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

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

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

Introduction

The aim of this article is to present a south-western Karaim translation of the Book of Genesis preserved in a manuscript no. JSul.III.01, which contains
five books of the Pentateuch. The book has been written in the nineteenth century by Jeshua Josef Mordkowicz and is kept in a private collection in Warsaw. The Book of Genesis, to which the present article is dedicated, is placed on folios 2 r⁰–58 r⁰.

Description of the manuscript

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

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

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

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

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

Remarks on phonology

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

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

- özünin ‘his own’ (Gen 6:9, Gen 16:3), özüne ‘for yourself’ (Gen 6:21, Gen 7:2) versus ezinin ‘his own’ (Gen 3:6, Gen 6:12), ezine ‘for yourself’ (Gen 6:14, Gen 6:21, Gen 8:9);

- kün ‘day’ (Gen 7:4), künler ‘days’ (Gen 26:8), künlerden ‘days-ABL’ (Gen 7:4), künnin ‘day-GEN’ (Gen 1:16, Gen 7:13) versus kinnin ‘day-GEN’ (Gen 1:14, Gen 17:26), kinde ‘in the day’ (Gen 21:8), kininizde ‘in your day’ (Gen 3:5);

- köklerni ‘the heavens-ACC’ (Gen 14:19), köklär ‘the heavens’ (Gen 2:1), köklärnin ‘the heavens-GEN’ (Gen 6:7, Gen 6:17) versus keklärnin ‘the heavens-GEN’ (Gen 1:15, Gen 2:19);

- közlerge ‘to eyes’ (Gen 3:6), közleri ‘his eyes’ (Gen 3:7, Gen 27:1), közlerinde ‘in his eyes’ (Gen 16:4, Gen 19:14) versus kezleriniz ‘your eyes’ (Gen 3:5);

- köz suv ‘spring’ (Gen 16:7, Gen 24:30) versus kez suvlary ‘spring-3PL-POSS’ (Gen 7:11, Gen 8:2);

- ic ‘three’ (Gen 7:13, Gen 9:28) versus ücincü ‘third’ (Gen 34:25).

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

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

The ș > s change

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

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

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

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

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

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

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

Transcription

**Genesis 6**

7 r°

[...]

(15) [9] ‹Bulardyrlar tuvmuslary›  Noaḥnyn Noaḥ rast⁸ kisi tigel edi «dor-
(16) larynda özünin,⁹ osol¹⁰ alnynda¹¹ ol Tenrinin
(17) jiridi¹² Noaḥ.  (ויוֹלֵד)  [10] Da tuvdurdu¹³ Noaḥ ic uvullar¹⁴ osol Šemni
(19) alnynda¹⁵ ol Tenrinin da toldu ol jer avanlyqtan¹⁶.  (וַתְּשַׁחֲת)  [12] Da
(20) kördi Tenri osol ol¹⁷ jerni da muna cajpaldy ki cajpady bar¹⁸ ten
(21) osol jolun ezinin¹⁹ ol jer istine.  (וַיֹּאמֶר)  [13] Da ajtty Tenri Noahqa
(22) «ucu bar²⁰ tennin keldi «alnyma menim»²¹ ki toldu ol jer «avanlyqtan

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7 BSMS 288 bulardyrlar tuğduqlary.
8 BSMS 288 čadiq.
9 BSMS 288 dävürlärindä.
10 BSMS 288 şol. This is a regular counterpart of osol and it occurs repeatedly. Therefore, it will not be indicated in the next occurrences.
11 BSMS 288 joluna.
12 BSMS 288 jürür edi.
13 BSMS 288 doğurdy.
14 BSMS 288 oğlanlar. The word oğlan is a regular counterpart of uvul and it occurs repeatedly. Therefore, it will not be indicated in the next occurrences.
15 BSMS 288 ol jer aldyndan.
16 BSMS 288 avanlyq.
17 Absent from BSMS 288.
18 BSMS 288 barča.
19 Absent from BSMS 288.
20 BSMS 288 aḥyrə barča.
21 BSMS 288 aldyma.
(23) laryndan alarnyn\(^{22}\) da muna men cajparmen\(^{23}\) alarny ol jerden.

