Egypt after Alexander's death in 323 BC.

95 Heb. קֵיסָר 'Caesar, emperor, Czar, Kaiser' (CT 573); the pronunciation *qısar* is also possible.

[13/99b]

[1] Tevrat ilân b̄arab̄ardir. Ve daḥı İncil Yisanıñ günündä yazılan İnciliñ gendi-
didir [2] anda t̄abdil olduḡu yoḡtır onlar t̄abdil olduḡın nerädän duydular
ḥaç aḡlı- [3] mız kesmäyir öylä isä bizä çıkarıp göstürsinlär ki Tevratıñ Ze-
büriñ ve daḥı [4] İnciliñ eski suratı bu idi siz bu yerläri t̄abdil ittiñiz deyi.
Onlar [5] bizä nashı ki söylärlär Tevrat t̄abdildir deyi biz dä öylä deriz ki
siziñ [6] dä bu eliñizdäki Ƙuran bälki Muḥamedin yazdıḡı Ƙuran gibi de-
gildir deyi bälki [7] soñuna siziñkilär dä t̄abdil ettilär ve Tevrat verildiktä
gizli veril- [8] mädi äşkärä verildi ve cümlä millätlär ḥaḡlıḡına ş̄ahädätlik
idäyirlär. [9] Yoḡ desälär idi ki Allah ta'ale Tevratı sizä verdi ve İncili Nas-
raninä verdi [10] Ƙuranı bizä verdi ḥär gäziñ dini gendinä mibarek olsun
ḥär gäz gendi dinin [11] ḥaḡ bilip dutsın bir biriniñ dininä batıldır t̄abdildir
ḥususa ki [12] yalandır demäsinlär desälär idi ma'na degil idi. Allah ta'ale
tez gündä [13] yaḡın vaḡıtta Çefanya⁹⁶ peḡambäriñ eli ilä söylädigi cevabı
ḡısa idi. Ki [14] ol vaḡıtta aylandırırım millätlärä pak dil çağırma cümläläri
adı ilân Rabi- [15] niñ ḡulluḡ etmä añar bir payı⁹⁷. Da olır Rabi ḥaḡa cüm-
lä yer üstünä

[16] Ol gündä olır Rabi bir ve adı bir.⁹⁸ Amin.

[17] Firmazonlar derlär ki peḡambärligiñ ve Ḥaḡ tarafından kitab ve din {.}

[18] verilmäsiniñ aslı yoḡtır deyi. Ḥarşılıḡ.

[19] Bellidir ki insan ve ḥayvan mäbanindä⁹⁹ tärbiyä lazımandandır tär-
biyä [20] olmadıḡça şart üzärä olmaz. Ve tärbiyä demäktä dıřartın lazım-
dır [21] adam gendi gendinä tärbiyä vermäz. Onıñ üçin insan evladlarınıñ
biri [22] birindän çoḡ farḡları olayır köylü adamı yaban adamından 'aladır

96 Heb. יְחֶזְקִיָּא, the ninth of the twelve minor prophets in the Bible.

97 Zeph 3:9, cf. BSMS 288, vol. III, f. 145a: *Ki ol vaḡıtta deñiřirmin uluslarḡa aruv til çakırma barçaları atı bilän H-niñ ḡulluḡ etmä añar bir pay* 'For at that time I will convert the peoples to a pure language that all of them call in the name of the Lord, to serve Him with one share'.

98 Zec 14:9, cf. BSMS 288, vol. III, f. 153a: *Da bolḡay H ḡaḡa barça ol yer üstünä ol kündä bolḡay H bir da atı bir* 'And the Lord will be king over all the earth; on that day there will be one Lord, and his name one'.

99 *Mebānī* is the plural of the Ar. *mebnā* as used in Turkish, with the basic meaning 'building, structure', but also 'foundation', cf. NRTED (742).

şähär¹⁰⁰ [23] adamı köylüdän ‘aladır begläriñ yanına hızmät idän şähärlidän ‘aladır. [24] Ve dağı künläriñ bir birindän ‘alalığı tärbiyäniñ ziyadälige iländir [25] ve ekinci gendindän yoqarıdan çekinmək qorqmaq iländir. Endi belli- [26] dir Allāh ta‘ale iptida Adam atağa bir eki simar sımardı tärbiyā

[14/100a]

[1] üçin onu bozdı gitti gendi aqlımın hökümüncä aqıbat bir kaç dävürdän soñ [2] evladların [qayb]¹⁰¹ etti salt Noağ ilän evladların kaldırdı insan toqumu qayb [3] olmaması üçin onlara da bir kaç simar sımardı onlarıñ da evladları [4] soñuna bozdılar bu husustan ıqtıza oldu ki dünyada bir belli beyan [5] din verip kitab da verip yazmasına zira insan evladınıñ tabi‘atı uygun- [6] sız olduğuna vücudınıñ qarışıklığından ıqtızadır ki oña bir nizam [7] ve tärbiyā. Ve bellidir insan evladı dağı cümläsi bir aqıldā degildir [8] kimi çüst olır kimi qaba olır onıñ üçin hər gāz aqıl feresetā mustahaq [9] olmaz onıñ üçin ıqtıza oldu Hāq tarafından bir doğru yol ve nizam [10] verilmäyā zira bellidir insan mābanindä aqıllar uyamadığından¹⁰² insan evladı- [11] nıñ verdigi nizamı da uygunsız ve täbdil olır ve naslı insan nerädä¹⁰³ [12] tärbiyā alsa oña görä olır öylä dā bildigi añladığı aqlımın kararı- [13] na görä olır aqlı yerişmädiginä inanmaz ve husustan çok şeydän be- [14] habar olanlar olır onıñ üçin Hāq tarafından peğambärlük ehsan¹⁰⁴ olundu ki [15] aqlı yerişmädigi sırları bildirmäsine ve bellidir peğambärligä dā [16] mustahaq olğan aqlı fereset sahabu olmalı hər adam da buña malik ola- [17] maz onıñ üçin ıqtızadır öylä mustahaq olmayan da görüp oqıy bilip [18] añlasın. Bizim bu cevabımız Allāhıñ varlığına inanıp ve dünyanıñ yaratıl- [19] dığına inanğanga. Dini [imanı]¹⁰⁵ olmayan asi kimsäyā {n} väsiyätimiz yoq [20] bir kafir ki dibidüz Allāh[[a]] inanmasa ve dağı Allāh[[a]] inanıp dünyanıñ [21] yaratıldığına inanmasa bizim onıñ ilän söhbätimiz olmaz onlar [22] bizä görä hayvandan betärdir onlar dünyayı düştir degän

100 CKar. (← Tur. ← Per.) şähär ‘town; city’ (AJ 373).

101 Mistakenly *qayd*.

102 Because of the lack of vocalization, this word may also be read *uymadığından* ‘as it does not fit’.

103 n‘rd’, which may be read *närädä* or *närdä* ‘where’.

104 Tur. (← Ar.) *ihsän* ‘1. favor, benevolence; kindness. 2. gift’, etc. NRTED (520).

105 ‘mny, which suggests the reading *amanı*, which does not have sense here.

şaşkınlr [23] ilân bārabārdır biz ki aqlımızñ kestigindān ma'ada babalarımızñ [24] dedālārimiziñ nasi'atlarına ve cevablarına inanmak boy-numuzñ borcudur

[15/100b]

[1] zira bizim babalarımız Avraham Yiçhaq Ya'aqov Moşe Aharon David Şelomo [2] dünya dirāklāri Allāhıñ varlığın birliğin ıspad ittilār ve dünyanıñ [3] yaratıldığına ıkrar ittilār ve peğambārlığı beyan ettilār onıñ [4] üçin boy-numuzñ borcudur ki Allāhıñ Tevrat şārefinā iman getirmāk [5] ve sitkı ve doğru gönül ilān inanmalıyız ki haq ve doğru- [6] dır dünya hārap olmak mümkündür Tevrat battal olmak [7] mümkün degildir zira Allāhıñ kelamıdır Allāh [8] ta'ale merhāmeti ve günlāmāsi ilān [9] Tevratı eski rağbetinā getirip [10] āvālki dāvür[niñ]¹⁰⁶ suradına [11] şindi hōr olduđu [12] günlāri unut- [13] tıra [14] Amin. ∴ [15] 5576 15 av¹⁰⁷

106 Mistakenly *dāvürnini*.

107 I.e. CE 9 August 1816.

2.2. English translation

[1/93b]

[1] *The sayings of pleasure.* [2–5] It explains how the Israelites dispersed and separated into the Rabbanites and Karaites. Second, it is the answer to the question raised by the Christians why we do not believe in Jesus the Messiah. [6] Third, it is the answer to the Muslims who say to us that our [7] religion is false, and the true, and right, and the final religion is theirs. [8–9] Fourth, it is the answer to the Freemasons who say that religion is an untrue thing. [10] All this is argued in the form of friendly discussion without quarrel and obstinacy, [11] as it should be done among the wise men.¹⁰⁸ [12] However, if it comes to religion, people speak confusedly [13] and disgracefully. [14] *Pleasant words are as a honeycomb,*
 [15] *sweet to the soul, and health to the bones.*
 [16] *They are all plain to him who understands, and right*
 [17] *to those who find knowledge.*

