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**THE BOOK OF LEVITICUS OF THE GÖZLEVE BIBLE (1841):  
A COMPREHENSIVE ANALYSIS**

Doctoral dissertation written under the supervision of Dr. Zsuzsanna Olach

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## Abbreviations

### Biblical Books

Gen	Book of Genesis
Exo	Book of Exodus
Lev	Book of Leviticus
Num	Book of Numbers
Ruth	Book of Ruth

### Bible Translations

**4B.Or.131-1 (Kieffer 1827; Ot.Tur.B):** It represents a revision of Ali Bey's Ottoman Bible translation from 1665, republished by Jean Daniel Kieffer in 1827 across two volumes. This revised edition can be found within the collection of the Bayerische Staatsbibliothek in Munich. The initial endeavor to revise Ali Bey's translation was undertaken by Baron H. F. von Diez, commissioned by the British Bible Society in 1814. Following his passing in 1817, Jean Daniel Kieffer became part of the project. By 1819, the translation of the New Testament was disseminated. Subsequently, in Kieffer's 1827 Bible edition, he incorporated the first four books of Ali Bey's Pentateuch, previously edited by Baron H. F. von Diez, along with a revised version of the 1819 New Testament translation (Privratsky 2014: 44; Işık 2021: 347).

**ADub.III.73 (T.Kar.B):** A mid-19<sup>th</sup> century Trakai Karaim Bible translation of the Torah and the Haftarah, available at:

<https://middleturkic.lingfil.uu.se/manuscripts/middle-karaim/ADub.III.73>

**BSMS 288:** A Crimean Karaim Bible translation (see 1.2.4.1.)

**Cod. Or. 1101a-f (Ali Bey 1665):** Situated in the Warner Collection at the Leiden University Library resides the meticulous secretary's fair copy of an edition. This constitutes an Ottoman Turkish translation of the Bible, produced by Ali Bey, who is also known under the names Ali Ufkî, Wojciech Bobowski, Albert Bobowski, and Albertus Bobovius. Crafted between the years 1662 and 1664 in Istanbul, this fair copy was subsequently printed in Leiden in 1665. While not the first-ever translation of the Bible into Ottoman Turkish, it is

distinguished as the first comprehensive translation, encompassing the entirety of the Old Testament, inclusive of the Apocrypha, as well as the New Testament (Pawlina 2006: 34; Işık 2021: 347).

**Cr.Tat.B:** a Crimean Tatar Bible translation from 2016, see: <https://ibtrussia.org/en/text?m=CRT&l=Lev.1.1.1&g=0>

**H 170:** A Crimean Karaim Bible translation (see 1.2.4.1.)

**JSul.III.01:** A mid-19<sup>th</sup> century Halich Karaim Bible translation of the Torah and the Haftarah, available at: <https://middleturkic.lingfil.uu.se/manuscripts/middle-karaim/JSul.III.01>

**NAS 1977:** New American Standard 1977 (via Bible Works 9)

**RSO 1876:** Russian Synodal Orthodox Version (via Bible Works 9)

## Languages

Ar	Arabic
B.Heb	Biblical Hebrew
Cr.Kar	Crimean Karaim
Cr.Tat	Crimean Tatar
Cr.Tur	Crimean Turkish
E.Kar	Eastern Karaim
Eng	English
H.Kar	Halich Karaim
It	Italian
Kip.	Kipchak Turkic
Mong	Mongolian
Ogh.	Oghuz Turkic
Ot.Tur	Ottoman Turkish
Per	Persian



Sogd	Sogdian
T.Kar	Trakai Karaim
Trk	Turkish
Tur.	Turkic
W.Kar	Western Karaim

### **Linguistics**

1	First person
2	Second Person
3	Third Person
ABL	Ablative
ABS	Absolute state
ACC	Accusative
AN	Actional nominal
AOR	Aorist
BOTH	Common gender
CARD	Cardinal numeral
CASE	Case markers
CAUS	Causative
CL	Clitic
COMP	Case Marked Complement
COND	Conditional
CONN	Connective
CONS	Consect
CONST	Construct state

CONV	Converbial marker
COP	Copula
DAT	Dative marker
DEM	Demonstrative
DER	Derivational marker
DISTR	Distributive
DUAL	Dual
EQU	Equative
FEM	Feminine
GEN	Genitive
HIP	Hiphil
HOP	Hophal
IMP	Imperative
IMPT	IMPERFECT
INF	Infinitive
LOC	Locative
MASC	Masculine
N	Noun
NEG	Negative
NOM	Nominative
O	Object
onom	Onomatopoeic
OPT	Optative
ORD	Ordinal numeral

PASS	Passive
PAST	Past tense
PERF	Perfect
PL	Plural
PN	Participant Nominal
POSS	Possessive
POST	Postposition
PRD	Predicative
PREP	Preposition
PRES	present/continuous
PRNM	Pronominal
PRO	Pronoun
PTCL	Particle
RECP	Reciprocal
REFL	Reflexive
S	Subject
SG	Singular
SUBJ	Subjunctive
TRANS	transitivized
V	Verb
VN	Verbal noun marker

**Additional**

ch.	chapter
chs.	chapters

## **Preface**

This dissertation undertakes a comprehensive analysis of the linguistic features present in a biblical book found in the so-called Gözleve Bible, published in 1841 in what is now known as Eupatoria. The printed edition comprises translations of the entire Tanakh, with the exception of the Chronicles, and is divided into four volumes, all written in Hebrew script. The language of the edition is generally recognized as Crimean Karaim. However, its precise language, and even the very existence of the Crimean Karaim language itself, have stirred significant scholarly debates. Previous investigations addressing this linguistic conundrum have primarily focused on discrete sections of this edition, often analyzing short fragments and rarely a specific entire book. Therefore, the objective of this dissertation is to provide a comprehensive review of an unstudied book from this edition, namely the Book of Leviticus. This review will include its transcription and translation, as well as a faithful reproduction of the original text in facsimile form. This examination will carry out a detailed linguistic assessment, comparing equivalent features found in the text with those in Crimean Tatar, Crimean Turkish, Ottoman Turkish, and all three Karaim dialects since distinctions between Ottoman Turkish and Kipchak languages are crucial in discerning the variants of Crimean Karaim. Moreover, this comparison will also contribute to the discussion about whether the edition was written in a superficial language, as suggested by certain scholars.

This dissertation begins with a succinct overview of the ethno-religious background, history, language, and written sources of the Crimean Karaims. It engages with ongoing discussions concerning the existence of the Crimean Karaim language and debates associated with the language used in this edition. The subsequent chapters delve into an in-depth linguistic analysis of the data, encompassing phonology, morphology, morphophonology, syntax, morphosyntax, and lexicon. Following the conclusion, an appendix will be provided that includes the transcription and translation.