(24) [14] Qylğyn ezine gereg\(^{24}\) narat āğaclaryndan hujalar\(^{25}\) qylğyn āsol ol geregpi\(^{26}\).

(25) da jaqqyn\(^{27}\) any ickirtin da tysqartyn\(^{28}\) smola bylay\(^{29}\). (ござ) [15] Da budu\(^{30}\).

(26) ki qylğajsen any ic iz loqot\(^{31}\) uzunluğu ol geregpin enli loqot\(^{32}\).

7 ヴ

(1) kenligi anyn\(^{33}\) da otuz doqot turusu\(^{34}\) anyn\(^{35}\). (ござ) [16] Tereçe qylğyn geregpe\(^{16}\) da loqot byla tigellegin\(^{37}\) any jogartyn da esigin ol.

(2) geregpin janynda anyn\(^{38}\) qojgün tippeti jergeler ekinci jergeler,\(^{39}\)

(3) da ācinci jergeler,\(^{40}\) qylğyn any. (ござ) [17] Da men muna men keltirimen\(^{41}\).

(4) osol ol\(^{42}\) mabulnu suvlar\(^{43}\) ol jer istine cajpama bari\(^{44}\) tenni ki anda.

\(^{22}\) BSMS 288 avanlyq aldlaryndan.

\(^{23}\) BSMS 288 čajpađýrmen.

\(^{24}\) BSMS 288 gemi. This is a regular counterpart of gereg and it occurs repeatedly. Therefore, it will not be indicated in the next occurences.

\(^{25}\) BSMS 288 āğačyndan hoşralar.

\(^{26}\) BSMS 288 ol gemigä.

\(^{27}\) BSMS 288 sylağyn.

\(^{28}\) BSMS 288 čyhartyn.

\(^{29}\) BSMS 288 salama bilän.

\(^{30}\) BSMS 288 budur.

\(^{31}\) BSMS 288 arşyn.

\(^{32}\) BSMS 288 arşyn.

\(^{33}\) Absent from BSMS 288.

\(^{34}\) BSMS 288 arşyn bijikligi.

\(^{35}\) Absent from BSMS 288.

\(^{36}\) BSMS 288 ol gemigä.

\(^{37}\) BSMS 288 arşyn bilän tavsqyn.

\(^{38}\) Absent from BSMS 288.

\(^{39}\) BSMS 288 tiplär ekínžilär.

\(^{40}\) BSMS 288 үčünžilär.

\(^{41}\) BSMS 288 ketiräjirirmen.

\(^{42}\) Absent from BSMS 288.

\(^{43}\) BSMS 288 suv.

\(^{44}\) BSMS 288 barča.
(6) ‹nafsty tirliknin› tibinden ol köklernin barca ne ki jerde tynar.

(7) [18] Da ‹qajam etimen› osol sertimni birgene senin da kelgin

(8) ol gerepge sen da uvullaryn senin da qatynyn senin da qatynlary

(9) uvullarynnyn birgene senin (تَمُرُ) [19] Da bar ol tiriden bar tenden

(10) ekseri ‹baryndan keltirgin› ol gerepge ‹tiri tutma› birgene

(11) erkek da tisi bolurlar (مَعْظُومُ) [20] Ol qustan 3ynsajyn da ol

(12) tuvardan 3ynsajyn bar qumurstqasyndan ol jernin 3ynsajyn ekseri

(13) ‹baryndan kelirler› sana ‹tiri tutma›. (蚺蛇) [21] Da sen algyn eznine

(14) ‹bar jemden ki asalady da ystyrğyn› özüne da bolur sana da

(15) alarga jemge. (רְשִׁיעָ) [22] Da qylidy Noah barca necik ki ‹bujurdu anar

(16…) Tenri alaj qylidy.