[2/94a]

[1–2] The reason of the division of the Israelites into the Karaites and Rabbanites. [3] The Rabbanites say that there are two kinds of the Torah¹⁰⁹, one [4] written and the other revealed orally. [5] The written one is Moses's [6] Pentateuch. [7–8] The one revealed orally contains the answers¹¹⁰ which have been written down in the Talmud and Mishnah. They argue that it is because the Torah revealed by God Most High to Moses has been written in a short and hidden way, [9–12] and its meaning was exposed orally. However, He warned that He gave the answers orally to teach the Israelites of mature age and it is not allowed to write them on paper. [13–14] After Moses had received it, he taught his disciple prophet Joshua, Eleazar, Phinehas and the seniors. [15] They passed their knowledge to the mature

108 Lit. 'as it is the history of the wise man'.

109 This word is used in this translation for Tur. (← Ar.) *Tevrāt* whatever its designation is, i.e. 'the Pentateuch', 'the Tanakh' or 'Mosaic Law'.

110 *Cevap* 'answer', in addition to its principal meaning 'reply (to a question)', is also used in the treatise as 'statement; utterance; expounding'.

people of their generations and in this way [16], it was transmitted from generation to generation, at the days of the judges, [17] prophets and kings, and at the time of [18] the First Temple and the Second Temple. After the Second Temple [19] was destroyed, [20] all Israelites were enslaved and dispersed in all parts of the world.

[3/94b]

[1] Then the great Rabbi Yehuda ha-Nasi and his men [2] were so wise that they ordered writing down all what was passed orally [3–4] on paper in fear of forgetting it and losing the ability to understand its sense due to the scattering of the people and decline of knowledge and wisdom. [5] For this purpose, he ordered that all mature people and rabbis of the Israelites [6] with no exception should [7] tell what they heard and knew. [8] So they wrote all they heard and knew. As a result, the Mishna [9–10] came into being, and in this way, they accepted all written answers as if they were transmitted from Moses. [11–12] They started saying that this is the sense of the Torah and without looking at it nothing can be understood from the Torah, as it is incomplete, and [13] the Mishna is needed. They said that without it the Torah is like a cup without a handle. [14] They said that he who defies the Torah should be beaten [15] and he who defies the Mishna should be put to death. To the Mishna, [16] they later added the Gemara to form the Talmud as [17] if it were the sense and the strength of the Mishna. This is why [18] they observe these [books] and do not respect the Torah too much, and this is why they are called [19] Rabbanites, that is they rely on the answers of the rabbis. [20–21] In contrast, the Karaites are called so because they claim that there are no grounds to maintain that God Most High revealed two kinds of the Torah to Moses; He revealed only one Torah.

[4/95a]

[1] This is the revealed written Torah and [2] there are no grounds to claim that there is an orally revealed Torah. The Torah is one, [3] complete, and there is no need for another. All its meanings are clearly [4] contained in it. It is true that in some places the sense seems to be hidden, [5] but we do not understand it because of deficiency of our wisdom. Despite this, [6] we study it and find examples in the books of other prophets, [7] and try to explain as

far as our wisdom makes it possible, [8–9] but we do not invent a Torah as we like and do not defy God. We are not in a position to give answers that the Torah does not give, neither supplement it nor reduce. [10–12] A clear proof for the untruthfulness of all they wrote in the Mishna and Talmud is that if everything was taken from Moses, the answers of a rabbi would not contradict the answers of another. If everything had been revealed to Moses, this would not have been so. [13] For instance, one says of something that it is unlawful, while another say it is lawful; one [14] says it is light, while another says it is heavy. If everything was ordained by God [15] and accepted by Moses, why they should write differently. [16] Secondly, if the Mishna and Talmud are the meanings of the Torah, why [17] the Torah has lacunae to supplement and passages to reduce. [18] Thirdly, there are answers in the Mishna and Talmud that are contradictory to the common sense. [19] For this reason, after the compilation of the Mishna and Talmud was completed, [20] some Israelites departed and did not accept the Mishna and Talmud. [21] They declared that they do not believe that the [newly] written things are true [22] and they relied only on what was accepted by Moses.

[5/95b]

[1] They said that they understand everything from the Torah and do not need anything else. [2] They were called Karaim, since they referred to the Torah [3] as *Mikra* ‘Scripture’ and this word denotes the people of Scripture. However, we also admit [4] that the commentary on the Torah was given, and Moses [5] surely explained the sense of the Torah to the mature and educated Israelites, [6] and it is also possible that he gave the explanations written on paper, and those who came later [7] taught and instructed the mature people of their generations, [8] and wrote commentaries on the Torah. But [9] at the time when our ancestors defied God Most High, [10] God Most High sent them to the hands of other peoples to [11–13] suffer. Finally, they turned to be slaves in their own states, their possessions were plundered and the enemies burnt many of their books. [14] Thus, apart from the Torah that survived from the time of the prophets, we have nineteen books at our disposal at present. [15] In the aftermath of slavery and many long-lasting calamities, there are hardly any perfect men among us. [16–18] We went short of sagacity. Those who remained experienced various

difficulties in understanding some meanings of the Torah and everybody started interpreting it as he could understand. There were [19] some places on which there was no common agreement, so they started disputing with each other. [20] [[Especially]] after the prophetic period in Israel had come to an end, [21] the disputes grew, and this resulted in the division of the people into two groups. [22] With the completion of the Mishna and Talmud, most people joined

[6/96a]

[1] their followers, because they showed an easy road and developed new customs. [2] However, wise people who feared God and had deep faith [3] did not leave the old law and did not depart from the Torah. They accepted neither the Mishna [4] nor the Talmud. They finally separated in the year 4400 [5–7] which corresponds to the year 640 of the Christian calendar in Muhammad's time, in the days of our lord Anan ha-Nasi,¹¹¹ so that they stopped marrying their daughters to them [8] and eating each other's meat. God willing, Messiah and the prophet Elijah [9] come and reconcile them, amen. [10] Sometimes the Christians argue with us asking why [11–12] we have not believed in Jesus. The answer: [13] We have twenty-four books of the prophets. [14] We recognize all answers they give as true and correct. [15] It is impossible that the true answers in one are false in another. [16] They all say that when the Messiah comes there will be one language and one religion in the whole world, [17] and there will be neither war nor strife, and the Messiah [18] will rebuild Jerusalem, and rebuild the Holy Temple, [19] and the Israelites will be recruited all around the world. The

111 1 Nisan 4400 corresponds to 31 March 640; thus, this equivalence is correct. Muhammad died in 632, therefore *Muḥamedniñ günlärindä* 'lit. in Muhammad's days', strictly speaking, is inexact. However, the author may have had Muhammad's era in a large sense in mind. Despite this, the dating of Anan ha-Nasi's activity to the middle of the 7th century is inexact. The years of the birth and the death of Anan ha-Nasi are unknown, but his activity is dated to 754–775 or 758–767 (Schur 1992: 21). The question if Anan ha-Nasi may be regarded as the founder of the Karaite religion is debated, but this is the Karaite tradition even at present (Zajączkowski 2006: 7).

fortress of Zion will also be rebuilt, and [20] David's throne will be set in it to exist forever. [21] Water will spring from the ground under the Holy Temple and turn to a great

[7/96b]

[1] river. Fruit trees will grow along this river and [2] will produce fruits every month. The walls and gates of Jerusalem will be constructed from good, precious stones, [3] the sacred ark with God's Ten Commandments will be installed, the prophet Elijah [4-5] will come to give advices; evil thoughts will abandon the heart of the First Man, everybody will recognise God and [6] serve Him sincerely, and people will instruct each other, [7] saying not, 'Find God', but will recognise and understand Him. [8] Sin will not remain on earth, all nations will pilgrim to Jerusalem, [9] follow the path of the Torah given by Moses the Anointed [10] and his path, and other nations will travel to Jerusalem [11] to follow the path of the Torah. In the days of the Messiah, there will be the last day, [12] and the deceased will be revived and will rise from the dead, and the scales and judgement will be established at the valley river of the Mount of Olives in Jerusalem. [13] Those who defied God will experience [His] anger and their bodies and souls [14] will suffer, but those good men who on the days of the new moon and on Saturdays went to [15] worship God will surely rise, walk and see many strange things, [16] as it is written in the Book of Yoel, [17] 'And it shall come to pass afterward that I will pour out my grace on all flesh; [18] your sons and your daughters shall prophesy, your old men shall dream dreams. [19] And your young men shall see visions. And even on the male and female servants in those days [20] I will pour out my grace'. Now we see that nothing of these [21] has been realised. Therefore, in these circumstances, we are waiting for the Messiah [22] and we pin our hopes on God. God has not deprived us totally [23] of His providence, but surely, we are suffering torment because of our sins.