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## 1. Introduction

### 1.1. General Remarks on the Aim, Scope, and Methodology of the Study

The primary objective of this research is to undertake an exhaustive exploration of a book from a complete printed Tanakh translation (excluding the Chronicles), known as the Gözleve Bible or Eupatorian print (1841). While the language of this Bible translation is generally identified as Crimean Karaim, it continues to be a topic of debate due to its heterogeneous properties. A relatively small number of studies have investigated the language of the Gözleve Bible, typically focusing on selected portions (refer to section 1.3.). The analyses and conclusions regarding this edition also raise skepticism from certain scholars about the existence of Crimean Karaim, which is usually considered an extinct Eastern dialect of Karaim. Analyzing the limited written resources available could prove valuable in the ongoing discourse about Crimean Karaim and the historical tradition of Bible translations in Karaim. Thus, this dissertation seeks to unveil a hitherto untranscribed<sup>1</sup> and thoroughly unstudied book of the Gözleve Bible, specifically, the third book of the Torah, commonly referred to as the Book of Leviticus. It should be noted that the outcomes of this research strictly relate to the linguistic attributes of this specific book and do not reflect the language of the entire edition.

This dissertation presents a comprehensive transcription of the Book of Leviticus, originally written in Hebrew. As detailed in Section 2.1.1, the differentiation of values among certain Karaim vowel pairs in non-Biblical Hebrew words is not denoted in Hebrew script due to orthographic complexities. In such instances, we have considered Karaim phonotactics and descriptions found in Karaim dictionaries and studies. In the transcription, which is included in the appendix, we carefully addressed specific errors or challenges, systematically comparing them with other Bible translations across the three different Karaim dialects and, occasionally, some Ottoman Bible translations<sup>2</sup> when equivalent portions existed in such translations. A more detailed description of the transcription notes can be found in the relevant section of the appendix.

An English translation of our text is also provided in the appendix. During the translation process, we adopted a philological approach, prioritizing the conveyance of the intended meaning. Concurrently, we aimed to mirror the structural elements of the original text in our

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<sup>1</sup> It should be acknowledged that upon the completion of this dissertation, our transcription, along with the remaining books of the Torah translation from Göz. 1841, will be accessible through the following online portal: <https://middleturkic.lingfil.uu.se/manuscripts/middle-karaim/JSul.IV.02A>.

<sup>2</sup> For the descriptions of these Bible translations, please refer to the abbreviations section.

translated version, within the confines of the English language. This dual emphasis on meaning and structure defines our translation technique, which we term as ‘meaning-based structural equivalence’. This term is introduced to characterize an approach that strives to strike a balance between semantic fidelity and structural preservation. It should be noted that in various examples where required, footnotes have been used to illustrate the literal meaning of certain instances. While this dissertation does not aim to conduct a detailed, systematic comparison with the Hebrew Bible, the literal meanings noted in the footnotes are systematically compared to Biblical Hebrew only in cases where discernible similarities exist, in order to show readers whether the discussed characteristics are possible calques from Biblical Hebrew or not. As for the translation notes, refer to the relevant part in the appendix.

This study employs a descriptive and comparative methodology for the linguistic analysis of the text. This involves a thorough examination of the phonological, morphological, morphophonological, syntactic, morphosyntactic, and lexical features of the text, with these categories being subsequently compared to their counterparts in Crimean Tatar, Crimean Turkish, Ottoman Turkish, and three dialects of Karaim (Crimean, Halich and Trakai), where available sources exhibit relevant features. In the course of our descriptive analysis, we highlight specific characteristics within the text, diligently selecting examples that represent these attributes. When relevant and needed, all instances embodying these features are included. However, only representative samples are cited in most sections, as the frequency of occurrence of such features does not hold substantial relevance to our investigation. Thus, only representative examples will be showcased in our description, unless specifically mentioned. Regarding the comparative aspect of this study, various sources were consulted. For Crimean Turkish, our resources were primarily limited to a short section written by Doerfer (1959a), and consequently, comparisons involving Crimean Turkish are sparse, as noted in the relevant sections. For linguistic features related to Crimean Tatar, primary sources included works by Kavitskaya (2010), Jankowski (2010), and Doerfer (1959b), and the KRUS dictionary was primarily used for lexical items. For Ottoman Turkish, which notably consists of three main phases - Old Ottoman (13th-15th century), Middle Ottoman (16th-18th century), and New Ottoman (19th century to 1928), as outlined by Kerslake (2022: 176) - descriptions pertaining to New Ottoman features by Kissling (1960) and Hagopian (1907) were predominantly employed. Dictionaries utilized included ETD, LET, and occasionally ÖTS and YTL, along with a dictionary pertaining to Middle Ottoman, TLO. In addition, an array of studies on Karaim was consulted, encompassing works by Prik (written in 1949 but published in 1976), Musaev

(1964, 1977), Zajączkowski (1932), Gülsevin (2016), Çulha (2019), and Öztürk (2019). For lexical references, we primarily relied on two chief sources: CKED and KRPS. It is pivotal to note that when assessing the features of Crimean Karaim, our predominant reference was Prik's 1976 study, owing to its aptitude for comparing the Crimean Karaim Bible translations, which bear archaic features. This choice stands in contrast with Çulha's study, which is largely predicated on mejumas, and thereby predominantly showcases features heavily influenced by Crimean Turkish, often devoid of certain intrinsic Karaim properties. Moreover, in certain segments when needed, equivalent sections of the Crimean Karaim Bible translations (e.g., Jankowski 1997: 28–52, Németh 2016: 169–189, CrKB I: 165–217) and a Prayer Book from 1734 (e.g., Sulimowicz 1972: 56–64) were also utilized for comparative purposes.

It should be noted that in specific sections, selected examples from the Hebrew Bible and its translations in English, and occasionally Russian will be incorporated. These examples, collected from a software known as 'Bible Works 9', will be introduced where relevant. In addition, in syntax and morphosyntax section certain Bible translations from Crimean Tatar, Ottoman Turkish and Western Karaim were used in order to demonstrate the Karaim bible translation strategies which exhibit significant influence from Biblical Hebrew. However, while some of these influences are discussed in their respective sub-chapters, it is important to note, as mentioned earlier, that the study does not specifically focus on conducting an in-depth analysis of Hebrew influence. As a result, a separate section solely dedicated to this topic is not included.

