



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.¹ The book has been written in the nineteenth century by Jeshua Josef Mordkowicz² and is kept in a private collection in Warsaw.³ The Book of Genesis, to which the present article is dedicated, is placed on folios 2 r^o – 58 r^o.

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, Cegiółka, Çulha, Németh (2019: X–XX).
- ² Jeshua Josef Mordkowicz (1802-1884) was a Karaim *hazzan* in Halych, a well-educated clergyman who was brought up in a pious and enlightened family in Halych. After completing his studies he was sent at a young age to Kukizów, where he served as the last *hazzan* between 1822 and c. 1831 (Walfish, Kizilov 2011: 211). After the great fire, in which all Karaim households were burnt down, he returned to Halych, where in 1866 he was appointed to the position of *hazzan*. Mordkowicz was a renowned scribe, mostly recognized for writing several copies of Karaim Bible translation and many other valuable manuscripts. It is known that he would prepare his own ink of high quality and after completing a manuscript he would bind it by himself in a book cover, which was usually made of leather (Zarachowicz 1925: 20–22).
- ³ In 2012 the manuscript underwent conservation treatment in the framework of the project entitled “Emergency restoration-conservation works on selected Karaim manuscripts and old prints” (00497/12/FPK/NIMOZ) financed by the Ministry of Culture and National Heritage of Poland. I would like to express my gratitude to the owner of the collection for granting me access to the manuscript.

inside is undamaged with minor brown foxing. The text is written in black iron-gallic ink, which is fully legible and not faded. There are hardly any crossing outs and spelling mistakes.

The text is written with the Hebrew semi-cursive, which is typical of Karaim texts. The main body of the text is fully vocalized, except for Hebrew incipits. Diacritical marks, and in general orthography, enable us to distinguish between vowels ‘a’ (אָ , אַ , אַױ ; or אַ , אַױ word-initially) and ‘e’ (עָ , עַ , עִױ , עִױ , אַײ , אַײױ ; or אַײ , אַײױ word-initially), ‘o’ (ױ ; or ױאַ word-initially) and ‘ö’ (ױױ ; or ױױאַ word-initially) as well as ‘u’ (ױ , sporadically ױױ ; or ױאַ word-initially) and ‘ü’ (ױױ ; or ױױאַ 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 (יױ ; or יױאַ word-initially). Thus their value is established based on Karaim dictionaries and historical development of Karaim dialects.

Remarks on phonology

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

The *ö > e* and *ü > i* change

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

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

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

It is important to be mindful of the fact that the Karaim translation preserved in the manuscript no. JSul.III.01 has been written based on earlier translations of the Bible. Therefore the tendency to retain rounded vowels may be affected by the fact that Jeshua Josef Mordkowicz may have wanted

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

The *š* > *s* change

The Hebrew script used in the manuscript enables us to observe the de-alveolarization process of South-Western Karaim to a certain extent. The copyist made a distinction between letters *samekh* and *shin*, so it is possible to attest the *š* > *s* change, which is entirely completed. The letter *samekh* (ס) is prevalent in the manuscript – it is employed to mark the consonant 's' in both words of Turkic origin and in Persian and Arabic loanwords, e.g. *sahar* סַהַר 'city' (Gen 4:17), which is regularly written with *samekh*.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* שִׁיְוּדִים 'I loved' (Gen 18:19), *tisi* טִישִׁי 'female' (Gen 1:27); as well as in suffixes, e.g. *birgesine* בִּירְגִישִׁינִיא 'with him' (Gen 7:7).

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

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* בַּשְׁטָן ‘in the beginning’ (Gen 1:1) and elsewhere with the letter *samekh*, e.g. *baslargā* בַּסְלָרְגָא ‘into heads’ (Gen 2:10).

Transcription of the story of Noah and the flood

Below, I provide a transcription of a part of the story about Noah and the flood, namely chapters Gen 6:9–8:22, in order to present the language of the Book of Genesis preserved in the manuscript no. JSul.III.01. The south-western Karaim text is supplemented with a comparison in footnotes of respective chapters in a Crimean Karaim translation of the Torah, which has been critically edited and published this year (Jankowski, Aqtay, Cegiółka, Çulha, Németh 2019). The Karaim translation is preserved in a manuscript no. BSMS 288, which is kept in the Cambridge University Library.⁵ 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.⁶ 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

⁵ In footnotes I refer to it as BSMS 288.