[8/97a]

[1] In the time known to Him, owing to the memory of our fathers Abraham, Isaac and Jacob, [2] He will show mercy to us saving us from slavery [3] and returning us to our lands, sending to us the prophet Elijah and the

Messiah, David's son. [4] The events described in the books of the prophets will be realised. [5] They say that we deliver proofs for the sayings of other prophets pointing to Jesus, [6] but these have other meanings as well and we need not speak about them. [7] We are waiting for the coming of the [appointed] Messiah as [8] it is written in the Book of Isaiah, 'The believer shall not hasten,' and 'A little one [9–10] shall become a thousand, and a small one a strong nation; I the Lord will hasten it in its time.' [11] The Muslims say about our religion that [12] it is false and that their religion is true and final. The answer: [13] You yourselves testify that Moses is a prophet and that [14–15] the Torah is God's word, as well as that the first book revealed by God in the world is this. If it is God's word, [16] how it may be false. If you say that we have not [17] observed God's commandments and for this reason He invalidated it and revealed another book to you, [18–19] how God's word may be false even if we had defied Him. God is one and His answer is one. He [20] does not change, and his word does not change, even if [21–22] we defied Him and He has deprived us of His providence. If [you say that] He liked you and revealed the Torah to you because it was needed, how it is possible that all prophets after Moses [23] witnessed the truth of the Torah, and [at the same time] abandoned its path.

[9/97b]

[1] If you say that He revealed the Torah in accordance with the nature of your people and the conditions of that time, [2] but thereafter He saw that the world¹¹² had become corrupt, and revealed the Psalms and then the Gospel, and finally sent your [3] prophet who was the last prophet and received the Quran which is the true and the last religion, [4] we say that if you insist that the religion may change according to [5] the circumstances of the time, your Quran may also turn to be not the final book. [6] As a matter of fact, the world is turning corrupt from generation to generation, and it is evident that [7] your people of the time of your prophet are not like your present-day people. As we wrote, [8] people turn corrupt with time, so the Quran may also become false [9] and according to the circumstances of the time another book may be revealed through another prophet.

112 Lit. 'time'.

[10] In the same way, after a few generations that new book may also become false, [11] and after it a new one, and so forth, it may go without end and limit. [12] However, as it is proved by the sages, any endless [13] thing is false. Therefore, we must approve one as the first and the last. [14] How is it that God Most High in His kindness, mercy [15] and generosity created the world, [16–17] upholds it and does not destroy¹¹³ because of sinfulness and defiance of His people, although, He is angry with His people? Due to His great mercy and [18] kindness, it was needed to establish order and religion in the world, [19] because from the time of Adam till the time of Abraham there was no man [20–21] as God would desire. It was only Abraham who in his wisdom and sagacity understood and learnt God's existence and oneness, and did not spare himself whatever misfortune and calamity. [22] He announced God's existence and oneness to the world and behaved as God had desired. [23] This is why God Most High liked him and made a covenant with him.

[10/98a]

[1] He declared his son Isaac, Jacob and their sons a holy people and [2] sent them to Egypt, [made them be] scoffed. There they waited for a due prophet, and through him [3] He made an announcement at the Mount Sinai to six hundred thousand adult [4] men. On that day He gave Ten Commandments and the Torah to Moses. It is written [5] that 'Do not add to the word that I command you, nor take from it'. It is also written that 'For you are a people holy [6] to the Lord God. The Lord your God has chosen you to be to Him distinguished of all [7] people who are on the earth. It is not because you were more in number than any other people that the Lord loved [8] you and chose you for you are the fewest of all peoples, [9] but it is because Lord loves you and keeps the oath that [10] He swore to your fathers that the Lord has brought you out with great power and redeemed you [11] from the catch of slavery, from the hand of the Pharaoh king of Egypt. And know that the Lord [12] your God is God, the faithful God who keeps the covenant and kindness [13] with those who love Him and keep

113 These words, i.e. *ḥarap etmäyir*, are repeated twice in two sentences following one after another.

His commandments to a thousand generations.' It is also written that 'The secret things belong [14] to the Lord our God, but the things that are revealed belong to us and to our children forever, [15] that we may do all the words of this Torah.' And God Most High said to prophet Joshua [16] 'Only be strong and be very forceful to keep all [17] according to the Torah that Moses my servant commanded you. Do not turn from it to the right hand [18] or to the left. In this way, you may understand wherever you go. This Book of the Torah [19] shall not depart from your mouth, but you shall read it day and night, so that you may keep [20] doing all that is written in it. For then you will make your [21] ways prosperous, and then you will understand.' And He wrote with the hand of Malachi, [22] the last prophet, 'Remember the law of my servant Moses, [23] the statutes and commandments that I commanded him at Horeb. [24] Behold,

[11/98b]

[1–2] I will send you the prophet Elijah before the great and awesome day of the Lord comes.' And the prophet David also writes that 'The Torah of the Lord [3] is complete, it converts the soul. The book of the testimony of the Lord is true, it makes the [4] fool wise. The commandments of the Lord are right, they make the heart rich; the commandment of the Lord is [5] pure, it enlightens the eyes. The fear of the Lord is clean, it endures forever. [6] The judgments of the Lord are true and righteous altogether.' All prophets witness that [7] the Torah is true and is not false. The matter [8] is understood and there is no need to continue. [9] The Muslims persist in repeating one strange thing. [10] They say that the four scriptures, that is the Torah, Psalms, Gospel and Quran, are true. The Torah [11] was revealed to Moses, the Psalms to David, the Gospel to Jesus, that is to the Christians, and that [12] the Christians do not know who David's people were. However, they say that [13] the people of David disappeared, and they say—as we have written above—[14] that the three scriptures became false. The true and the last scripture¹¹⁴ is the Quran which was revealed to the last [15] prophet Muhammad. They also say that the scriptures which are in our hands, that is [16] the Torah and the Gospel of Christians, as well

114 Lit. 'religion'.

as the Psalms have been changed, [17] and are no longer like those given by God. They say that our ancestors¹¹⁵ change them [18] and invented according to their understanding. They say that in these scriptures [19] the coming of Muhammad was written, but as we have not believed in it, we removed [20] these matters and changed as we wanted. [21] The answer to these: [22] They initially spoke about four scriptures, but there are three scriptures¹¹⁶ for each of the three religions [23] of three peoples who approve the Torah, Gospel and Quran, [24] while the Psalms were not given to another people¹¹⁷. In fact, they were composed by the prophet David,

[12/99a]

[1] but it was not revealed from Heaven like the Torah to establish religion [2] for a people. The prophet David was skilled and fond of musical instruments.¹¹⁸ [3] God's gift was granted to him and his musicians [4] Asaph, Heman and Jeduthun so that they composed various [5] hymns and psalms, and preached sermons. [6] Whenever any troubles happened to the prophet David, he performed his eulogies. [7] The psalms composed by David in the language of Israel are also [8] fully preserved in our possession. The prophet David was at the same time the king of Israel. [9] He walked the path of the Torah, and in the Psalms [10] the truth and the holiness of the Torah is pronounced. The opponents of the Torah are called [11] God's foes, and they are denounced. There are also other books like the Psalms [12] written by the hands of prophets which [13] do not instruct another religion but call for keeping the Torah. [14] The Psalms were translated by the Christians and [15] many of our and their prayers consist of the Psalms. As a result, [16] your assertion that the Psalms were revealed to a separate nation with the purpose of instructing religion like the other scriptures [17–18] is groundless. Your assertion that our Torah was changed and is not the same as the

115 Lit. 'matures'

116 This sentence is ambiguous.

117 This sentence is clumsy.

118 Ms *çalğıya çağanaya*, from Tur. *çalğı* 'musical instrument' and Tur. (← Per.) *çağana* '1. rattle composed of metal discs mounted on a wire, used by dancers in beating time. 2. small metal castanet. 3. small tambourine' (NRTED 238 and 236).