## **1.2. Crimean Karaims**

### **1.2.1. Ethnic and Religious Heritage**

Karaite religion, also known as the Karaite Judaism, originated as a movement in the second half of the eighth century in Baghdad (Poznański 1915: 662; Nemoy 1978: 604). Anan ben David, who lived during the reign of a caliph of the Abbasid dynasty, is generally acknowledged as the principal founder and the first lawgiver of the Karaite movement<sup>3</sup> (Zajączkowski 1961: 24). He drafted the initial document, a code of laws<sup>4</sup> called *Sefer ha-Mitzvot*, 'The Book of

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<sup>3</sup> It has also been discussed that Anan was not the founder of the Karaim religion, even though his thoughts influenced the movement (Nemoy 1950: 307–311; Poznański 1915: 662; Schur 1992: 20–24). For further discussion regarding Anan, see Harkavy 1904: 553–556; Nemoy 1952: 3–11.

<sup>4</sup> It is worth noting that some of Anan's principles were later modified, mainly by Benjamin Nahawandi who had a significant impact on Karaite religion after Anan ben David (Kohler and Harkavy 1904: 438–439; Poznanski 1915: 664).



Precepts', written in Aramaic around the middle of the eighth century (Nemoy 1952: 8)<sup>5</sup>. This new movement<sup>6</sup> emphasized the Tanakh<sup>7</sup> as the sole source for interpretation, dismissing any supplements. Essentially, the central notion was to reject the Talmud, a written assembly of oral traditions deemed sacred by Rabbanites, followers of mainstream Judaism. Apart from this primary distinction between Karaites and Rabbanites, traces of Muslim law and philosophy are also apparent in the Karaite religion (Kohler and Harkavy 1904: 440; Ankori 1968: 3). These influences include avoiding anthropomorphic expressions in translations of the Tanakh, adopting a low prostration during prayers, removing shoes before entering a *kenesa*, and performing a form of ablution before praying<sup>8</sup> (Kizilov 2009: 136; Zajaczkowski 1961: 28–29; Besalel, 2001: 311).

The pinnacle of Karaite religious and scholarly activity occurred after its center moved from Iran and Iraq to Jerusalem and Cairo. From these hubs, it extended into Asia Minor, Africa, Cyprus, Spain, and the Byzantine Empire (Nemoy 1978: 604; Danon 1925: 288–289). By the second half of the twelfth century, post-second Crusade, new Karaite settlements had been established within the Byzantine Empire (Astren 2004: 124; Danon 1925: 290). It is generally acknowledged that the movement in Constantinople subsequently shifted to Crimea (Zajaczkowski 1961: 36). As will be further discussed in the succeeding section (1.2.2.), through the Turkic Karaims, Karaite religion later expanded into Lithuania, Poland, Russia, and present-day Ukraine. At this point, it is worth distinguishing the Turkic (the Eastern European Karaites) from the non-Turkic believers of the Karaite religion, since the terms that have been used in the literature might be confusing. Anan's followers were first called 'Ananites' (Nemoy 1978: 604; Poznański 1915: 662), whereas some centuries later they were known as 'Karaim' or 'Karaite' in the literature<sup>9</sup>. In their Turkic vernacular, Karaims call themselves as *karajlar*

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<sup>5</sup> Only certain fragments of this book have survived (Poznański 1915: 663; Nemoy 1952: 8).

<sup>6</sup> It is worth noting that the main principles of Karaism i.e., the rejection of the authority of the post-biblical oral tradition were not a brand-new approach in this area, since some similar ideas can be traced back to the early sects of Judaism. For instance, through the discovery of the Dead Sea Scrolls, a connection has been noted between the Karaites and the Essenes, who flourished in Palestine between the second century BC and first century AD (Csató 2006: 392). At the same time, Karaites are also considered to have borrowed some modifications from the Sadducees and the Boethusians (Kohler and Harkavy 1904: 438; Poznański 1915: 662; Astren 2003: 39).

<sup>7</sup> The Tanakh, recognized by Christians as the 'Old Testament', comprises three constituent sections: the Torah (Pentateuch or five Books of Moses), the Nevi'im (Prophets) and the Ketuvim (Writings).

<sup>8</sup> For further details regarding the principles of Karaim religion, see Kuzgun 2015: 277–301; Schur 1992: 13–57; Astren 2004: 23–123.

<sup>9</sup> According to some scholars, the term 'Karaite' was first used by Benjamin Nahewendi (Lewis 1956: 315; Kohler and Harkavy 1904: 438)

(singular: *karaj*) which was derived from the Hebrew-Aramaic stem קרא 'to read'<sup>10</sup> and stands for 'readers', referring to people who (only) read the Holy Scripture. In most European languages, the Indo-European linguistic milieu suffix {-it} has been also attached to this Hebrew-Aramaic stem and appears as Karaite to denote the believers of this religion (Harvianien 2003: 634). On the other hand, the word Karaim is the Hebrew plural form of the aforementioned word and is also widely used in other languages<sup>11</sup>. It is worth noting that apart from *karay*, *karaylar*, the Turkic believers prefer the word Karaim, since the word Karaite sounds pejorative in Turkic languages: *kara* 'black' *it* 'dog' (Harvianien 2003: 635). In some studies that are written in English, there is a tendency to use the term Karaim referring the Turkic believers and their language while the word Karaite was used to describe the non-Turkic or all adherents of Karaite religion. However, along with Crimean Karaims, it is also possible to see the term 'Crimean Karaites' in reference to the Turkic adherents of Karaism. Nevertheless, in this study, to avoid confusion the term Karaim will be used to refer only to Turkic speaking believers of the Karaite religion, who mainly lived in Eastern Europe<sup>12</sup>, as well as to their Turkic vernacular language.

### 1.2.2. History

Circa 1180, Petahyah of Regensburg, a Rabbanite traveler, documented encountering a group of individuals in the Land of Kedar, present-day Ukraine, prior to his arrival in Crimea. His account portrayed these individuals not as Rabbanic Jews, but as heretics whose Sabbath eve was spent in darkness and whose prayers consisted solely of Psalms. Additionally, these individuals communicated to Petahyah their unfamiliarity with the Talmud. Generally, this account is considered the earliest reference that potentially pertains to the Karaites in the Crimean region, given the alignment of the described characteristics with those associated with Karaite customs. (Mann 1935: 288–290; Harvianien 2003: 636). Ankori (1968: 61–64) also concurs with the supposition that this group was likely composed of Crimean Karaites, albeit at a preliterate phase in their historical progression. He further proposes that the actual

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<sup>10</sup> The verb also means 'to call', and therefore it might refer to 'missionary' or 'summoner' as well (Lewis 1956: 315).