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

rules of Karaim and English. In translation I followed the English Standard Version Bible whenever possible. In numerous phrases I also adhered to the King James 2000 Bible in order to find correct English equivalents.

Transcription

Genesis 6

7 r^o

[...]

- (15) [9] «Bulardylyar tuvmuslary»⁷ Noaḥnyn Noaḥ rast⁸ kisi tigel edi «dor-
 (16) larynda özünin»⁹ osol¹⁰ alnynda¹¹ ol Tenrinin
 (17) jiridi¹² Noaḥ. (ויוֹלַד) [10] Da tuvdurdu¹³ Noaḥ ic uvullar¹⁴ osol Şemni
 (18) osol Ḥamny da osol Jafetni. (וַתִּשְׁחַת) [11] Da cajpaldy «eli ol jernin
 (19) alnynda»¹⁵ ol Tenrinin da toldu ol jer avanlyqtan¹⁶. (וַיִּרְא) [12] Da
 (20) kördi Tenri osol ol¹⁷ jerni da muna cajpaldy ki cajpady bar¹⁸ ten
 (21) osol jolun ezinin¹⁹ ol jer istine. (וַיֵּאמֶר) [13] Da ajtty Tenri Noaḥqa
 (22) «ucu bar»²⁰ tennin keldi «alnyma menim»²¹ ki toldu ol jer «avanlyqtan
 alyn-

⁷ BSMS 288 *bulardyrlar tuḡduqlary*.

⁸ BSMS 288 *čadiq*.

⁹ BSMS 288 *dävürlärindä*.

¹⁰ BSMS 288 *šol*. 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 *doḡurdy*.

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

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 *aḡyry barča*.

²¹ BSMS 288 *aldyma*.

- (23) laryndan alarnyn²² da muna men cajparmen²³ alarny ol jerden.
(עשה)
- (24) [14] Qylgyn ezine gerep²⁴ narat aǵaclaryndan hujalar²⁵ qylgyn osol ol gerepni²⁶
- (25) da jaqqyn²⁷ any ickirtin da tysqartyn²⁸ smola byla²⁹. (וזה) [15] Da budu³⁰
- (26) ki qylgajsen any ic iz loqot³¹ uzunluǵu ol gerepnin enli loqot³²

7 v^o

- (1) kenligi anyn³³ da otuz loqot turusu³⁴ anyn³⁵. (צהר) [16] Tereze qylgyn
- (2) gerepge³⁶ da loqot byla tigellegin³⁷ any jogartyn da esigin ol
- (3) gerepnin janynda anyn³⁸ qojgun tiptegi jergeler ekinici jergeler³⁹
- (4) da icinici jergeler⁴⁰ qylgyn any. (ואני) [17] Da men muna men keltirimen⁴¹
- (5) osol ol⁴² mabulnu suvlar⁴³ ol jer istine cajpama bar⁴⁴ tenni ki anda

²² BSMS 288 *avanlyq aldlaryndan*.

²³ BSMS 288 *čajpajdyrmen*.

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

²⁵ BSMS 288 *aǵačyndan hožralar*.

²⁶ BSMS 288 *ol gemigä*.

²⁷ BSMS 288 *sylaǵyn*.

²⁸ BSMS 288 *čyhartyn*.

²⁹ BSMS 288 *salama bilän*.

³⁰ BSMS 288 *budur*.

³¹ BSMS 288 *aršyn*.

³² BSMS 288 *aršyn*.

³³ Absent from BSMS 288.

³⁴ BSMS 288 *aršyn bijikligi*.

³⁵ Absent from BSMS 288.

³⁶ BSMS 288 *ol gemigä*.

³⁷ BSMS 288 *aršyn bilän tavusqyn*.

³⁸ Absent from BSMS 288.

³⁹ BSMS 288 *tiplär ekinžilär*.

⁴⁰ BSMS 288 *üčünžilär*.