Torah written by Moses [19] is also groundless. The proof: After the time of Alexander of Macedonia, [20] Ptolemis, the ruler of Egypt, has brought seventy seniors from Israel, and brought [21] the Torah and the books of other prophets, ordered their translation, [22] and approved them. All rulers, kings [23] and monarchs who followed him including the majesty of our present-day monarch [24] have also been approving it for more than a thousand year, and this scripture is

[13/99b]

[1] identical to the Torah that we are keeping. The Gospel is also identical to the Gospel written at the time of Jesus, [2] it has not been changed. Where did they hear that these scriptures were changed? We do not have [3] an idea. If this is right, they should deliver the old books of the Torah, the Psalms [4] and the Gospel to show to us to prove that these are original, and some parts have been altered by us. [5] In the same way as they say that the Torah is changed, we can say that the [6] Quran they have may not be identical to the Quran written by Muhammad [7] and may be changed by them. When the Torah was revealed, it was not revealed secretly [8] but openly, and all peoples witnessed its truth. [9] If they deny this and say that God gave the Torah to us, the Gospel to the Christians and [10] the Quran to them, let everybody confess his own religion, regard it as sacred, [11] and not call somebody else's religion changed, and by no means [12–13] false. Not long ago,¹¹⁹ God's answer through the prophet Zephaniah, was quick and short: 'For [14] at that time I will convert the peoples to a pure language that all of them call in the name of the Lord, [15] to serve Him with one share.' 'And the Lord will be king over all the earth; [16] on that day there will be one Lord, and his name one.' Amen. [17] The Freemasons say that there are no grounds for [claiming that] there was prophecy, and that scriptures and religion were revealed by God. [18] The answer: [19] It is obvious that man and

119 *yakın vakıtta*, i.e. 'recently, not long ago', probably refers to the position of Zephaniah among prophetic books in the Bible, since he was the ninth of the so-called Twelve Minor Prophets. In fact, Zephaniah's prophecy is not a recent one, it is dated to the period of Josiah's reign (640–609 BCE), cf. Matthews & Moyer 2005: 176.

living creatures need training and education. [20] If there is no education, there is no covenant. Education must be from outside, [21] man cannot educate himself. This is why there are [22] many differences between various men. A peasant is superior to a wild man, a town [23] dweller is superior to a peasant, a servant of a nobleman is superior to a town dweller. [24] And their superiority to each other is related to the degree of their education. [25] Secondly, being timid for one who is higher is related to fear. Now, it is obvious [26] that God Most High ordained a few things to our ancestor Adam to educate

[14/100a]

[1] him. He broke this and walked according to his own judgement. Finally, after a few generations, [2–3] He wiped out his children, and it was only Noah who was allowed to save his children in order not to annihilate the humanity. He ordained a few things to them as well, but their [4] children also broke them. As a result, it was necessary to establish a certain [5–6] religion in the world and to reveal scripture, for man's body and nature is confused and he needs order [7] and education. It is also evident that not all people are equally wise. [8] One is prudent, another is foolish, not everybody deserves wisdom and intelligence. [9] For this reason it was necessary that God show the right path and create order. [10] It was because man in his structure [11–13] cannot act prudently and the order that he creates is inaccurate and variable. Man's behaviour depends on where he gains education. Therefore, he acts according to his knowledge and understanding. He does not believe in what he cannot understand. There are people [14] unaware of many things. God has granted [15–16] prophecy to announce and explain secrets which the human mind cannot understand. It is obvious that only he who has a good brain and mind may be a prophet. Not everybody is appropriate to this. [17] Those who are inappropriate must see, read, know [18] and understand this. Our answer is intended to those who believe in the existence of God and the [19] creation of the world. We have nothing to say to those who have neither religion nor faith. [20–21] We cannot engage in discussion with those sinners who do not believe altogether or those who believe in God but do not believe in the creation of the world. They, [22] in our view, are worse than beasts, they are equal to the silly people

who consider the world to be a mirage. [23–24] Despite the weakness of our mind, it is our duty to rely on the advice and answers given by our fathers and ancestors,

[15/100b]

[1] because our ancestors Abraham, Isaac, Jacob, Moses, Aaron, David and Solomon, [2–3] the pillars of the world, have proven the existence and oneness of God, confirmed the creation of the world, and announced the prophecy. [4] Therefore, it is our duty to believe in God's holy Torah. [5] We must believe with the sincerity and truthfulness of heart that this is true. [6] The world may be destroyed, but the Torah may not be false, [7] as it is God's word. God [8] Most High, with His mercy and desire,¹²⁰ [9–13] shall raise the Torah to its previous glory that it enjoyed in the past and shall make us forget of our present days of humiliation. [14] Amen. ∴ [15] 9 August 1816.

120 *günlämäsi*, which means 'envy-3POSS', cf. CKar. *künle*- 'to envy, to grudge; to be jealous' (AJ 225).

Editorial signs and symbols

- { } – unnecessary text
 [] – text added by the editor
 [] – text amended

Abbreviations

- Ar. – Arabic
 CKar. – Crimean Karaim
 Heb. – Hebrew
 Trk. – Turkic
 Tur. – Turkish
- AJ – Aqtaý & Jankowski 2015
 BSMS – The Tanakh in four volumes, manuscript shelf number BSMS 288 in the collection of the Cambridge University Library
 CKar – Crimean Karaim
 CT – Comey & Tzur 2006
 KRPS – Baskakow, Zajączkowski, Szapszał 1974
 NRTED – Alkim et al. (eds.) 1991

Biblical books are abbreviated to the first three letters, e.g. Gen, Exo, Deu, but digraphs are put together, e.g. Zech and Zeph, not Zec and Zep.

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Glossary

In this glossary only the basic meanings of words which appear in the text are provided. However, the meanings may differ or be absent from those in the translation of the text. Hebrew words and biblical citations of the metatextual character are italicized.

A

'**acayıb** 'strange'

adam 'man'

Adam 'Adam'

adät, '**adät** 'custom, habit'

ad 'name'

ağaç 'tree'

ağır 'heavy'

ağız 'mouth'

Aharon 'Aaron'

aħır 'last, final'

aħmaq 'fool'

aķıbät 'finally'

aķıl ~**ı** 'wisdom; brain'

aķıl[**I**]**andır**- 'to make somebody wise'

Aleksander: ~ **Maķedon** 'Alexander of Macedonia'

al- 'to take'

'**ala** 'superior'

'**alalı**|**ķ** ~**ġı** 'superiority'

'**alayı** 'altogether, in all'

[**'alem**] 'world'

'**azab** 'torment'

Allah 'God'; ~ **ta'ale** 'God Most High'

altı: ~ **yüz biñ** 'six hundred thousand'; ~ **yüz kırķ** 'six hundred and forty'

amen 'amen', cf. **amin**

amin 'amen', cf. **amen**

amma 'but'

'**Anan** 'Anan'

anı SEE **ol**

ançaq 'but; only'

anda 'there'

anı SEE **ol**

ant 'oath'; ~ **et**- 'to swear'

añar SEE **ol**

añla- 'to understand'

añlanıl- 'to be understood'

ara 'space between'; ~**larına** 'among them'; ~**sından** 'from among them'

ara- 'to look for'

artık 'already'

artır- 'to supplement, to enlarge', cf. **arttır**-

arttır- 'to supplement, to enlarge',

cf. **artır**

aruv SEE {**h**}**aruv**

Asaf 'Asaph'

asi 'sinner'; ~ **ol**- 'to defy'

asıl ~ **asıl** 'basis; ground'

ast: ~**ından** 'from below of'

aşık: ~ **ol**- 'to love'

aşık- 'to harry'

aşıktır- 'to urge, to make somebody be hurry'

ata 'ancestor; forefather'

av '(the month) of Ab'

Avraham 'Abraham'

'**ay** '1. moon. 2. month'

aya- 'to spare'

ayırt- 'to separate'
aylandır- 'to convert'
'aynı 'same'
ayrı: ~ **ol-** 'to become different'
ayrıl- 'to separate'
az 'few'
az- 'to turn corrupt'
'azizli|k ~gi 'holiness'

B

baba 'father, forefather'
bak- 'to look'
balık 'adult'
bâlki 'perhaps, probably'
bârabâr 'together'
barıştir- 'to reconcile'
baş '1. head. 2. beginning'; **'ay ~larında**
 'on the days of the new moon'
başka: ~ **dürlü** 'different'
başka{ca} 'other'
başla- 'to begin'
batal 'false; invalid'; SEE **batıl, battal**
batıl 'false; invalid'; SEE **batal, battal**
battal 'false; invalid'; SEE **batal, batıl**
baz: **vaqıt** 'sometimes'; ~: **zaman**
 'sometimes'
ba'zı: **Musliman halkı** ~ 'some Muslim
 people'
be-ħabar 'unaware'
beg 'nobleman'
beklä- 'to wait', cf. **peklä-**
bela 'calamity, difficulty, problem'
belli 'evident, obvious'; ~ **beyan** 'clear,
 evident'
ben: ~ **David** 'David's son'
Bene: ~ **Yisra'el** 'Israelites'
beñzä- 'to be similar'
beş: **beş bölük Tevrat** 'Pentateuch'
betâr 'worse'
beyan 'clear'
Beyt: ~ **el-Muħades** 'Temple'
bil- 'to know'

bildir- 'to announce'
biñ 'thousand'
bir 'one; a'; **bir biri**, SEE **birbiri**
birbiri 'one another; each other'
birgä 'together'
biri 'one'; ~ ... ~ ... 'one ..., another ...'
birli|k ~gi 'oneness'
bit- 'to sprout, to grow'
biz 'we'
bizim 'our'
bizimki 'ours'
borc 'debt; duty'; cf. **boy|un**
borçlı 'indebted, obligated', cf. **borçlı**
borçlı 'indebted, obligated', cf. **borçlı**
boy|un ~nu: ~ **numiziñ borcı** 'it is our
 duty'
boz- 'to destroy'
böl- 'to divide'
bölük 'part', SEE **beş**
böylä 'so; in this way'
bu 'this'; **DAT buña**, **PL bunlar**
bul- 'to find'
bulun- 'to be found'
bunlar SEE **bu**
buña SEE **bu**
burak- 'to leave, to abandon'
buyurul- 'to be ordained, to be
 commanded'
bütün: **imani ~lär** 'those who have deep
 faith'
büyük 'big, great'