<sup>11</sup> Therefore, within the English language, the term 'Karaims' exhibits a double plural usage. Despite this, due to its wide acceptance in scholarly literature, we will also maintain its usage.

<sup>12</sup> It is worth noting that the Karaites living in Turkey have also been considered non-Turkic by some scholars (see Ankori 1968: 84–85). Along with the originally Greek-speaking community, there were also Turkish-speaking communities, as some Crimean Karaites migrated to the Ottoman Empire. However, in this study, the term 'Karaim' will be used exclusively to refer to the Turkic-speaking followers of Karaism residing in Eastern Europe, primarily in Crimea, Lithuania, Poland, and Russia.

migration from the Byzantine Empire to Crimea probably ensued once the Byzantine faction of Karaism had already attained its zenith, concurrent with the fourth Crusade (1204).<sup>13</sup> Apart from this account, the initial reliable documentation of Karaims presence in the Crimean region traces back to the late thirteenth century (Harviainen 2003: 636, 639). Consequently, varied perspectives emerge concerning the historical backdrop of the Crimean adherents of the Karaite faith. A prominent theory suggests that the Karaims are the progeny of the Turkic Khazars, who embraced Karaitism around the mid-eighth century, thereby introducing the faith to the Crimean region following the fall of the Khazar Empire. This theory is predominantly endorsed by Karaim scholars (e.g., Zajączkowski 1961: 12–23; Szysman 1980: 73), who highlight the similarities between the Karaim language and the Codex Cumanicus as compelling evidence supporting the contention that the Turkic-speaking Karaims descend from the Khazars and Cumans<sup>14</sup>. Contrarily, some scholars argue that the Khazars spoke a language more akin to Bolgar Turkic, while the Karaim language exhibits no vestiges of Bolgar Turkic (Togan 1964: 402; Barthold 2004: 61; Jankowski 2004: 85). Moreover, the idea of discerning ethnicity based solely on linguistic evidence may be deemed misleading. This theory also contends that the Khazars practiced the Karaite variant of Judaism, which lacks any substantiated documentary support. In fact, Golden (2001: 44) maintains that the Khazars converted to Rabbinical Judaism.

During the period when Batu Khan, the founder of the Golden Horde, launched his invasion in the 1220s, the Crimea was inhabited by a variety of ethnic groups, including Greek, Italian and Frankish minorities, Armenians, and some nomadic Turkic tribes, primarily located in the northern regions. In the middle of the thirteenth century, Turkic people rose to political prominence over the aforementioned groups under the Golden Horde's rule. This period also saw some Anatolian Turks settle in the region (Fisher 1978: 1–2). Subsequently, the Tatars established the first Crimean Khanate in the early 1440s. From the fifteenth century until the Russian annexation of Crimea in 1783, the Ottoman Empire exerted control over the region. During this time, Crimean Karaims enjoyed a privileged status in the Crimean Khanate, both economically and judicially (Zajączkowski 1978: 608). Post the Crusades, as other Karaite centers began to wane in their influence, Crimea emerged as a principal hub of Karaism (Kuzgun 2015: 223). Crimean Karaims were predominantly located in Solkhat (Eski Qırım,

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<sup>13</sup> The question of whether the Turkic people in Crimea converted to the Karaim religion or if the non-Turkic Karaites began to speak the Turkic vernacular is another matter. For further examination, see Harviainen 2013: 636–643.

<sup>14</sup> Zajączkowski (1961: 39–40) cites excerpts from the Lord's Prayer in the Codex Cumanicus, noting that the sentences are almost entirely comprehensible in Karaim.

Saryi Krym), Caffa (Kefe, Feodosia), Chufut-Kale (Qale, Qirkyer), and Mangup. The Muslim community later migrated to Bakhchysarai (Bahçesaray; lit. ‘Garden Palace’), constructed by the khan Mengli Giray. Consequently, Chufut Kale (lit. ‘Jewish Castle’) transformed into a city inhabited primarily by non-Muslims, including Jews (predominantly Karaims) and Armenians, (Smętek 2012: 11–12). In subsequent centuries, Gözleve (also known as Kezlev, Kızlev, or Eupatoria) and Karasuv Bazar (currently Bilohirsk, previously known as Belogorsk) also emerged as important centers for the Karaim community in Crimea (Shapira 2003: 726).

It is generally accepted that during the fourteenth century, communities of Karaims emerged in the Grand Duchy of Lithuania, particularly in Trakai. The presence of Karaims in Crimea is a matter of historical debate, as is their emergence in this northern region. According to numerous sources, Crimean Karaims migrated to the Grand Duchy of Lithuania, predominantly to Trakai, at the end of the fourteenth century, later disseminating to other Lithuanian towns such as Volhynia and Podolia, currently known as Halich (Poznański 1915: 669; Schur 1992: 107; Kowalski 1929: xvi-xviii; Dubiński 1991: 216; Wexler 1983: 29–30; Jankowski 2008: 165–166). In contrast, Kizilov (2009: 30–38) labels this narrative as Karaim mythology, attributing its origin to a falsified copy of a chronicle by Joseph Solomon Lutski. Nevertheless, Kizilov concedes that the Karaims most likely made their first appearance at the dawn of the fifteenth century in Trakai, Lutsk, and Lvov, cities that were crucial for trade with Crimea and eastwards. This perspective is echoed by Shapira, who argued that the Karaim community in the west did not migrate from Crimea, but were rather descendants of the Golden Horde. These shared views have led to further questions regarding the existence of a unique Crimean Karaim language (see 1.2.3.1.).

Regarding the following centuries, it must be mentioned that the Russian annexation of Crimea in 1783 instigated substantial transformations in the lives of the Crimean Karaims. The community initially strived to regain their privileges within the new Russian administration. Their religion was formally recognized in 1837, and by 1852, they were granted permission to establish residences anywhere within the Russian Empire. In 1863, they were awarded full privileges<sup>15</sup> identical to those of the Christian inhabitants of Russian lands (Prohorov 2013: 209). Nonetheless, the upheavals of the 1917 revolution, along with the turbulence of World War II, compelled many Crimean Karaims to vacate their settlements (Gülsevin 2016: 15). The

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<sup>15</sup> These privileges marked the first legal distinction between Rabbanites and Crimean Karaims. However, Crimean Karaims sought these privileges largely for economic considerations, while they still regarded each other as brethren in faith (Miller 1993: 41), mirroring the dynamic from previous centuries.

advent of the Soviet regime brought about significant alterations to their lifestyle. Obligatory abdication of their religious rituals, closure of their prayer houses (*kenesa*), and the cessation of the long-standing tradition of Bible translation were among the stringent changes implemented. The so-called *Qaray Bitikligi*, known for its extensive collection of Karaim manuscripts, was also shuttered, and its invaluable collections were relocated to libraries in Russia, Poland, and Lithuania.