⁴¹ BSMS 288 *ketiräjirimen*.

⁴² Absent from BSMS 288.

⁴³ BSMS 288 *suv*.

⁴⁴ BSMS 288 *barča*.

- (6) ‹nafsty tirliknin›⁴⁵ tibinden ol köklernin⁴⁶ barca ne⁴⁷ ki jerde tynar⁴⁸.
 (7) (והקימותי) [18] Da ‹qajam etimen›⁴⁹ osol sertimni birgene senin⁵⁰ da kelgin
 (8) ol gerepge sen da uvullaryn senin⁵¹ da qatynyn senin⁵² da qatynlary
 (9) uvullarynnyn birgene senin⁵³. (ומכל) [19] Da bar⁵⁴ ol tiriden bar⁵⁵ tenden
 (10) ekseri ‹baryndan keltirgin›⁵⁶ ol gerepge ‹tiri tutma›⁵⁷ birgene
 (11) erkek da tisi bolurlar⁵⁸. (מהעוף) [20] Ol qustan zynsysajyn⁵⁹ da ol
 (12) tuvardan ‹zynsysajyn bar qumurstqasyndan›⁶⁰ ol jernin zynsysajyn⁶¹ ekseri
 (13) ‹baryndan kelirler›⁶² sana ‹tiri tutma›⁶³. (ואתה) [21] Da sen alğyn ezine
 (14) ‹bar jemden ki asalady da ystyrğyn›⁶⁴ özüne da bolur⁶⁵ sana da
 (15) alarğa jemge⁶⁶. (ויעץ) [22] Da qyldy Noaḥ barca necik ki ‹bujurdu anar
 (16...) Tenri›⁶⁷ alaj qyldy.

⁴⁵ BSMS 288 *tiri žan*.

⁴⁶ BSMS 288 *köknij*.

⁴⁷ Absent from BSMS 288.

⁴⁸ BSMS 288 *qorağaj*.

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 *barča*.

⁵⁵ BSMS 288 *barča*.

⁵⁶ BSMS 288 *barčadan ketirgin*.

⁵⁷ BSMS 288 *tirgizmä*.

⁵⁸ BSMS 288 *bolsynlar*.

⁵⁹ BSMS 288 *žinsinä*.

⁶⁰ BSMS 288 *žinsinä barča qyjmyldağanyndan*.

⁶¹ BSMS 288 *žinsinä*.

⁶² BSMS 288 *barčadan kelsinlär*.

⁶³ BSMS 288 *tirgizmä*.

⁶⁴ BSMS 288 *barča aştan ki ašalyr da čöplägin*.

⁶⁵ BSMS 288 *bolsyn*.

⁶⁶ BSMS 288 *ašamağa*.

⁶⁷ BSMS 288 *symarlady Täñri añar*.

Genesis 7

- (...16) (וַיֵּאמֶר) ז'
- (17) [1] Da ajtty H⁶⁸ Noaḥqa kelgin sen da ‹bar eli ivinnin›⁶⁹ ol gerepege ki
- (18) seni kördim ‹rastny alnymda dorda ol uspu›⁷⁰. (מַכֵּל) [2] Bar⁷¹ ol
- (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) (גַּם) [3] Dağyn ‹aruv qusundan ol köklernin jedini jedini›⁷⁵ erkek da tisi
- (22) ‹tiri tutma›⁷⁶ urluq izleri⁷⁷ istine bar⁷⁸ ol jernin. (כִּי) [4] Ki hanuz⁷⁹
- (23) jedi künlerden men ‹javidurumen jamğur›⁸⁰ ol jer istine qyrq kün da
- (24) qyrq kece da sirtermen⁸¹ osol bar⁸² ol ḥalqny ki jarattym izleri⁸³
- (25) istinden ol jernin. (וַיַּעַשׂ) [5] Da qyldy Noaḥ barca necik ki bujurdu⁸⁴
- (26) anar H. (וַנַּח) [6] Da Noaḥ alty iz jasar edi ‹ki necik›⁸⁵ ol mabul ‹edi
- (27) suvlar›⁸⁶ ol jer istine. (וַיְבִיאוּ) [7] Da keldi⁸⁷ Noaḥ da ‹uvullary

⁶⁸ BSMS 288 *Täyri*.