C

caħil 'ignorant'
can 'soul'
carıs *here* 'disgracefully'
cevab 'answer', cf. **cevap**
cevap 'answer', cf. **cevap**
cänk 'war'
comartlı|k ~ğı 'generosity'
cümlä 'all'
cünkü SEE **çünkü**

Ç

çağana '1. rattle 2. castanet. 3. small tambourine'
çağır- 'to call'
çalğı 'musical instrument'
çalgıcı 'musician, instrumentalist'
Çefanya 'Zephaniah'
çek-: **azabın** ~ 'to suffer torment'; **eziyât** ~ 'to suffer torment'
çekin- *here* 'to be timid'
çık- 'to go out; to go up; to emerge'
çıkar- 'to bring out; to develop'
çıra|k ~**ğı** 'disciple'
Çiyon 'Zion'
ço|k ~**ğu** 'many; much'
çok|l|k ~**ğı** 'multitude'
Çuf: ~ **devaş** 'honeycomb'
çünkü 'because' cf. **cünkü**
çüst 'prudent'

D

da 'also, too; and'; cf. **dä**
dağıl- 'to scatter, to disperse', cf. **dayıl-**
dağ SEE **Tur** and **Zeytün**
dahı SEE **dahı**
dahı 'and, also, too; still'
David 'David'
dayan- 'to base on'
dayıl- 'to scatter, to disperse', cf. **dağıl-**
da'at SEE **vişarım**
dedä 'grandfather; ancestor'
de- 'to say'
degän 'said; he who says', cf. **deyän**
degil 'not'
degin 'up to'
dek 'up to'
derä 'river valley'
devaş SEE **Çuf**
devşir- 'to recruit'
deyän 'said; he who says', cf. **degän**
deyi 'they say, saying; that'
dä 'also, too; and'; cf. **da**

däne: **bir** ~ 'one piece'
dävür SEE **dävür**
dävür 'generation'
dışartın 'outside'
dibidiz 'completely, totally', cf. **dibidüz**
dibidüz 'completely, totally', cf. **dibidiz**
dil 'language'; ~**ince** 'in the language (of)'
din 'religion'
diräk 'pillar'
diril- 'to be revived'
doğru 'right, correct'
doğuz SEE **on doğuz**
dök- 'to pour'
dördünci 'fourth'
dört 'four'
dört: ~ **biñ dört yüzüncü** 'four thousand four hundred'
dunya 'world'; ~**ga degin** 'forever'
dur- 'to stay'
duşman 'enemy; foe'
dut- 'to hold, to keep', cf. **tut-**
duy- 'to hear'
dürlü: ~ ~ 'various; of all sorts', cf. **dürlü**
dürlü 'kind, sort'; ~ ~ 'various; of all sorts', cf. **dürlü**
düş 'dream'

E

egri *here* 'false'
eğli: **Yisra'eliñ** ~ **kamilläri** 'the Israelites of mature age'
eşsan: ~ **olun-** 'to be granted'
ehtibar: ~ **et-** 'to respect'
ehtimad: ~ **et-** 'to rely upon, to trust'
ehtiyac 'need'
ehtiyar 'choice, preference'
eki 'two'
ekinci 'second'
eksit- 'to reduce'
Ele'azar 'Eleazar'
el 'hand'
Eliyah 'Elijah'

Eliya 'Elijah'
emir: ~ **it-** 'to order'
endi 'now'
endir- 'to send down'
eski 'old'
eşit- 'to hear'
et- 'to do, to make', cf. **it-**
etraf 'sides'; **dünyanıñ ~ına** 'to all parts
of the world'
evlad 'son; child'
eyi 'good'
eyilik ~gi 'good; goodness'
ezbârdân 'by heart; orally'
eziyât 'torment, torture'

Ä

âşkârâ 'revealed, clear'
äväl SEE **insan**
ävälki 'first'

F

farq 'difference'
farqlı 'different'
fena 'bad; evil'
feraset 'intelligence; mind'
Firmazon 'Freemason'
fikir 'thought'
firağun 'Pharaoh'

G, Ğ

ğani 'rich, wealthy'
ğayât 'very'
ğayrı 'other, another', cf. **qayrı**
gecä 'night'
geç- SEE **vaz**
gel- 'to come'
Gemara 'Gemara'
genä 'again'
gendi 'own; self'
gerçäk 'true'
getir- 'to bring'
getirt- 'to make somebody bring'

gez- 'to walk'
gezdür- 'to take somebody for a walk; to
guide'
ğärçäk [sic] 'although'
ğäz SEE **ğär**
gibi 'like; as'
gi|t- ~ **där** 'to go'
gizli 'secret, hidden'
göndür- 'to send'
gönül '1. heart. 2. soul'
gör- 'to see'
ğörä 'according to'
ğörüm 'vision'
ğörümüş 'seen'
ğöstir- 'to show', cf. **ğöstür-**
ğöstür- 'to show', cf. **ğöstir-**
ğövdä 'body'
ğöz 'eye'
ğunağ 'sin'
ğunağkar 'sinner'
ğüçlän- *here* 'to experience difficulties'
ğüçlü 'strong'
ğün 'day', cf. **kün**
ğündiz '(by) day'
ğünlä- 'to envy; to desire'

H, Ğ, Ğ

Ğağ 'God'
ğağ 'true'
ğakim 'judge'
ğağlıq ~ğı 'truth'
ğağ 'people'
ğan 'king, ruler'
ğağğı ki 'which'
ğaram 'unlawful'
ğarap: ~ **et-** 'to destroy'; ~ **ol-** 'to be
destroyed'
{h}aruv 'pure'
ğatur 'memory'
ğaväs '1. inclination. 2. inclined'; ~ **ol-**
'to desire'
ğayvan 'animal; beast'

hazrät ‘majesty’
həlal ‘lawful’
həç ‘nothing; no ...’
həlbät ‘surely’
här ‘each; every’
här gäz ‘everybody’
Heman ‘Heman’
Hıristıyan ‘Christian’
hıcat it- ‘to invent’
hısap ~bı ‘calculation’
hısansız ‘uncountable; without a limit’
hızmät ‘service’
hor: ~ **ol-** ‘to be humiliated’
Horev ‘Horeb, Choreb’
hökimincä, SEE **hökümücä**
höküm: et- ‘to order’
hökümücä ‘according to the tenor of’
hususa: ~ **ki here** ‘by no means’
hususdan: bu ~ *here* ‘as a result’,
 cf. **husustan**
husustan: bu ~ *here* ‘for this reason’,
 cf. **hususdan**

I

ıkrar: ~ **it-** ‘to confirm, to admit’
ıktıza ‘necessity’
ınamlı ‘faithful’
ınan- ‘to believe’
ınğan ‘believer’
ıspad ‘proof’

İ

i- ‘to be’; **idi** ‘(it) was’; **ikän** ‘when (it) was’; **isä** ‘if (it) was’
ibadät, **ıbadät** ‘prayer, worship’; ~ **it-** ‘to worship’
İbrahım ‘Abraham’
iç ‘the place in’; ~ **ındä** ‘in, within, inside of’
id- SEE **it-**
iddaha ‘discussion, argument, debate, quarrel’

iddahasız ‘without quarrel’
igeret ‘treatise’
ilahi ‘religious hymn’
ilä ‘with’
ilän ‘with’
ilki ‘first, initial’
illaki ‘surely’
İlyas ‘Elijah’
iman ‘faith, creed’
imre: ~ **no’am** ‘sayings of pleasure’
İncil ‘Gospel’
insan ‘man’; [**i**]nsan[**ı**] **äväl** ‘the first man’
iptida ‘initially, first’
istä- ‘to want’
İsus ‘Jesus’, cf. **Yısa**, **Yısağ**
i|t- ~ **där** ‘to do’, cf. **et-**
izin ‘permission’
‘izzät: ~ **it-** ‘to respect, to honour’
izlä- ‘to follow’