Currently, communities of Karaims are geographically dispersed, with primary population clusters identified in Russia (notably St. Petersburg and Moscow), Ukraine (Odessa and Kiev), Lithuania (Vilnius and Troki), and Poland (Warsaw, Wroclaw, Gdansk) (Smętek 2012: 14). Furthermore, Karaim settlements have been discovered in various countries such as Turkey, the United States, Switzerland, France, the United Kingdom, Belgium, Egypt, Israel, and Azerbaijan (Gülsevin 2013: 15). While precise population estimates remain challenging to ascertain, reports suggest that there are approximately 1,100 Karaims in Crimea, less than 300 in Lithuania and Poland, and globally the population probably does not exceed 5,000 (Jankowski 2015b: 452).

### **1.2.3. Language**

The Karaim language is part of the Kipchak (Northwestern) branch of Turkic languages. A geographical delineation allows for the categorization of the language into Western and Eastern (Crimean) dialects. Western Karaim comprises two sub-branches: the Northwestern sub-branch, or Trakai Karaim, referring to the dialect of communities currently located in Lithuania and Poland; and the Southwestern sub-branch, represented by the extinct Łuck and Halich Karaim dialects previously spoken in modern-day Ukraine. In contrast, Eastern Karaim denotes the extinct dialect native to the Crimean region. The schema of the dialect classification, adapted from Németh (2011b: 11), is displayed below<sup>16</sup>.

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<sup>16</sup> For further details on the Crimean Karaim variants, see section 1.2.3.2.

Table 1: *Breakdown of Karaim Dialects and Their Variants*

Karaim	Eastern (Crimean Karaim)	Crimean Kipchak Karaim	
		Crimean Tatar Karaim	
		Crimean Turkish Karaim (in the Crimea)	
		Crimean Turkish Karaim (in the Ottoman Empire)	
	Western	Southwestern Karaim	Halich Karaim
			Łuck Karaim
		Northwestern Karaim = Troki = Trakai-Vilnius	

In accordance with Prohorov’s research (2013: 210), during 1897, 21% of Crimean Karaims designated Russian as their native language, whereas 70% identified Karaim as their mother tongue. However, by the mid-twentieth century, as indicated by Prik in her Crimean Karaim grammar book (originally written in 1949 but published in 1976), the utilization of the native language by the Karaims had significantly dwindled. This suggests that the language shift among the Crimean Karaims potentially accelerated from the onset of the twentieth century. By 2004, the number of individuals reporting some proficiency in this dialect had dwindled to a mere few (Jankowski 2004: 87–88), leading to the dialect’s complete extinction today. In relation to Western Karaim, it has been recorded that in 2006, only 50 individuals were using the Trakai dialect in their daily interactions, while fewer than 10 were conversant in the Halich dialect (Csató 2006: 395). Presently, however, the Halich dialect has no known speakers (Jankowski 2015: 453), and the Trakai Karaim dialect is likewise on the brink of extinction

The distinction between the western and eastern branches of the Karaim language is significant, characterized by an array of differences attributable to regional influences that have evolved over centuries. Jankowski (2015b: 462) posits that the western and eastern Karaim variants exhibit such a multitude of disparities that they might be considered two distinct languages. Contrary to Eastern Karaim (Crimean Karaim dialect), the western branch has experienced prolonged isolation from other Turkic languages, resulting in the preservation of many archaic characteristics of Kipchak Turkic. These include several resemblances with the Cuman language, as documented in the Codex Cumanicus, as well as with Armeno Kipchak (Kowalski 1929: lix-lxv, lxvi-xxi; Zajączkowski 1961: 38–40).

The status of Crimean Karaim is a subject of considerable complexity and scholarly debate with respect to its linguistic characteristics. Some scholars argue that the dialect exhibits numerous archaic features of West Kipchak, while also displaying influences from Oghuzic due to the geographical context of the Crimean region (Prik 1976: 8; Jankowski 2015b: 453).

However, it is worth noting that the existence of the eastern dialect and its archaic traits have been contested by certain scholars who posit that Crimean Karaim never existed and that the Karaim language was originally confined to the western regions. The subsequent section will examine this matter in detail.

### **1.2.3.1. Crimean Karaim and the Debates on Its Existence**

The Ottoman conquest of Caffa (present-day Feodosia) in 1475 is widely recognized as a significant event that introduced numerous Oghuzic characteristics into the Turkic languages spoken in the Crimean region (Doerfer 1959: 272–280; Schönig 2010: 107–119). Given the interaction between Crimean Karaims and various Turkic-speaking communities, such as Crimean Tatar, Crimean Turkish, Krimchak, Urum, and Nogay, the language naturally assimilated regional influences. Consequently, some scholars have argued that Crimean Karaim and Crimean Tatar were not distinct languages. Radloff (1896: xvi), for instance, shared written and oral materials and posited that Crimean Karaim was identical to Crimean Tatar or Crimean Turkish. However, Radloff's viewpoint was challenged by Samoylovič (2000: 116) in 1917, who asserted that Radloff's materials only represented literature modified under Ottoman and Crimean Karaim influences and could not accurately depict spoken Crimean Karaim. Prik, who extensively documented the grammar of the Crimean Karaim dialect based on a small number of speakers in 1949, also noted significant differences between spoken Karaim and Radloff's materials from 1896 (Prik 1976: 16). Furthermore, Prik observed numerous characteristics of the old canonical language in Crimean Karaim, which were preserved in the contemporary spoken western branch of Karaim (Prik 1976: 9–10) based on samples from Bible translations. Similar perspectives were shared by Pritsak (1959: 320–321) and Musaev (1964: 36), who did not include the Crimean Karaim dialect in their grammars but acknowledged its historical existence and proposed that it had been assimilated by Crimean Tatar, losing its distinctive features over time.

After a long hiatus, scholars have begun to study Karaim anew and analyze both eastern and western Karaim texts, thus providing further detail to ongoing debates. Among these scholars, Shapira has reignited previous discussions with his views, which have been contested by many others. Specifically, he has asserted (2003: 661–665; 2013: 155–157) that Crimean Karaim was a ghost dialect that never existed. According to Shapira, the Crimean Karaim texts exhibiting characteristics of the old canonical language were originally composed in the west and brought by northern Karaims (from Lutsk, Kiev, and Troki), which explains the archaic features found

in these texts, primarily in Bible translations (Shapira 2013: 150–157)<sup>17</sup>. Shapira based his arguments on the Book of Nehemia from the Gözleve Bible (henceforth referred to as Göz. 1841), the subject of our study. He compared this translation with equivalent portions of the Łuck-Karaim text. Below, we share a part of his comparison (Shapira 2013: 165), where he used a transliteration system for Karaim translations.