⁶⁹ BSMS 288 *barča eviñ*.

⁷⁰ BSMS 288 *čadiq aldyma uşbu dövürdä*.

⁷¹ BSMS 288 *barča*.

⁷² BSMS 288 *aruv tuvardan*.

⁷³ BSMS 288 *jedişär jedişär erkäk da tişi*.

⁷⁴ BSMS 288 *aruv dügüldir ol ekişär erkäk da tişi*.

⁷⁵ BSMS 288 *quşundan ol kökniñ jedişär jedişär*.

⁷⁶ BSMS 288 *tirgizmä*.

⁷⁷ BSMS 288 *jüzü*.

⁷⁸ BSMS 288 *barča*.

⁷⁹ BSMS 288 *dağyn*.

⁸⁰ BSMS 288 *jağdyrajdyrmyn*.

⁸¹ BSMS 288 *jyls 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^o

- (1) anyn da qatyny anyn⁸⁸ da qatynlary uvullarynyn birgesine anyn⁸⁹ ol
- (2) gerepge alnyndan⁹⁰ suvlarynyn ol mabulnun. (מן) [8] Ol ‹tuvardan
- (3) ol aruv⁹¹ da ol tuvardan ki ‹tivildi aruv⁹² da ol qustan da barca
- (4) ne⁹³ ki tebredi⁹⁴ ol jer istine. (שנים) [9] Ekseri ekseri
- (5) keldiler Noaḥqa ol gerepge erkek da tisi ‹ki necik bujurdu⁹⁵
- (6) Tenri osol⁹⁶ Noaḥqa. (ויהי) [10] Da edi jedi ol ‹künlerden sortun⁹⁷
- (7) da suvlary ol mabulnun ediler⁹⁸ ol jer istine. (בשנת) [11] Alty
- (8) izinci jylda tirliklerine⁹⁹ Noaḥnyn ol ekinci ajda on jedinci
- (9) kininde ajnyn ol¹⁰⁰ uspu künde ‹jarcyqlandylyr bar kez suvlary¹⁰¹
- (10) ullu darjanyn da terezeleri ol köklernin¹⁰² acyldylar. (ויהי) [12] Da
- (11) edi¹⁰³ ol jamğur ol jer istine qyrq kün da qyrq kece.
- (12) (בעצם) [13] Kensisinde uspu künnin keldi Noaḥ da Šem da Ḥam
- (13) da Jefet uvullary Noaḥnyn da qatyny Noaḥnyn da ic qatynlary uvullary-
- (14) nyn birgelerine alarnyn¹⁰⁴ ol gerepge. (המה) [14] Alar da ‹bar ol kijik
- (15) zynsysajyn¹⁰⁵ da bar¹⁰⁶ ol tuvar zynsysajyn¹⁰⁷ da ‹bar ol qumurstqa ol

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 *boldylar.*

⁹⁹ BSMS 288 *tirliklärinin.*

¹⁰⁰ Absent from BSMS 288.

¹⁰¹ BSMS 288 *jaryldylar barča çoğraqlary.*

¹⁰² BSMS 288 *köknin.*

¹⁰³ BSMS 288 *boldy.*

¹⁰⁴ Absent from BSMS 288.

¹⁰⁵ BSMS 288 *barča ol tiri žinsinä.*

¹⁰⁶ BSMS 288 *barča.*

¹⁰⁷ BSMS 288 *žinsinä.*

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

¹⁰⁸ BSMS 288 *barča ol qyjmyldağan ol qyjmyldaj turğan.*

¹⁰⁹ BSMS 288 *žinsinä.*

¹¹⁰ BSMS 288 *barča.*

¹¹¹ BSMS 288 *žinsinä.*

¹¹² BSMS 288 *barča quš barča qanaty.*

¹¹³ BSMS 288 *barča.*

¹¹⁴ BSMS 288 *tiri žan.*

¹¹⁵ BSMS 288 *kelgänlär.*

¹¹⁶ BSMS 288 *barča.*

¹¹⁷ BSMS 288 *nečik ki symarlady.*

¹¹⁸ BSMS 288 *učun.*

¹¹⁹ BSMS 288 *boldy.*

¹²⁰ BSMS 288 *köbäjdilär.*

¹²¹ Absent from BSMS 288.