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45 BSMS 288 tiri ʒan.
46 BSMS 288 köñniŋ.
47 Absent from BSMS 288.
48 BSMS 288 qorağıj.
49 BSMS 288 turğuzurmyn.
50 Absent from BSMS 288.
51 Absent from BSMS 288.
52 Absent from BSMS 288.
53 Absent from BSMS 288.
54 BSMS 288 barça.
55 BSMS 288 barça.
56 BSMS 288 barçadan ketirgin.
57 BSMS 288 tirgizmä.
58 BSMS 288 bolsynlar.
59 BSMS 288 žinsinä.
60 BSMS 288 žinsinä barça qyjmyldاغаныndan.
61 BSMS 288 žinsinä.
62 BSMS 288 barçadan kelsnlär.
63 BSMS 288 tirgizmä.
64 BSMS 288 barça aştan ki aşalyr da çöplägin.
65 BSMS 288 bolsyn.
66 BSMS 288 aşamağa.
67 BSMS 288 symarlady Täŋri anar.
Genesis 7

(…16) [ו] (וינמר)
(17) [1] Da ajtty H\(^68\) Noahqa kelgin sen da 〈bar eli ivinnin〉\(^69\) ol geregpe ki
(18) seni kördim 〈rastny alnymda dorda ol uspu〉\(^70\).
(19) 〈tuvardan ol aruv〉\(^72\) algyn özüne 〈jedini jedini kisini da qatynyn anyn〉\(^73\)
(20) da ol tuvardan ki 〈tivildi aruv ol ekini kisini da qatynyn anyn〉\(^74\).
(21) (טס) [3] Dağyn 〈aruv qusundan ol köklernin jedini jedini〉\(^79\) erkek da tisi
(22) 〈tiri tutma〉\(^76\) urluq ızleri\(^77\) istine bar\(^78\) ol jernin. (כ) [4] Ki hanuz\(^79\)
(23) jedi künlerden men 〈javdurumen jamğur〉\(^80\) ol jer istine qyrq kün da
(24) qyrq kece da sirtermen\(^84\) osol bar\(^82\) ol ḥalqny ki jarattym ızleri\(^83\)
(25) istinden ol jernin. (יראש) [5] Da qyldy Noah barca necik ki bujurdu\(^84\)
(26) anar H. (נבר) [6] Da Noah alty iz jasar edi 〈ki necik〉\(^85\) ol mabul 〈edi
(27) suvlar〉\(^86\) ol jer istine. (יובא) [7] Da keldi\(^87\) Noah da 〈uvullary

\(^{68}\) BSMS 288 Tăñri.
\(^{69}\) BSMS 288 barča eviŋ.
\(^{70}\) BSMS 288 čadiq aldyma ušbu dâvürdä.
\(^{71}\) BSMS 288 barča.
\(^{72}\) BSMS 288 aruv tuvardan.
\(^{73}\) BSMS 288 jedişär jedişär erkäk da tiši.
\(^{74}\) BSMS 288 aruv dügüldir ol ekišär erkäk da tiši.
\(^{75}\) BSMS 288 quşundan ol köknin jedişär jedişär.
\(^{76}\) BSMS 288 tirgizmä.
\(^{77}\) BSMS 288 jüzü.
\(^{78}\) BSMS 288 barča.
\(^{79}\) BSMS 288 dağyn.
\(^{80}\) BSMS 288 jağdyrajdryrmyn.
\(^{81}\) BSMS 288 jylys etärmin.
\(^{82}\) BSMS 288 barča.
\(^{83}\) BSMS 288 jüzü.
\(^{84}\) BSMS 288 symarlady.
\(^{85}\) BSMS 288 da.
\(^{86}\) BSMS 288 boldy suv.
\(^{87}\) BSMS 288 ketirdi.
8 r°