Table 2: *Comparison between Göz. 1841 and Mid-Eighteenth Century Łuck-Karaim (Shapira 2013: 165)*

English Translation	The mid-18th century Łuck-Karaim	Göz. 1841
Honor/fame is to such a man, who does not walk with the counsel of the wicked ones, and does not stand in the way of the sinners, and does not sit in the sitting(-place) of mockers.	<i>sandır andıy k'işeg'e ki yür'um'es'e k'en'es'i bila raša'larnın da yolunda yazıqlıların tşürmasa da oltşurusunda eliqcılarnın oltyurmasa</i>	<i>san ol kişiga ki yurumadi kegaşi bilan raša'larnig da yolında yazıqlılarnig tşürmadi da-oşuraşında eriklavčılarnig oşurmadi.</i>

In consequence of his analysis, he posits that these discrepancies can be primarily attributed to phonetic variations, largely influenced by the intrusion of local Slavic languages in the more contemporary translation. He hence posits that the disparities should not be ascribed to geographical diversities, but rather to chronological divergences. Additionally, he contends that the Western Karaim community did not originate from Crimea, but instead, were presumably progenies of the Golden Horde. The late 15th-century immigrants from the west, he suggests, brought their unique vernacular to Crimea (Shapira 2013: 152, 157). In this context, he postulates that the presence of Slavic lexical elements in what are purported to be Crimean Karaim texts lends further support to the hypothesis that the existence of a distinct Crimean Karaim language is improbable. The logic follows that if such a language did indeed exist, it would be devoid of Slavic influence. His interpretation of the Göz. 1841 provides additional substantiation for these assertions (Shapira 2003: 696):

*‘the so-called “Tirishqan translation” or “Gözleve Bible” was not a new translation, but rather a hasty attempt to Tatarize—or even vulgarize—earlier translations existing in*

<sup>17</sup> Furthermore, Shapira (2003: 662) misquoted Musaev (1964: 36–37) and Pritsak (1959: 320), falsely stating that they considered Crimean Karaim as a ghost dialect, thereby excluding it from their grammars. In reality, Musaev and Pritsak acknowledged the existence of Crimean Karaim but suggested that it had been assimilated over time, leading to its exclusion from their grammars. Notably, Shapira’s erroneous statement has been refuted by scholars, including Jankowski (2008: 166) and Németh (2016: 209–210).



*manuscripts. The main goal of this edition was to eradicate the Karaim-tinged “language of the educated (i.e., savants)” not fully understood by the Gözleve nouveaux riches, like Tirishqan himself or Simḥah Babowicz. Lacking genuine Crimean-Tatar manuscripts, the editors took Karaim ones brought apparently from Luck, and changed some grammatical forms from Karaim to “Tatar,” whatever this ambiguous term might mean, sometimes also substituting some Karaim words with their Tatar equivalents. The result was rather superficial Tatarization’.*

Similar ideas have also been expressed by Kizilov. He argues that there is no concrete evidence supporting the belief that the initial Karaites in Crimea spoke a Kipchak Karaim language, despite its theoretical plausibility. Indeed, even if this were the case, Kizilov posits that the Crimean Karaims likely shifted their language to Crimean Tatar no later than the late fifteenth or early sixteenth century. Thus, he concurs that all known Karaite Turkic texts from the seventeenth to nineteenth centuries exhibit characteristics of different variants of Crimean Tatar and Crimean Turkish (Kizilov 2013: 247–248).

However, some scholars, including Jankowski (2003a, 2008, 2015a, 2015b), Aqṭay (2009: 16–18), and Németh (2015a: 179–180; 2015d, 2016), have contested Shapira’s ideas. The primary disagreement between these opposing viewpoints stems from the controversy surrounding the emergence of Karaim settlements in northern areas. Indeed, the concept that the northern settlement of the Karaims spread from Crimea is much more prevalent among scholars, as previously demonstrated (see 1.2.2.). Furthermore, Shapira’s argument suggesting the existence of Slavic lexical elements in eastern texts as evidence that Crimean Karaim did not exist seems erroneous. Firstly, these texts do not contain a significant number of Slavic lexemes. Secondly, as Jankowski also noted (2008: 166–167), some Slavic loanwords were already present in Middle Turkic languages as far as Central Asia, as well as in the Codex Cumanicus. Echoing prior theories, Jankowski (2009: 502) asserts that after migrating to Crimea, the originally Greek-speaking Karaim believers adopted a Kipchak Turkic language that was quite similar to the Kipchak Turkic present in the Codex Cumanicus. Over time, however, they adapted their language to Crimean Tatar or Turkish, as these Turkic languages were used by their overlords (Jankowski 2015a: 200). Thus, considering the historical context, he delineates the progression of the language chain as follows: Arabic → Greek → Kipchak Turkic → Crimean Turkish → Russian (Jankowski 2015a: 201).

In 2014, Németh conducted a detailed examination and presentation of the oldest Western Karaim translation (expressed in a northern dialect), originating from the year 1720. This

manuscript, denoted as A.Dub.III.73, encompasses translations of the Torah and four other books from the Ketuvim: namely the Book of Ruth, the Book of Jeremiah, Ecclesiastes, and the Book of Esther (Németh 2014c). Subsequently, in a comprehensive study (Németh 2015c), he juxtaposed the language employed in the Book of Ruth in the A.Dub.III.73 manuscript with equivalent segments of the Göz. 1841. Through this comparison, he demonstrates that the variances observed between these Western and Eastern Karaim translations were dialectal, largely attributable to the Oghuzic influence in the Crimea, e.g., A.Dub.III.73 *oltur-* ‘to sit; to dwell’ vs. *otur-* ‘id.’ (Göz. 1841), *tuv-* ‘to be born’ vs. *doy-* ‘id.’ (Göz. 1841), the so-called negative infinitive, i.e. W.Kar {+maska} vs. E.Kar {+mamaqqa}, etc. (Németh 2015c: 105). However, it merits noting that despite exhibiting Oghuzic traits, the Crimean translation predominantly manifests Kipchak characteristics, typical of Crimean Kipchak Karaim (see section 1.2.3.2.), e.g., *ber-* ‘to give’ (Ruth 1:6), *bol-* ‘to be’ (Ruth 1:2), *kel-* ‘to come’ (Ruth 1:2), the optative {-yay} (Németh 2015c: 105). Consequently, he elucidates a few Northern/Western Karaim attributes that were not previously discerned in Crimean Karaim. For example, W.Kar *bařak*<sup>18</sup> ‘ear of grain’, and the usage of optative {-yay}, e.g., *ķilyaysin* ‘may you do’. Ultimately, Németh postulates that the Book of Ruth in the Göz. 1841 was potentially constructed based on a preceding Western Karaim version or another Eastern Karaim manuscript, which was, in turn, derived from a Western Karaim prototype.