¹²² BSMS 288 *bijik boldy üstündän ol jerniņ.*

¹²³ BSMS 288 *köbäjdilär.*

¹²⁴ BSMS 288 *asry.*

¹²⁵ BSMS 288 *jüzü.*

¹²⁶ BSMS 288 *asry.*

¹²⁷ BSMS 288 *jabuldylar barča.*

¹²⁸ BSMS 288 *tibinä barča ol kökniņ.*

¹²⁹ BSMS 288 *aršyn.*

¹³⁰ BSMS 288 *jabuldylar.*

8 v^o

- (1) (ויגוע) [21] Da <tyndy bar¹³¹ ten ol tebrenivcü¹³² ol jer istine
- (2) gusta¹³³ da tuvarda da kijikte¹³⁴ da bar¹³⁵ ol <qozlamaqta ol qozlavcu¹³⁶
- (3) ol jer istine da bar¹³⁷ ol adam. (כל) [22] Barca kim¹³⁸ ki <nafsty
- (4) tirliknin burnunda anyn bar neden¹³⁹ ki quruda eldiler. (וימח)
- (5) [23] Da sirtti¹⁴⁰ osol bar¹⁴¹ ol ھاlqny ki izleri¹⁴² istine ol jernin
- (6) adamdan tuvargadejin qumurstqağadejin¹⁴³ da qusunadejin ol <köklernin
- (7) da sirtildiler¹⁴⁴ ol jerden da qaldyryldy¹⁴⁵ tek Noaھ da ne¹⁴⁶ ki birgesine
- (8) anyn¹⁴⁷ gerepde. (ויגברו) [24] Da kicejdiler ol suvlar ol jer istine
- (9...) iz enli kün.

Genesis 8

(...9) ח' (ויזכור)

- (10) [1] Da sağyndy Tenri osol Noaھny da osol <bar ol kijikni¹⁴⁸ da osol bar¹⁴⁹ ol

¹³¹ BSMS 288 *qorady barča.*

¹³² BSMS 288 *qyjmyldaj turğan.*

¹³³ BSMS 288 *quşda.*

¹³⁴ BSMS 288 *kijikda.*

¹³⁵ BSMS 288 *barča.*

¹³⁶ BSMS 288 *qozalağan da ol qozalaj turğan.*

¹³⁷ BSMS 288 *barča.*

¹³⁸ Absent from BSMS 288.

¹³⁹ BSMS 288 *näfäsi tiri žannyň burnyndadyr barčadan.*

¹⁴⁰ BSMS 288 *jylys etti.*

¹⁴¹ BSMS 288 *barča.*

¹⁴² BSMS 288 *jüzü.*

¹⁴³ BSMS 288 *qyjmyldağanğa degin.*

¹⁴⁴ BSMS 288 *kökniň da jylys boldylar.*

¹⁴⁵ BSMS 288 *qaldy.*

¹⁴⁶ Absent from BSMS 288.

¹⁴⁷ Absent from BSMS 288.