K, Q

qaba ‘foolish’
qabul: ~ **et-/it-** ‘to accept’; ~ **olun-** ‘to be accepted’
qaç: bir ~ ‘some’
qadar: bir ~ ‘how many’
kafir ‘disbeliever; who does not believe’
kağat ‘paper’, cf. **kağıt**
kağıt ‘paper’, cf. **kağat**
qal- ‘to remain, to stay’
qala ‘fortress’, cf. **qal’a**
qaldır- ‘to leave’
qalğan ‘remaining’
qalk- ‘to be abandoned, to be cancelled’
qal’a ‘wall; fortress’, cf. **qala**
kamil ‘mature’
qanun ‘law’
qapu ‘gate’
qarar ‘decision’
Qaray ‘Karaim, Karaite’, PL **Qarayım**
 ‘Karaims, Karaites’
qarışıklıq ~ğı ‘confusion’

karşı 'against'
karşılık 'response; answer'
kart 'senior; old person'
kavga 'strife'
kavılınca 'according to one's saying'
kayam 'firm'
kayb: ~ **et-** 'to lose, to wipe out'; ~ **ol-** 'to disappear'
kayda 'where'
kayıl 'consent; consenting'; ~ **ol-** 'to agree, to consent'
kayırıl- 'to turn away, to turn back'
kayrı 'other, another', cf. **ğayrı**
kayta '1. again. 2. once'
kaytar- 'to return'
kazab 'anger, wrath'
kaza 'trouble, calamity'
kelam 'commandment; saying, word'
kes- 'to cut'
kesar 'Caesar, king, czar'
kezalik 'in the same way'
käräm 'kindness, favour'
kıl- 'to do'
kırk SEE **altı yüz** ~
kısa 'short'
kısar- 'to turn short'
kısalık ~ **ğı** 'shortness'
kısmät 'chance, destiny'
kıyamät: ~ **günü** 'the last day; awesome day'
kıynat- 'to make somebody suffer'
kız 'daughter; girl'
ki 'that; which; for'
kiçi 'small'
kim 'who'
kimi 'somebody'
kimsä 'anybody; nobody'
kişi 'man; person'
kitab 'book', cf. **kitap**
kitap 'book', cf. **kitap**
kodeş 'holy, sacred'
kon- 'to alight, to settle'

korq- 'to fear'
korquv 'fear'
korquvli 'awesome'
koşul- *here* 'to happen'
kök 'heaven, Heaven'
köplük ~ **gi** 'multitude'
köyli 'peasant'
kıfa 'cup'
kıl 'servant; slave'
kullam: ~ **Kullam nehohim lam-mevin**
 'they are all plain to him who understands'
kullık 'service', cf. **kulluk**
kulluk 'service', cf. **kullık**
kulpsız 'without a handle'
kuma 'female servant; female slave'
Quran 'Quran'
kurul- 'to be established, to be done'
kutar- 'to redeem, to save'
kuvät 'power'
kuvätlän- 'to be strong'
kuy- 'to flow, to spring'
küçäy- 'to be forceful, to be strong'
küçicik 'little'
kün 'day', cf. **gün**

L

la-‘açem SEE **matok**
lakırdı 'saying'
lakin 'but'
lam-mevin SEE **kullam**
lan-nefeş SEE **matok**
lazım 'need, necessity'
le-moçe'e SEE **vişarım**

M

maħsus 'separate'
maħtov 'eulogy, praise'
Maqedon SEE **Aleksander** ~
malım 'known; evident'
malik: **ol-** *here* 'be appropriate'
mal 'goods, possessions'

Masiyah 'Messiah', cf. **Mesih**
matok: **matok lan-nefeş u-marpe**
la-açem 'sweet to the soul, and health
to the bones'
ma'ada 'apart from'
ma'na 'meaning'
Me'ahî 'Malachi'
meram 'intention, purpose'
merhamet 'mercy, compassion'
Mesih 'Messiah', cf. **Masiyah**
mesihlik ~ **gi** 'prophecy, prophethood'
mevcut 'existing'
mevil 'inclination'
meyvâ 'fruit'
mâbani 'structure'
Mısır 'Egypt'
mibarek: **ol-** 'to be sacred'
mikra 'Scripture, scripture'
millât 'nation, people'
Mişna 'Mishnah'
miväkâl 'appointed'
mizan 'scales'
Moşe 'Moses', SEE **Musa**
muhabbâtcâ 'friendly'
Muhamâd 'Muhammad'
muna 'behold'
Musa 'Moses'
Musliman 'Muslim'
mustahaq 'deserving'
mümkün 'maybe, possible', SEE **mümkün**
mümkün 'maybe, possible', SEE **mümkün**

N

nasi '1. president. 2. prince'
nasîat 'advice'
naslı 'what (kind)'; ~ **ki** 'as'
Nasranin 'Christian(s)'
navi 'prophet'
nazar 'providence'
ne 'what'; ~ **qadar** 'how many'; ~ **vaqıt**
ki 'when'
nehohim SEE **kullam**

nerädâ 'where'
nerädân 'where from; whence'
nişarât: ~ **al-** 'to point to'
nizam 'order'
nizasız 'without obstinacy'
Noah 'Noah'
Noçri 'Christian'
noksan 'deficient, defective'
nüçin 'why'

O

o 'he, she, it; that' GEN **onıñ**, ACC **onı**/
onu, LOC **onda**, ABL **ondan**, PL **onlar**
oğlan 'son'
oqı- 'to read', cf. **oqu-**
oqu- 'to read', cf. **oqı-**
oqumış 'educated'
oqut- 'to make somebody read; to teach'
ol 'that'; ~ **gündâ** 'on that day'; **anı** ACC
'him', **añar** DAT 'to him'; 'expresses the
Heb. determiner' ~ **Tañrı** ~ **ınamlı**
Tañrı 'God, the faithful God'
ol- 'to be'
olğan 'being, which is'
olın- 'to be' (used to express a passive
compound verb), cf. **olun-**
olun- 'to be' (used to express a passive
compound verb), cf. **olın-**
on 'ten'; **on doquz** 'nineteen'
onda SEE **o**
ondan SEE **o**
onı SEE **o**
onlar SEE **o**
onu SEE **o**
oñ 'right'
oña SEE **o**
oñar- 'to make good, to make prosperous'
otur- 'to sit'

Ö
ögrät- 'to teach, to instruct'
ölü 'dead'

ölüm 'death'
örtik 'covered, hidden; secretly', cf. **örtük**
örtük 'covered, hidden; secretly', cf. **örtik**
ötäki 'other'
ötrü 'because of'
öylä 'so; in that way'
özän 'river'

P

padıṣah 'king, monarch'
padıṣahlık *here* 'kingdom'
pak 'clean, pure'
parça: bir ~ 'some'
pay 'share'
pedaḥ: ~ ol- 'to arise, to emerge',
 cf. **peydaḥ**
peḡambär 'prophet'
peḡambärlik ~ gi 'prophesy'
peklä- 'to wait', cf. **beklä-**
peydaḥ: ~ it- 'to bring into existence';
 ~ **ol-** 'to arise, to emerge', cf. **pedaḥ**
Pinaḥas 'Phinehas'
Pisalmos 'Psalm'

R

r. *abbreviation for rabi* 'rabbi'
Raban 'Rabbanite'; PL Rabanim
 'Rabbanites'
Rabenu 'our lord'
Rabi 'Lord'
rabin 'rabbi'
raḡbet 'glory, respect'
räsım 'statute'

S

saḡın- 'to remember'
saḡab ~ u 'owner'
saḡla- 'to keep, to preserve'
saḡlayıcı 'who keeps'
saḡlovçı 'who keeps'
salt 'only'
sandu|k ~ ğı 'ark'

sanki 'as if'
sayır 'other'
sayla- 'to choose, to select'
sebäp: ~ ol- 'to be the cause'
sen: saña 'youDAT'; **seni** 'youACC'
sev- 'to love; to like'
sevivçi 'lover'
seyir: ~ it- 'to walk'
sänä 'year'
sımar 'commandment'
sımarla- 'to command'
sına- 'to criticize'
sır 'secret'
sıtḡı 'sincere'
stıylı 'precious'
sızḡır- 'to scoff'
siz 'you'; DAT **sizä** ~ **sizgä** 'to you';
 ACC **sizni** or **sizi** 'you'
siziñki 'yours'
soñ¹ 'end; final; after'
soñ² 'left'
soñġu 'last'
soñra 'after'
soñsız 'endless; without an end'
soñuna 'lastly'
sor- 'to ask'
soy- 'to slaughter'
söhbät 'chat; conversation'
söylä- 'to say'
söylän- 'to be said'
söz 'word'
surat ~ dı 'copy; appearance'
suv 'water'

Ş

Şabat 'Saturday'
şahadlık 'evidence, testimony'
şara'at 'judgement'
şara'atçı 'judge'
şart 'condition, circumstance'
şaşkın 'confused'
Şelomo 'Solomon'