Table 3: *Comparison of the Book of Ruth in the A.Dub.III.73 and Göz. 1841 (Németh 2015c: 111)*

Ruth	English Standard Version	A.Dub.III.73 (1720, W.Kar)	Göz. 1841 (E.Kar)
2:10	Then she fell on her face, bowing to the ground, and said to him, “Why have I found favor in your eyes, that you should take notice of me, since I am a foreigner?”	<i>Da tüştu juzłari üstuına bařurdu jergä da ajtty anar ne üçün taptym širinlik kozłarijđä tanyma meni da men jat <u>qatyn</u> <u>men</u>.</i>	<i>Da tüştü jüzläri üstünä bařurdu jergä da ajtty aňar ne uçun taptym širinlik közläriňä tanyma meni da men jat.</i>

Subsequently, a year later, Németh (2016) introduced crucial new data that enriched the discussion and shed light on specific theories concerning the language of Göz. 1841. In his

<sup>18</sup> Németh asserts that this word was not recorded in the most recognized Crimean Karaim dictionaries such as those by CKED, Çulha 2006, and Chafuz 1995. However, it bears emphasis that the word was listed for Ottoman Turkish (and remains in contemporary Turkish) in Meninski’s dictionary (TLO I: 664), published in 1680. As such, the word could have been adopted from Ottoman Turkish, either directly or via Crimean Tatar

study, he unveiled the Book of Ruth from an Eastern Karaim translation, which was transcribed no later than 1687<sup>19</sup>, thus marking the oldest Eastern Karaim translation identified to date. In addition, he juxtaposed this translation with identical portions of the oldest Western translation (A.Dub.III.73) and the Göz. 1841. One remarkable outcome was the striking similarities between the JSul.III.02 and the Göz. 1841. The distinctions between Eastern and Western translations were, yet again, dialectal, encompassing aspects such as phonology, morphonology, morphology, syntax, and lexicon, e.g., the genitive case {+niŋ} (E.Kar) vs. {+nin} (W.Kar), the so-called ‘negative infinitive’ {+maḵḵa} vs. {+maḵa} (W.Kar) etc. (Németh 2016: 199–200). As such, Shapira’s hypothesis, positing that the transcriber of the Göz. 1841 hastily altered the language to fit a phantom dialect, was refuted. This is because these adaptations are already evident in another Crimean Karaim Bible translation written 200 years prior to the Göz. 1841. Furthermore, Németh also mentions that the Crimean Tatar loanwords were not present in the Book of Ruth translations of the JSul.III.02 and Göz. 1841. However, it is possible to identify certain specific Karaim features that are absent in Crimean Tatar: for instance, *iñir* ‘evening’, *tavus-* ‘to complete’, the {-yay} optative, or the {+ḵa} suffix in the negative infinitive form {+maḵḵa} (Németh 2016: 201). Hence, Németh (2016: 202–203) claims that it is misleading to assert that the Göz. 1841 was ‘Tatarized’ or ‘vulgarized’; rather, it was ‘Ottomanized’ in response to the linguistic trends of the era.

Table 4: *Certain Differences Between Jsul.III.02, Göz. 1841 and III. 73 (Németh 2016: 203)*

Line nr	Jsul.III.02 (E.Kar)	Göz. 1841 (E.Kar)	III. 73 (W.Kar)
4	<i>edi</i>	<i>Boldy</i>	<i>edi</i>
6	<i>aty</i>	<i>ady</i>	<i>aty</i>
31	<i>asry</i>	<i>gajet</i>	-
43	<i>barča</i>	<i>žümlä</i>	<i>bar</i>
60	<i>keldi</i>	<i>keläjdir</i>	<i>keldi</i>
73	<i>qajdan</i>	<i>neden</i>	<i>qajdan</i>
84	<i>kibik</i>	<i>gibi</i>	<i>kibik</i>
106	<i>učramayajlar</i>	<i>učramasynlar</i>	<i>ki jadatmayajlar</i>

As for the large number of typical Western Karaim features found in Eastern texts, Németh posits that the Eastern Karaim translation of the Book of Ruth might have been prepared based on an earlier Western Karaim manuscript. However, as he also notes, given that the oldest

<sup>19</sup> For the evidence of this theory, see Németh 2016: 166–167.

known Western Karaim Bible translation identified to date is actually more recent than the oldest Eastern Karaim Bible, this hypothesis remains uncertain. As an alternative explanation, he cites the idea of an Old Karaim linguistic heritage, a theory upheld by certain scholars such as Gordlevskij (1928: 87–88) and Dubiński (1993: 37–38). Lastly, he asserts that even if the Crimean texts were based on Western Karaim texts, this does not provide sufficient evidence to declare Crimean Karaim a ghost dialect, since the canonical language and the spoken language should not be regarded as identical (Németh 2016: 211).

Concerning these debates, it is crucial to acknowledge several pivotal considerations prior to discussing Crimean Karaim. Primarily, the language in supposed Crimean Karaim written sources was not designated as Karaim/Crimean Karaim, as Karaim communities, including those in the west, did not utilize a specific term<sup>20</sup> for their Turkic vernacular for an extended period. In the Hebrew script, their language was commonly referred to as *lešon* ‘language’ *qedar* ‘Crimea/Black Sea region’, for instance, *Lešon Qedar*, *lašon Qedari*, *bisfat Qedar*, or *yišma’eli* ‘Ishmailite’ (Jankowski 2015b: 454). In fact, the label *lešon Tatar* was also applied to the Göz. 1841, the subject of our dissertation. According to Jankowski (2018: 52), the language of this edition would have been barely decipherable to Crimean or Volga Tatars in the nineteenth century, indicating that classifying written sources based on their labels may lead to misconceptions. Another pivotal consideration is that the geographical origins of the publications may not yield precise insights into the language of the Karaim dialects. Consequently, a text published in Crimea should not be designated as Crimean Karaim solely on this basis (Jankowski 2015a: 202). In terms of the spoken language, extant colloquial material is significantly limited, for instance, Prik 1976, Jankowski 2003a, considering Crimean Karaim now exists as an extinct dialect of Karaim. Hence, scholars can only evaluate written resources, which may occasionally fail to shed light on the intricacies of the colloquial language (Smętek 2012: 18).