(1) anyn da qatyny anyn; da qatynlary uvullarynyн birgesine anyn ol
(2) geregpe alnyndan ol suvlarynyн ol mabulnun. (8) Ol tuvardan
(3) ol aruv, da ol tuvardan ki tivildi aruv, da ol qustan da barca
(4) ne ki tebrenedi ol jer istine. (9) Ekseri ekseri
(5) keldiler Noahqa ol geregpe erkek da tisi ki necik bujurdu
(6) Tenri osol Noahqa. (10) Da edi jedi ol künlerden sortun
(7) da suvlary ol mabulun ediler ol jer istine. (11) Alty
(8) izinci ýlда tirliklerine Noahyn ol ekinci ajda on jedinci
(9) kininde ajnyn ol uspu künde jaryqlandylar bar kez suvlary,
(10) ulu darjanyn da terezeleri ol köklernin acylдylar. (12) Da
(11) edi ol jamģur ol jer istine qyrq kün da qyrq kece.
(12) (13) Kensisinde uspu künnin keldi Noah da Şem da Ham
(13) da Jefet uvullary Noahyn da qatyny Noahyn da ic qatynlary
uvullary-
(14) nyn birgelerine alarnyn ol geregpe. (14) Alar da bar ol
kijik
(15) 3ynysajyn, da bar ol tuvar 3ynysajyn da bar ol qumursta ol

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88 BSMS 288 oğlanlaryn da ḥatynyn.
89 Absent from BSMS 288.
90 BSMS 288 aldyndan.
91 BSMS 288 aruv tuvardan.
92 BSMS 288 aruv dügüldir.
93 Absent from BSMS 288.
94 BSMS 288 qyjmyldar.
95 BSMS 288 ničik ki symarlady.
96 Absent from BSMS 288.
97 BSMS 288 künlärgä.
98 BSMS 288 boldyлar.
99 BSMS 288 tirlikläriniŋ.
100 Absent from BSMS 288.
101 BSMS 288 jaryldylar barça çograqlary.
102 BSMS 288 kœknîŋ.
103 BSMS 288 boldy.
104 Absent from BSMS 288.
105 BSMS 288 barça ol tiri žinsinä.
106 BSMS 288 barça.
107 BSMS 288 žinsinä.
(16) tebrenivci 108 ol jer istine 3ynsysajyn 109 da bar 110 ol quș 3ynsysajyn 111 
(17) ‘bar qanatly quș’ 112 (ויבואו) [15] Da keldiler Noahqa ol geregpe ekseri 
(18) ekseri bar 115 ol tenden ki anda ‘nafsty tirliknin’ 116. (ןהבאס) [16] Da 
(19) ol kelivciler 1115 erkek da tisi bar 1116 tenden keldiler ‘ki necik bujurdu’ 117 
(20) anar Tenri da bekledi H anyn asyra 118. (יִרְוי) [17] Da edi 119 ol mabul 
(21) qyrq kün ol jer istine da arttylar 120 ol suvlar da ketirdiler 
(22) osol ol 121 geregni da ‘ketirindi ol jer istinden’ 122. (runsor) [18] Da 
(23) kicejdiler ol suvlar da arttylar 123 ‘astry astry’ 124 ol jer istine 
(24) da jiridi ol gereg izleri 125 istine ol suvlarnyn. (המש) [19] Da ol 
(25) suvlar kicejdiler ‘astry astry,’ 126 ol jer istine da ‘qaplandylar bar’ 127 
(26) ol bijik tavlar ki ‘tibinde bar ol köklernin’ 128. (המש) [20] On bes 
(27) loqot 129 jogartyn kicejdiler ol suvlar da qaplandylar 130 ol tavlar.