¹⁴⁸ BSMS 288 *barča ol tirini.*

¹⁴⁹ BSMS 288 *barča.*

- (11) tuvarny ki birgesine anyn¹⁵⁰ gerepde da asyrdy¹⁵¹ Tenri jel ol jer
 (12) istine da japyryldylar¹⁵² ol suvlar. (ויסברו) [2] Da beklendiler
 (13) ‹kez suvlary›¹⁵³ darjanyň da terezeleri ol ‹köklernin da ajaldy›¹⁵⁴ ol
 (14) jamgür ol köklerden¹⁵⁵. (וישובו) [3] Da qajttylar ol suvlar ‹ol jer
 (15) istinden›¹⁵⁶ bara da qajta da eksildiler ol suvlar aherinden
 (16) iz enli künnin. (ותנח) [4] Da tohtady¹⁵⁷ ol gerep ol jedinci
 (17) ajda on jedinci künde ajnyn tavlary istine Araratnyn.
 (18) (והמים) [5] Da ol suvlar ediler bara da eksij¹⁵⁸ ol onuncu
 (19) ajgädejin ol onuncu ajda ‹burungu küninde›¹⁵⁹ ajnyn körendiler
 (20) baslary ol tavlarnyn. (ויהי) [6] Da edi aherinden qyrq künnün da
 (21) acty Noaň osol terezegin ol gerepnin ki qyldy. (וישלח) [7] Da
 (22) ijdi¹⁶⁰ osol ‹ol qarğany›¹⁶¹ da cyqty cyğa da qajta quruğunca¹⁶² ol
 (23) suvlar ‹ol jer istinden›¹⁶³. (וישלח) [8] Da ijdi¹⁶⁴ osol ol¹⁶⁵ kigircinni
 (24) ‹birgesinden özünün›¹⁶⁶ körme jengillendilermo ol suvlar izleri¹⁶⁷
 (25) istinden ol jernin. (ולא) [9] Da tapmady ol kigircin tynçlyq
 (26) tabanyňa ajağynyn da qajtty anar ol gerepge ki suvlar ediler¹⁶⁸
 (27) izleri¹⁶⁹ istine bar¹⁷⁰ ol jernin da sundu qolun da aldy any da

¹⁵⁰ Absent from BSMS 288.

¹⁵¹ BSMS 288 *keçirdi*.

¹⁵² BSMS 288 *sekinländilär*.

¹⁵³ BSMS 288 *çograqlary*.

¹⁵⁴ BSMS 288 *köknij da tyjyldy*.

¹⁵⁵ BSMS 288 *köktän*.

¹⁵⁶ BSMS 288 *üstündän ol jernij*.

¹⁵⁷ BSMS 288 *qondy*.

¹⁵⁸ BSMS 288 *eksilä*.

¹⁵⁹ BSMS 288 *birindä*.

¹⁶⁰ BSMS 288 *jibirdi*.

¹⁶¹ BSMS 288 *quzğunny*.

¹⁶² BSMS 288 *quruğanyňa degin*.

¹⁶³ BSMS 288 *üstündän ol jernij*.

¹⁶⁴ BSMS 288 *jibirdi*.

¹⁶⁵ Absent from BSMS 288.

¹⁶⁶ BSMS 288 *qatyndan*.

¹⁶⁷ BSMS 288 *jüzü*.

¹⁶⁸ Absent from BSMS 288.

¹⁶⁹ BSMS 288 *jüzü*.

¹⁷⁰ BSMS 288 *barça*.

9 r^o

- (1) kijirdi¹⁷¹ any ezine ol gerepge. (ויחל) [10] Da tezd¹⁷² dağyn jedi
- (2) künler ezgeler¹⁷³ da arttyrды ijme¹⁷⁴ osol ol¹⁷⁵ kigircinni ol
- (3) gerepden. (ותבוא) [11] Da keldi anar ol kigircin ingir vahtta¹⁷⁶
- (4) da muna japrağy <zejtnluqnun jyrtqan>¹⁷⁷ avzunda anyn¹⁷⁸ da bildi
- (5) Noağ ki jengillendiler ol suvlar <ol jer istinden>¹⁷⁹. (וייחל) [12] Da
- (6) tezd¹⁸⁰ dağyn jedi künler ezgeler¹⁸¹ da ijdi¹⁸² osol ol¹⁸³ kigircinni
- (7) da arttyrmady qajtma anar artyq¹⁸⁴. (וייהי) [13] Da edi alty iz
- (8) birinci jylda burunğu ajda <burunğu küninde>¹⁸⁵ ajnyn qurudular
- (9) ol suvlar <ol jer istinden>¹⁸⁶ da keterdi Noağ osol qaplavyn¹⁸⁷ ol gerepnin
- (10) da kördi da muna qurudular izleri ol jernin. (ובחדש) [14] Da
- (11) ol ikinci ajda egirmi jedinci küninde ajnyn qurudu ol
- (12) jer tigelice¹⁸⁸. (וידבר) [15] Da sözledi Tenri Noağqa ajtadoğac¹⁸⁹.
- (13) (צא) [16] Çyqqyn ol gerepden sen da qatynyn senin¹⁹⁰ da uvullaryn senin¹⁹¹ da

¹⁷¹ BSMS 288 *ketirdi*.