şey 'thing'
 şäfa'at 'grace'
 şähädätli 'with testimony'
 şähädätlik 'testimony'
 şähär 'town; city'
 şähärli 'town resident'
 şäref 'sacredness, holiness'
 şärif 'sacred'
 şävkätli 'majestic'
 şindi 'now'
 şindiki 'which is now'
 şol *renders Heb. object marker et-*
 yolların sizgä ~ Eliyah 'I will send
 you Elijah'
 şu 'this, that'

T

tabi'at 'nature'
 taht 'throne'
 tala- 'to plunder'
 Talmay 'Ptolemy'
 Talmud 'Talmud'
 tamam 'complete'
 Tañrı 'God'
 taraf 'side'; ~indan 'by'; Haq ~ by God
 tarih 'history'
 taş 'stone'
 tayak 'stick; beating'
 ta'ale SEE Allah
 ta'ana it- 'to argue'
 tek 'only'
 Tevrat 'Torah'
 tez: ~ gündä 'quick'
 täbdil 'change'
 täbdil it- 'to change'
 täfsir 'commentary'
 täkmil 'fully'; ~ ol- 'to realise'
 tämbäh: ~ it- 'to warn'
 tän 'body'
 tärbiyä 'education'
 tärcim 'translation'; ~ it- 'to translate'
 toqum 'seed'; insan ~u 'humanity'

topra|k ~ğı *here* 'land'
 Tur: ~ Dağı 'Mount Sinai'
 tut- 'to hold, to keep', cf. dut-

U

u-marpe SEE *matok*
 ulus 'nation'
 umud 'hope'
 unut- 'to forget'
 unuttur- 'to make somebody forget'
 uşbu 'this one here'
 uy- 'to fit, to suit'
 uydur- 'to invent; to fabricate'
 uyğun 'appropriate'
 uyğunsız 'inaccurate; inappropriate'
 uzaqlı|k ~ğı *here* 'long-lasting ...'
 uzat- 'to continue'

Ü

üç 'three'
 üçin 'because'
 üçinci SEE üçüncü
 üçüncü 'third'
 üstünä 'on, onto'
 üzärä '1. on, upon. 2. according to.
 3. like'

V

vaht 'time'; SEE vaqıt
 vaqıt ~tı 'time'; SEE vaht
 var 'there is'
 var- 'to go'
 vara vara 'gradually'
 varlı|k ~ğı 'existence'
 vaz 'sermon'
 vaz: ~ geç- and ~ it- 'to stop doing some-
 thing, to give up, to abandon'
 ve 'and'
 ver- 'to give'
 veril- 'to be given'
 väsiyät 'will, testament'; *here* 'anything
 to say'

vücut 'body'
vişarim: vişarim le-moçe'e da'at 'and
 right to those who find knowledge'

Y

ya 'or'
yaban 'wild'
yakın 'near'
yağ- 'to lit'
yalan 'lie'
yalıñız 'only; single'
yan: ~**ına** 'to'
yañlış 'mistake, error'
yap- '1. to cover, to build. 2. to make'
yapul- '1. to be covered, to be built.
 2. to make'
yarat- 'to create'
yaratıl- 'to be created'
yarı 'towards'
yarıq: ~ **it-** 'to enlighten'
yaz- 'to write'
yazı 'script; writing'
yazıl- 'to be written'
yazılan 'written', SEE **yazılğan**
yazılğan 'written', SEE **yazılan**
yazılı 'written'
Ya'aqov 'Jacob'
ya'ne 'that is, i.e.'
ye- 'to eat'
Yedutun 'Yeduthun'
yeñi 'new'
yeñil '1. easy. 2. light'
yer 'place'
yeriş- 'to attain, to achieve'
Yeruşalem 'Jerusalem'
yesir 'slave'
yesirlik 'slavery'

Yeşu'a 'Joshua', cf. **Yohoşua'**
yetmiş 'seventy'
yıl 'year'
Yiçhak 'Isaac'
yigirmi: ~ **dört** 'twenty-four'
yigit 'young man'
Yisa 'Jesus', cf. **İsus, Yisağ**
Yisağ 'Jesus', cf. **İsus, Yisa**
Yisra'el 'Israel'
Yişa'yahu 'Isaiah'
Yohoşua' 'Joshua', cf. **Yeşu'a**
yok 'no; there is not'
yokarı 'above'
yoksa 'or'
yol 'road, way'
yolla- 'to send'
yollu 'by the way of'
Yo'el 'Yoel'
Yuvuda 'Judah'
yürä|k ~gi 'heart'
yürü- 'to walk'
yüz SEE **altı ~ kırk; altı ~ biñ**
yüzüncü SEE **dört biñ dört ~**

Z

zaft 'catch'
zaman 'time'
zamana 'time'
zayi: ~ **ol-** 'to be lost': ~ **olduğu yazı**
 'lacunae'
Zebür 'Psalms'
Zeytün: ~ **Dağı** 'Mount of Olives'
zıt 'opposite'
zira 'because'
ziyadä 'over; more (than)'
ziyadä|lik ~gi *here* 'superiority'
ziyarät 'visit; pilgrimage'

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אגרת אמרי נעים

פני ישראל תלקיטע קראי רבן ריינעס אייני אונטא
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 תלקיטע בעיא פו קוש סע איסוס מסייה קא פולן
 אונטערשע דיי סונדער אונא קיסא קראליק .
 אונטערשע מוסלימן תלקיטע בעני בעיא דרלכ פו סעי
 דייטעג בעיל רוד חק נודער ווא אכוד דין ביינאפוי
 רוד דרלכ אונא קראליק . רודענעו פרכאנן
 לה דין רמן טוי נערה דרלכ אונא קראליק .
 גומלסי מוחבבט גא סחבט איררסע טעא סע
 סוילענד נטלי כו אקיל סחבו ארמא פאריכי אורד .
 לכין רין אפון אירדאא ארון ארס טאנן
 וא גרים סוילער .

צוף רבש אגמרי נעים
 מתוק לנמש ומרפא לעצם
 כלם נכוחים למבין וישרים
 למוצאי דעת :

בני ישראל תלקיטע קראי ורמן דיינעס פראן
אונטערשע אסלי

רבנים תלקיטע דיינלכ כו תברת אכוד רוד פידו
 רוד יני אילן רוד פידו רא אגברין ודינאט
 רוד יני אילן אונטער מוסא פלאפדיע כו כולט
 תברתי . אגברין ודינאט אילן מוסא רא
 יני אילן געטלר . גידא דיינלכ כו אללע תעלר
 מוסא כעמברא ורדיני יני אילן תברת קיסא וארטיב
 יני אילן אונטער . מעגט סין אגזע רין סוילענא שור
 לכין שחבא אישיו כו פו גווסלר סגא אגזע רין
 סוילענא פראס יעמייא סגא אישיו סוילענא לכין
 ישראלע אטלי פוילענא אגברין אונטער רוד
 מוסא רא קבול אישע גיבי זידעו ישוע נביא גא
 אלעגד גא פטחם קא וקדשלא אונטער אונטער
 רא דונדערשע פוילע ליינא אונטערשע ביינא אונטער
 דין רבני דיינלכ קבול אירוס גיטאלר טעשעו
 לכין פגמבר לרע נכחן לכין גוונטרא אונטער בית
 אל מוקראיע וא רבי אבינעו בית אל מוקראיע ר
 גומלענא ביינא גיטא סגא אבינעו בית אל מוקראיע
 פוס אוליס גומלע ישראל סידר אוליס רויטא נעמאלע

אשר יאמר יתקן נגד יתקב נגד אונסלרני גמולת קדוש אלוס אשמו ודכי
 אונסלרני מוסרף אטרודרי סענררני סכלני מוסרף קמברת דכ אונסלר
 אילן אכברא רמיה וא בין ארוב טור געניט אונסלר אלטו יעביט עניק
 ארמיו אונסלר כוכ דך און כלס סווייליט וא חוסא נא חברת ונדרי עניק
 כי בונג אטרוט ארשטודלעג נאכסאטלעג ריי וא שיר כי קרוי אונסלר
 כבי גמיוט סט סילר. רבי גערני אונסלר אונסלר אונסלר אונסלר אונסלר
 מללע לפרן כי יר אשויט. רעל כונסלעגערן זולעל מיללעלרן און
 אולר רבי סעג נא סילר. סעט כי סט אול אג זולעל מיללעלרן -
 אונסלר סוולסטרן אשדו רבי נג סעני. וא קלרעטרן אוינדו אול אשט כי
 אשט אשטו בכלרעטא זיקרני סעני גולעו קונט אילן קראדרי סעט ר
 זעטינדאן יסירלכטיג אלטרן קלרען נג כני מוסיר נג. רעלען כי רבי
 טערט אולרוד אול גערני אול אינעל. גערני קלרעי. גראט איילעטו -
 סווללעלרן נא קלרעלעלעל סוללעלרן בע רמיה. וישיד כי אול געללר
 רבי גערניטא רעל אכברא בעט נא אכברא לולעלר דונא נא דען קללר
 אול גולעל סוללרן אשדו חברתני ורבי אללה העללר אכברא ר
 סענברא רייכיי טע קונסלעלען רכונטיין זייט סעלעל קללעל זוללע
 חברת קל גראט כי סוללרני סעט אשט קללעל קיינלעלען אונסלר אג יני
 וא סעט יר אונסלר און אונסלר זוללעל דא כי יונסלר. געלעלעל כע
 אישדו חברת נג אונסלר ריקרען אש זאל געשרע אונסלר אונסלר קללעל
 קללעלעל זוללעל יעלעלעל גורא אטרא כי אול זעטשא אונסלרען אול
 יוללעלרני ראל זעלעל אונסלר. וא מלעל. סעלעלר סעלעלר
 לרע סענרס. נג אילן אילן זיידי כי סענרע חברתן אשט קללעל
 סע כי סוללעלרני אגר חורב רד דעס לר נאראלר. מילעל