108 BSMS 288 barça ol qyjtmyldağan ol qyjtmyldaj turğan.
109 BSMS 288 ŋinsinä.
110 BSMS 288 barça.
111 BSMS 288 ŋinsinä.
112 BSMS 288 barça quș barça qanatly.
113 BSMS 288 barça.
114 BSMS 288 tiri ŋan.
115 BSMS 288 kelğänlar.
116 BSMS 288 barça.
117 BSMS 288 nečik ki symarlady.
118 BSMS 288 uçun.
119 BSMS 288 boldy.
120 BSMS 288 köbäjdilär.
121 Absent from BSMS 288.
122 BSMS 288 bijik boldy üstündän ol jerninj.
123 BSMS 288 köbäjdilär.
124 BSMS 288 asry.
125 BSMS 288 jüzü.
126 BSMS 288 asry.
127 BSMS 288 jabuldylar barça.
128 BSMS 288 tibinä barça ol kökniň.
129 BSMS 288 arşyn.
130 BSMS 288 jabuldylar.
8 v°

(1) (רָוִית) [21] Da ṭyndy bar ʰʼ òl tebrenivcũ ʰʼ òl jer istine
(2) qusta ʰʼ òl tuvarda da kijikte ʰʼ òl bar ʰʼ òl ḍozlamaqta ol ḍozlavcũ ʰʼ òl ʒer istine da bar ʰʼ òl adam. (וָל) [22] Barca kim ʰʼ āfstry tirlikrin burnunda anyn bar neden ʰʼ òl quruda āldiler. (יוֹמָה)
(3) [23] Da sırtti ʰʼ osol bar ʰʼ ḍalqny ki izleri ʰʼ istine ol jernin
(4) adımdan tuvarqadejin qumurstqaqadejin ʰʼ da qusunadejin ol ʰʼ körklerinin
(5) da sırtildiler ʰʼ ʰʼ ol jerden da qaldyryldy ʰʼ tek Noah ʰʼ da ne ʰʼ ki birgesine
(6) anyn ʰʼ gerekde. (יוֹבֶר) [24] Da kicejdiler ol suvlar ol jer istine
(9…) iz enli kün.

Genesis 8

(9…) (יוֹבֶר)

(10) [1] Da saġyndy Tenri osol Noah ʰʼ ny da osol ʰʼ bar ol kijikni ʰʼ da osol bar ʰʼ ol

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131 BSMS 288 qorady barça.
132 BSMS 288 qyjmyldaj turğa.
133 BSMS 288 quśda.
134 BSMS 288 kijikda.
135 BSMS 288 barça.
136 BSMS 288 qozalağan da ol qozalaj turğa.
137 BSMS 288 barça.
138 Absent from BSMS 288.
139 BSMS 288 nāfāsā tiri ōñnnyn ʰ ʰ y burnyndadyr barçaðan.
140 BSMS 288 jyllys etti.
141 BSMS 288 barça.
142 BSMS 288 jüzü.
143 BSMS 288 qyjmyldağanga degin.
144 BSMS 288 kökniŋ da jyllys boldyler.
145 BSMS 288 qaldy.
146 Absent from BSMS 288.
147 Absent from BSMS 288.
148 BSMS 288 barça ʰ ol tirini.
149 BSMS 288 barça.
tuvarny ki birgesine anyn\textsuperscript{150} geregde da asyrdy\textsuperscript{151} Tenri jel ol jer
istine da japyryldylar\textsuperscript{9} ol suvlar. (יוֹשֵׁב) \textsuperscript{[2]} Da beklendiler
kez suvlary\textsuperscript{153} darjanyn da tereşeleri ol ‹köklerin da ajaldy›\textsuperscript{154} ol
jamğur ol köklerden\textsuperscript{155}. (יוֹשֵׁב) \textsuperscript{[3]} Da qajttylar ol suvlar ‹ol jer
istinden\textsuperscript{156} bara da qajeta da eksildiler ol suvlar aherinden
iz enli künnin. (יהוה) \textsuperscript{[4]} Da tohtady\textsuperscript{157} ol gereg ol jedinci
ajda on jedinci küninde ajnyn tavlary istine Araratyn.
baslary ol tavlarnyn. (יהוה) \textsuperscript{[5]} Da ol suvlar ediler bara da eksij\textsuperscript{158} ol onuncu
ajğadejin ol onuncu ajda ‹burunçu küninde›\textsuperscript{159} ajnyn körindiler
acty Noah osol tereşesin ol geregpin ki qyldy. (יהוה) \textsuperscript{[7]} Da
ijdi\textsuperscript{160} osol ‹ol qargany›,\textsuperscript{162} da cyqt cyğa da qajeta quruğunca\textsuperscript{162} ol
suvlar ‹ol jer istinden›.\textsuperscript{163} (יוֹשֵׁב) \textsuperscript{[8]} Da ijadi\textsuperscript{164} osol ol\textsuperscript{165} kigircinni
birgesinden özününü\textsuperscript{166} körme jengillendilermo ol suvlar izleri\textsuperscript{167}
istinden ol jernin. (יהוה) \textsuperscript{[9]} Da tapmady ol kigircin tynclyq
tabanyna ajagynyn da qajtty anar ol geregpe ki suvlar ediler\textsuperscript{168}
izleri\textsuperscript{169} istine bar\textsuperscript{170} ol jernin da sundu qolon da aldy any da