¹⁷² BSMS 288 *sabur etti*.

¹⁷³ BSMS 288 *öngälär*.

¹⁷⁴ BSMS 288 *jibirmä*.

¹⁷⁵ Absent from BSMS 288.

¹⁷⁶ BSMS 288 *vahtyna*.

¹⁷⁷ BSMS 288 *zäjtinniñ butarlangan*.

¹⁷⁸ Absent from BSMS 288.

¹⁷⁹ BSMS 288 *üstündän ol jernin*.

¹⁸⁰ BSMS 288 *sabur etti*.

¹⁸¹ BSMS 288 *öngälär*.

¹⁸² BSMS 288 *jibirdi*.

¹⁸³ Absent from BSMS 288.

¹⁸⁴ BSMS 288 *dağyn*.

¹⁸⁵ BSMS 288 *birindä*.

¹⁸⁶ BSMS 288 *üstündän ol jernin*.

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 uvullarynnyn birgene senin¹⁹². (כל) [17] ‹Bar ol tirini›¹⁹³
ki
- (15) birgene senin¹⁹⁴ bar¹⁹⁵ tenden qusta¹⁹⁶ da tuvarda da bar¹⁹⁷ ol
‹qumurstqada
- (16) ol tebreivci¹⁹⁸ ol jer istine cyğargyn birgene da qozlasynlar¹⁹⁹
- (17) jerde da jajylsynlar da artsynlar²⁰⁰ ol jer istine. (ויצא)
- (18) [18] Da cyqty Noah da uvullary da qatyny anyn²⁰¹ da qatynlary
uvullarynyn
- (19) birgesine anyn²⁰². (כל) [19] ‹Bar ol kijik bar ol qumurstqa›²⁰³ da bar²⁰⁴
- (20) ol qus ‹bar tebreivci›²⁰⁵ ol jer istine uruvlarysajyn²⁰⁶ cyqtylar
- (21) ol gerepden. (ויבן) [20] Da qondardy Noah mizbeah H-ğa da aldy
bar²⁰⁷ ol
- (22) tuvardan ‹ol aruv›²⁰⁸ da bar²⁰⁹ ol aruv qustan da cyğardy ‹olalar
mizbeah²¹⁰.
- (23) (וירח) [21] Da qabul etti H osol ijsin ol ‹i[j]›²¹¹ qabulluqnun²¹² 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 *qozalasylnar*. The Crimean Karaim translation provides a different meaning. Cf. CKar. *qozala*- ‘to crawl, to creep’ (KRPS 368) and WKar. *kozla*- ‘to procreate, to breed; to lay eggs’ (KRPS 328).

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 ויח, a mistake of the copyist; absent from BSMS 288.

²¹² BSMS 288 *qorbannyj*.

- (24) H ‹fikirinde arttyrmamen›²¹³ qarğama artyq²¹⁴ osol ol²¹⁵ jerni ol adam
- (25) üçün ki ‹jeceri jüreginin›²¹⁶ ol adamnyn jamandy²¹⁷ jaslyqlaryndan da
- (26) ‹arttyrmamen artyq vatma (18 qarartetme)›²¹⁸ osol bar²¹⁹ tirini
- (27) ‹ki necik›²²⁰ qyldym. (719) [22] ‹Dağynda bar›²²¹ künleri ol jernin bolurlar²²²

9 v^o

- (1) cacmaq da urmaq da suvuq da issi da jaz da qys da kün da kece
(2...) eksilmesler²²³.

Translation**Genesis 6****7 r^o**

[...]

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

²¹³ BSMS 288 *könlünä arttyrmajym.*

²¹⁴ BSMS 288 *dağyn.*

²¹⁵ Absent from BSMS 288.