אשר יאמר יתקן נגד יתקב נגד אונסלרני גמולת קדוש אלוס אשמו ודכי
 אונסלרני מוסרף אטרודרי סענררני סכלני מוסרף קמברת דכ אונסלר
 אילן אכברא רמיה וא בין ארוב טור געניט אונסלר אלטו יעביט עניק
 ארמיו אונסלר כוכ דך און כלס סווייליט וא חוסא נא חברת ונדרי עניק
 כי בונג אטרוט ארשטודלעג נאכסאטלעג ריי וא שיר כי קרוי אונסלר
 כבי גמיוט סט סילר. רבי גערני אונסלר אונסלר אונסלר אונסלר אונסלר
 מללע לפרן כי יר אשויט. רעל כונסלעגערן זולעל מיללעלרן און
 אולר רבי סעג נא סילר. סעט כי סט אול אג זולעל מיללעלרן -
 אונסלר סוולסטרן אשדו רבי נג סעני. וא קלרעטרן אוינדו אול אשט כי
 אשט אשטו בכלרעטא זיקרני סעני גולעו קונט אילן קראדרי סעט ר
 זעטינדאן יסירלכטיג אלטרן קלרען נג כני מוסיר נג. רעלען כי רבי
 טערט אולרוד אול גערני אול אינעל. גערני קלרעי. גראט איילעטו -
 סווללעלרן נא קלרעלעלעל סוללעלרן בע רמיה. וישיד כי אול געללר
 רבי גערניטא רעל אכברא בעט נא אכברא לולעלר דונא נא דען קללר
 אול גולעל סוללרן אשדו חברתני ורבי אללה העללר אכברא ר
 סענברא רייכיי טע קונסלעלען רכונטיין זייט סעלעל קללעל זוללע
 חברת קל גראט כי סוללרני סעט אשט קללעל קיינלעלען אונסלר אג יני
 וא סעט יר אונסלר און אונסלר זוללעל דא כי יונסלר. געלעלעל כע
 אישדו חברת נג אונסלר ריקרען אש זאל געשרע אונסלר אונסלר קללעל
 קללעלעל זוללעל יעלעלעל גורא אטרא כי אול זעטשא אונסלרען אול
 יוללעלרני ראל זעלעל אונסלר. וא מלעל. סעלעלר סעלעלר
 לרע סענרס. נג אילן אילן זיידי כי סענרע חברתן אשט קללעל
 סע כי סוללעלרני אגר חורב רד דעס לר נאראלר. מילעל

תבנת חילן בדבר דין . וא רבו אינגל יוסט טע גוטערטן זילן אינגליש געווען
 אונדא באפילן אנדערע ווקסער אונטער געדולן אונדערן זינדן דיינער זאל און
 מיט כספיידי אונטער איסט כהא קערטן גוטשטודיטער בי גערעט צווישן דע
 אינגליש אכטו סוממו בי ארי טע בי דילרי טבריל אישטועריי . אונט
 ביזא טעל בי סוילעלר תררת תברול דין דיי כהא דא אונטער דעם בי סויו
 דא בו אונטערדי קורלן גלפי מוסחרע שריגי קונט גיבי רעל דיר דיי גלפי
 סונונג סויו כי לנדא טבריל אישולר וא תברת וילריכטא געלט ורול
 מרי אשכא נילרי וא גרולא מילט לר תרלניט ארשטליכ איינער .
 יוק דסלר ארי כי אלל העלל תברתי סויו וירדי ויאנגל גטרעט ונדי
 קוראט כהא ורדי קר גיז רטי גטויט מברכ אלסן הר גע גברי דין
 קר בילט ורנסן בוד ביידיט ריניט בעל דין טבריל דין כוסוס בי
 לנדיר דמיטלר דסלר אירי העשט דעל אירי . אלל העלל טע גוט
 קין וקטשא טכטיה טכרליע אל אייל סוילריגי גווי קיס אירי . כי
 אול-וקטשא איילנדירדיס זוללעלרע טכ ריל טכרמא גוללעלרי ארי אלן כו
 טע קוליק אימאל ארג ביר טאי . אונד רבי טעג גוללעל וי אומיטא
 אול גונדא אונד רבי בוד וא ארי ביר . אלן
 טכרלען לר דעל טי טגוללעלע יא קר טכרלען כוונט ורין .
 ווללסטע אמל וקטיר ריי . קרלען .
 בלל דיר כי אינסן וויין טכטיטא טרבייל לזינערניד טרבייל ר
 אונדען קר טע אונט אלעל . וא טרבייל דכטא ורשטן לטנד
 ארס געה גערניט טרבייל ורולל . אונט אונטן קסט אונט לדינע בוד
 ביינען זון טקללי אונד כוילר ארלי יאן דומיען עלל דיר אור
 ארלי כוילרן עלל דיר בוד געט יונט טעמל און שולען עלל דיר
 וא רבו פונלע צי ביינען עלל לני טרבייל טע אונד לני אלן דיר
 וא אכטי גערניטן וקוירן צוועלעל קוקלע אלן דיר . אט עלל
 דיר אלל העלל אישטא ארס אראט אר בוד אכט סויו סימולר טרבייל

אונט אונט גענדי גוטאי געה אקלעט חובלעל אקטע בוד קר ווערן סט
 אונדעלן קיר אונט סלי טא אלן אונדעלן קיררי אינסן יאקויל קייב
 אונלעס אונטן אונט דא בוד קר סויו סימולר אונלעו דא אונלע-
 סונונג גערילר בן כוסוסן אקטע אונד כי רעיל דא בוד בלל כן
 רין ורבי כוונט דא ורבי טפסט זילא אינסן אונלעו עבישטי אונט
 סט אונדעלע ויגורטע קייזיקלע יונק אקטע אונד בוד טעס
 וא טרבייל . וא בלל דיר אינסן אונד רבי גוללעל בוד אקיל דא וועלד
 כויל גוט אונד כויל קכא אונד אונט אונטן הר גע אקיל טירסט
 אונט אונט אונטן אקטע אונדן אונטן אונטן אונטן אונטן אונטן אונטן
 ורלעיל זילא בלל דיר אינסן טכטיטא אקלעל אונטעלען אונטן אונטן אונטן
 טע ורדי טיטלר אונטעלען וא טבריל אונד וא טעל אינסן טלרר
 טע גווא אלס אונט גווא אונד אייל דא בוד אונט אונטן אונטן אונטן
 אונט אונד אקיל יויטערע אונטעלען אונטעלען אונטעלען אונטעלען אונטעלען
 אונט אונטעלע אונד אונט אונטן אונטן אונטעלען אונטעלען אונטעלען אונטעלען
 אקיל ורשטעלען . סילר- בינריחוסניט א בלל דיר טגוללעל דא
 טוסטאן אונטן אקיל קרסט סחבו אונטעלען אונטעלען דא בעל טלע אונט
 על אונט אונטן אקטע אונט אונטעלען אונטעלען דא גונומאקייט בלל
 אונטן . ביניס בו אונטעלען אללע ורלעילע אונטע ורניט טע רעיל
 רייניט אונטען גא . ריי אונט אונטען אונט אונטעלען אונטעלען אונטעלען אונטעלען
 בוד כויל כי רייכדון אללע אונטעלען אונטעלען אונטעלען אונטעלען אונטעלען
 ורשטעלען אונטעלען אונטעלען אונטעלען אונטעלען אונטעלען אונטעלען אונטעלען
 ביזא גרא חיוון דן ביי דיר אונד רונטא ורשטעלען אונטעלען אונטעלען
 אונטן בדבר בוד כן כי אקלעלען כוונטעלען אונטעלען אונטעלען אונטעלען
 דרלעלעלען טייטעלעלען אונטעלעלען אונטעלעלען אונטעלעלען אונטעלעלען

Handwritten text in Karaim script, likely a polemic treatise. The text is arranged in several lines, with some lines indented or centered, suggesting a structured layout. The script is densely packed and occupies the upper and middle portions of the page.