\textsuperscript{150} Absent from BSMS 288.
\textsuperscript{151} BSMS 288 keçirdi.
\textsuperscript{152} BSMS 288 sekinländilär.
\textsuperscript{153} BSMS 288 çögraqlary.
\textsuperscript{154} BSMS 288 köknijn da tyjyldy.
\textsuperscript{155} BSMS 288 köktän.
\textsuperscript{156} BSMS 288 üstündän ol jernin.
\textsuperscript{157} BSMS 288 qondy.
\textsuperscript{158} BSMS 288 eksilä.
\textsuperscript{159} BSMS 288 birindä.
\textsuperscript{160} BSMS 288 jibirdi.
\textsuperscript{161} BSMS 288 quzgünny.
\textsuperscript{162} BSMS 288 quruğanynya degin.
\textsuperscript{163} BSMS 288 üstündän ol jernin.
\textsuperscript{164} BSMS 288 jibirdi.
\textsuperscript{165} Absent from BSMS 288.
\textsuperscript{166} BSMS 288 qatyndan.
\textsuperscript{167} BSMS 288 jüzü.
\textsuperscript{168} Absent from BSMS 288.
\textsuperscript{169} BSMS 288 jüzü.
\textsuperscript{170} BSMS 288 barça.
9 r°

(1) kijirdi
dagyn jedi
(2) kunler ezgeler da arttyrđy ijme osol ol kigircinni ol
da muna japragy «zejtunluqyn jyrtqan» avzunda anyn da bildi
tezdi dagyn jedi kunler ezgeler da ijdi osol ol kigircinni
da arttyrmady qajtma anar artyq. (өңгәләр) [13] Da edi alty iz
birinci jylda burunçu ajda burunçu küninde ajyn qurudular
(9) ol suvlar «ol jer istinden» da keterdi Noah osol qaplavyn ol
gerepnin
da kördi da muna qurudular izleri ol jernin. (өңгәләр) [14] Da
(11) el ekinci ajda egirmi jedinci küninde ajyn qurudu ol
(13) (өңгәләр) [16] Cyqqyn ol gerepden sen da qatynyn senin da uvullaryn
senin da