²¹⁶ BSMS 288 *fikiri könlüniñ.*

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^o

- (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 serve²²⁷ 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^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

²²⁷ Lit. ‘be’.

- (10) burst forth, and the windows of the heavens were opened. [12] And
 (11) there was rain on the earth, forty days and forty nights.
 (12) [13] On that very day came Noah and Shem and Ham
 (13) and Japheth, sons of Noah, and Noah's wife and the three wives of
 his sons
 (14) with them to the ship, [14] they and all wild [animals],
 (15) according to its kind, and all the livestock according to their kinds,
 and every creeping thing²²⁸
 (16) that moves on the ground, according to its kind, and all birds,
 according to its kind,
 (17) all winged birds. [15] And they came to Noah to the ship, by twos
 (18) and twos, of all flesh in which there was the breath of life. [16] And
 (19) those that came, male and female of all flesh, came as God
 (20) had commanded him. And the Lord shut [it] behind him. [17] The
 flood was
 (21) for forty days on the earth. And the waters increased and lifted
 (22) the ship, and it was lifted from the earth. [18] And
 (23) the waters surged²²⁹ and increased greatly on the earth,
 (24) and the ship went upon the face of the waters. [19] And
 (25) the waters surged²³⁰ greatly on the earth and all the high
 (26) mountains which are under the whole heaven were covered. [20]
 (27) And the waters surged²³¹ fifteen cubits above, and the mountains
 were covered.

8 v^o

- (1) [21] And all flesh that moved on the earth died,
 (2) birds, and livestock, and wild [animals] too, and all swarming²³²
 creatures that are swarming²³³
 (3) on the earth, and all men. [22] All that had the breath
 (4) of life in their nostrils, all that was on the dry land died.

²²⁸ Lit. 'ant'.

²²⁹ Lit. 'became stronger'.

²³⁰ Lit. 'became stronger'.

²³¹ Lit. 'became stronger'.

²³² Lit. 'laying eggs'.

²³³ Lit. 'laying eggs'.

- (5) [23] And He wiped out all the people that were on the face of the earth.
- (6) from man to animals and creeping things²³⁴ 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 surged²³⁵ on the earth
- (9) a hundred and fifty days.

Genesis 8

- (10) [1] And God remembered Noah and all the wild [animals] and all the
- (11) livestock that were with him in the ship. And God made a wind to pass over
- (12) the earth, and the waters died down. [2] And the springs of the deep
- (13) and the windows of the heavens were closed, and the rain
- (14) from the heavens was restrained, [3] and the waters returned from off
- (15) the earth gradually²³⁶. 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 rising²³⁷ 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

²³⁴ Lit. 'ants'.

²³⁵ Lit. 'became stronger'.

²³⁶ Lit. 'going and returning'.

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^o

- (1) brought her to him into the ship. [10] And he waited again another
 (2) seven days, and again he sent forth the dove
 (3) out of the ship. [11] And the dove came to him in the evening,
 (4) and behold, in her mouth was a plucked off olive leaf. And Noah
 (5) knew that the waters were abated from the earth. [12] And
 (6) he waited again another seven days and sent forth the dove,
 (7) and she did not return again to him anymore. [13] And it was in the six hundred
 (8) and first year, in the first month, the first day of the month, the waters
 (9) dried from off the earth. And Noah removed the covering of the ship
 (10) and looked, and behold, the face of the ground dried off. [14] And
 (11) in the second month, on the twenty-seventh day of the month, the earth
 (12) had dried out. [15] And God spoke to Noah, saying,
 (13) [16] “Go out from the ship, you and your wife, and your sons and
 (14) your sons’ wives with you. [17] All living things that
 (15) are with you, of all flesh, birds and livestock, and every creeping thing²³⁸
 (16) that moves on the ground too, bring out with you; and may they breed
 (17) on the earth, and spread and multiply on the earth.”
 (18) [18] And Noah went out, and his sons and his wife and his sons’ wives
 (19) with him. [19] All the wild [animals], all creeping things²³⁹, and all
 (20) 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] During²⁴⁰ all days of the earth, there will be

9 v°

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

Editorial symbols

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

Abbreviations

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

²⁴⁰ Lit. ‘still, again’.

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