171 BSMS 288 ketirdi.
172 BSMS 288 sabur etti.
173 BSMS 288 öңгәләр.
174 BSMS 288 jibirmä.
175 Absent from BSMS 288.
176 BSMS 288 vaňňa.
177 BSMS 288 zäjtinniŋ butarlanğan.
178 Absent from BSMS 288.
179 BSMS 288 üstündän ol jerniŋ.
180 BSMS 288 sabur etti.
181 BSMS 288 öңгәләр.
182 BSMS 288 jibirđi.
183 Absent from BSMS 288.
184 BSMS 288 dagyn.
185 BSMS 288 birindä.
186 BSMS 288 üstündän ol jerniŋ.
187 BSMS 288 jabuvun.
188 Absent from BSMS 288.
189 BSMS 288 demä.
190 Absent from BSMS 288.
191 Absent from BSMS 288.
(14) qatynlary uvvllarynnyn birgene senin. (ב) [17] ‘Bar ol tirini, ki
(15) birgene senin bar tenden qusta da tuvarda da bar ol qumurstqada
(16) ol tebrenivci ol jer istine cyğargyn birgene da qozlasynlar
(17) jerde da jayylsynlar da artsynlar ol jer istine. (יָאָר)
(18) [18] Da cyqty Noah da uvullary da qatyny anyn da qatynlary uvvllarynnyn
(20) ol quš ‘bar tebrenivci ol jer istine uruvlarysajyn cyqtıylar
(21) ol gerekden. (הבר) [20] Da qondardy Noah mizbeaḥ H-ğa da aldy
bar ol quša
don
(22) tuvardan ‘ol aruv da bar ol aruv qustan da cyğardy ‘olalar mizbeaḥta.
(23) (יָיִר) [21] Da qabul etti H osol ijisin ol qabulluqnun da ajtty

192 Absent from BSMS 288.
193 BSMS 288 barča ol tiri.
194 Absent from BSMS 288.
195 BSMS 288 barča.
196 BSMS 288 qušda.
197 BSMS 288 barča.
198 BSMS 288 qyjmyldağanda ol qyjmyldaj turğan.
199 BSMS 288 qozlasynlar. The Crimean Karaim translation provides a different
meaning. Cf CKar. qozala ‘to crawl, to creep’ (KRPS 368) and WKar. kozla ‘to
procreate, to breed; to lay eggs’ (KRPS 328).
200 BSMS 288 köbäjsinlär.
201 Absent from BSMS 288.
202 Absent from BSMS 288.
203 BSMS 288 barča ol tiri barča ol qyjmyldağan.
204 BSMS 288 barča.
205 BSMS 288 barča qyjmyldaj turğan.
206 BSMS 288 žinslärinä.
207 BSMS 288 barča.
208 Absent from BSMS 288.
209 BSMS 288 barča.
210 BSMS 288 mizbeahda.
211 JSul.III.01 *ח, a mistake of the copyist; absent from BSMS 288.
212 BSMS 288 qorbannyn.
The Book of Genesis in a South-Western Karaim Bible Translation…

(24) H ‹fikirinde arttyrmamen›213 qargama artyq214 osol ol215 jerni ol adam
(25) üçün ki ‹jeceri jüreginin›216 ol adambyn jamandy217 jaslyqlaryndan da
(26) ‹arttyrmamen artyq vatma (א katetme)›218 osol bar219 tirini
(27) ‹ki necik›220 qyldym. (ר)22 [22] ‹Dağynda bar,221 künleri ol jernin bolurlar222

9 vo
(1) cacmaq da urmaq da suvuq da issi da jaz da qys da kün da kece
(2…) eksilmesler223.

Translation

Genesis 6

7 ro

[...]

(15) [9] These are the children of Noah. Noah was a righteous man, perfect in his
(16) generation. Noah walked
(17) before God. [10] And Noah had three sons, Shem,

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213 BSMS 288 könlünä arttyrmajym.
214 BSMS 288 dağyn.
215 Absent from BSMS 288.
216 BSMS 288 fikiri könlünij.
217 BSMS 288 jamandyr.
218 BSMS 288 arttyrmajym dağyn urma.
219 BSMS 288 barča.
220 BSMS 288 nečik ki.
221 BSMS 288 dağyn barča.
222 Absent from BSMS 288.
223 BSMS 288 battal bolmağajlar.
(19) before God, and the earth was filled with violence. [12] And
(20) God saw the earth, and behold, it became corrupt, for all flesh had corrupted
(21) their way on the earth. [13] And God said to Noah,
(22) “The end of all flesh has come before me, for the earth is filled with violence
(23) through them, and behold, I will wipe them out from the earth.
(24) [14] Make yourself a ship of pine trees. Make nests in the ship224,
(25) and smear it inside and outside with pitch. [15] And this is
(26) how you shall make it: the length of the ship shall be three hundred cubits, its breadth

7 v
(1) fifty cubits, and its height thirty cubits. [16] Make a window
(2) for the ship, and finish it with a cubit above, and put the door
(3) of the ship on its side. Make it with bottom, second,
(4) and third decks225. [17] And I, behold, I will bring
(5) the flood, waters upon the earth, to destroy all flesh in which is
(6) the breath of life under heaven. Everything that is on the earth will die.
(7) [18] And I will perpetuate my covenant with you, and come
(8) to the ship, you and your sons, and your wife, and wives
(9) of your sons along with you. [19] And of all living things, of all flesh,
(10) bring two of each of them, into the ship to keep them alive with you.
(11) They will be male and female. [20] Of the birds according to their kinds, and of
(12) the animals according to their kinds, of every creeping thing226 of the ground, according to its kind, two
(13) of each of them will come to you to keep them alive. [21] And take for yourself

224 Lit. ‘make the ship into nests’, the phrase is not clear.
225 Lit. ‘rows’.
226 Lit. ‘ant’.
(14) every sort of food that is eaten, and gather it for yourself. And it will serve\textsuperscript{227} as food
(15) for you and for them.” [22] And Noah did all as God had
(16...) commanded him, so he did.

Genesis 7

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

8 r\textsuperscript{o}

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

\textsuperscript{227} Lit. ‘be’. 
burst forth, and the windows of the heavens were opened. [12] And there was rain on the earth, forty days and forty nights.

[13] On that very day came Noah and Shem and Ham and Japheth, sons of Noah, and Noah’s wife and the three wives of his sons with them to the ship, [14] they and all wild [animals],

according to its kind, and all the livestock according to their kinds, and every creeping thing

that moves on the ground, according to its kind, and all birds, according to its kind,

all winged birds. [15] And they came to Noah to the ship, by twos and twos, of all flesh in which there was the breath of life. [16] And those that came, male and female of all flesh, came as God had commanded him. And the Lord shut [it] behind him. [17] The flood was for forty days on the earth. And the waters increased and lifted the ship, and it was lifted from the earth. [18] And the waters surged and increased greatly on the earth,

and the ship went upon the face of the waters. [19] And the waters surged greatly on the earth and all the high mountains which are under the whole heaven were covered. [20] And the waters surged fifteen cubits above, and the mountains were covered.

And all flesh that moved on the earth died,

birds, and livestock, and wild [animals] too, and all swarming creatures that are swarming

on the earth, and all men. [22] All that had the breath of life in their nostrils, all that was on the dry land died.

8 v

Lit. ‘ant’.

Lit. ‘became stronger’.

Lit. ‘became stronger’.

Lit. ‘became stronger’.

Lit. ‘laying eggs’.

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

\textbf{Genesis 8}

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

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

9 r°

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

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

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

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

Abbreviations
BSMS 288 Manuscript no. BSMS 288 kept in the Cambridge University Library,
critically edited by Jankowski, Aqtay, Cegiołka, Ćulha and Németh (2019)
CKar. Crimean Karaim
raimsko-russko-poľskij slovař. Słownik karaimsko-rosyjsko-polski.
Moskva.
Lit. literally
WKar. Western Karaim

²⁴⁰ Lit. ‘still, again’.
Bibliography


Németh, Michał. 2018. A historical phonology of Western Karaim. The process of its diversification into dialects. Part 2. Supplementary data on the absolute


**Acknowledgement**

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