### **1.2.3.2. Crimean Karaim Varieties**

In this section, the varieties of Crimean Karaim will be succinctly described, with reference to Jankowski’s paper (2015a) which stands as the most comprehensive study on the subject to

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<sup>20</sup> However, drawing on certain sources (see, Jankowski 2018: 40), it is known that Crimean Karaims historically referred to their Turkic vernacular as ‘Chaltai’, a term that traces its origins to Chaghatai, a literary language used in Central Asia between the fifteenth and twentieth centuries.

date. As illustrated below, Németh (2011b) divides Crimean Karaim varieties into four sub-categories:

- a) Crimean Kipchak Karaim
- b) Crimean Tatar Karaim
- c) Crimean Turkish Karaim (in the Crimea)
- d) Crimean Turkish Karaim (in the Ottoman Empire)

Given that the language and dialects were not standardized, it remains challenging to articulate the precise nature of these varieties. However, certain distinct features can be identified. Among these, Crimean Kipchak Karaim is the variety displaying the most prominent Kipchak characteristics, along with some Oghuzic influence. This variety, predominantly manifested in Bible translations, maintains more consistency compared to the other varieties<sup>21</sup>. Several common features are discernible in the Bible translations from Crimea. Drawing upon Jankowski’s delineation (2015a: 202–204), these features can be listed as follows:

Table 5: *Some features of Crimean Kipchak Karaim*

<b>Crimean Kipchak Karaim</b>	
<b>Phonological and Morphophonological Features</b>	Rounded-unrounded vowel harmony is inconsistent, e.g., <i>koɣɣin</i> ‘put’. The lenition of voiceless stops <i>k</i> , <i>k</i> , and <i>p</i> is present in verbs between vowels, e.g., <i>čiyar-</i> ‘to push out’, except for <i>-t-</i> , e.g., <i>etär</i> ‘she/he/it does’. The initial <i>t-</i> and <i>k-</i> are retained, along with <i>b-</i> in <i>bar-</i> ‘to go’; <i>bar</i> ‘there is/are’; <i>ber-</i> ‘to give’, <i>bol-</i> ‘to be; to become’.
<b>Morphological Features</b>	The genitive is {+nIŋ}, the accusative is {+nI}, and the dative is {+GA}. The imperative is {-QIn}, and the subjunctive is {-QAy}. Some actional forms such as <i>kimilday turyan</i> ‘she/he/it is moving’ are present.

It is important to note that some features of this dialect have evolved over time in response to the prevailing linguistic trends. However, Jankowski asserts that the Crimean Kipchak Karaim and Western Karaim translations (encompassing both southern and northern sub-branches) exhibit clear similarities. Despite this, there are many features found in Western Karaim Bible

<sup>21</sup> Beyond Bible translations, there exist two other types of text in this dialect. The first is a prayer book, namely the *Targum Selihot*, which was published in Crimea in 1734 and likely translated by Simha Isaac Łucki. The second is a translation of the Passover Haggadah, referred to as the *Targum hallel haqqaṭan*, which was also published in Gözleve. The specifics concerning the date and translator of this latter translation remain unknown (Jankowski 2015a: 202–203).

translations that are absent in Crimean Kipchak Karaim, e.g., W.Kar *oltur-* ‘to sit; to dwell’ vs E.Kar *otur-* ‘id.’, *ošol* ‘that over there’ vs E.Kar *šol* ‘id’, W.Kar *-bila ~ -bile* ‘with’ E.Kar *bilän*, W.Kar *-doyač* ‘when ...’ (Jankowski 2015a: 204).

Another variant, Crimean Tatar Karaim, is predominantly seen in literary works (e.g., short songs, poems, and the so-called *mejumas*), which were quite popular among the Crimean Turks and Tatars. According to Jankowski, the abundance of Crimean Tatar features makes it challenging to categorize this variant as Crimean Karaim. Notable examples are attested in various studies on *mejumas*, such as Aqtay 2009, Çulha 2010, and Jankowski 2013. Our understanding of Crimean Turkish Karaim is also limited. The initial examples of this dialect are found in a prayer book published in Venice in 1528/1529<sup>22</sup>. Subsequent attestations of this dialect are also presented in works by Shapira<sup>23</sup> (2001: 79–92), Poznański (1913), Jankowski (2012), and Aqtay (2009: 102–113, 224–294). As per Jankowski (2015b: 460–461), a variety of examples (primarily translations or adaptations) were penned in the ensuing centuries by Western Karaim authors who were active in both Turkey and the Crimea. Consequently, the language primarily consists of Turkish, along with Crimean and even Western Karaim elements. The most substantial of these is a Bible translation printed between 1832 and 1835 in Ortaköy (Istanbul) under the supervision of Abraham Firkovich (see section 1.2.4.1.).

Table 6: *Some Features of Crimean Turkish Karaim (based on Jankowski 2015a: 204–205)*

<b>Crimean Turkish Karaim</b>	
<b>Phonological and Morphohonological Features</b>	Initial <i>t-</i> , <i>k-</i> are voiced to <i>d-</i> , <i>g-</i> , which is also present for some words that do not show voicing in standard Turkish but do in Crimean Turkish, e.g., <i>tut-</i> vs <i>dut-</i> ‘to hold, to grasp’, <i>taš</i> vs <i>daš</i> ‘stone’; <i>kendi</i> vs <i>gendi</i> ‘-self’.
	The deletion of the initial <i>b-</i> is evident in words such as <i>ol-</i> ‘to be; to become’, <i>ilen</i> ‘with’, or its spirantization, <i>var-</i> ‘to go’, <i>ver-</i> ‘to give’, and <i>var</i> ‘there is/are’.
	Contrasting with Turkish, the change from <i>k</i> → <i>ħ</i> (most commonly denoted as <i>h</i> ) is evident, e.g., <i>kačan</i> → <i>ħačan</i> ‘when’, <i>yakın</i> → <i>yahın</i> ‘near’.
<b>Morphological Features</b>	The genitive is {+(n)Iŋ}, the accusative is {+(y)I}, and the dative is {+(y)A}.
	It is possible to find the perfect {-mİš}, and progressive {-yUr}.
	The usage of the converb {-DIQčAz} ‘as long as...’ is present.
	The usage of the converb {-InčAz}, ‘until ...’ is attestable.
	The usage of the converb {-(y)AndA}, ‘when ...’ is present.

<sup>22</sup> The language of this prayer book was mistakenly described as Crimean Kipchak Karaim by Zajączkowski (1964: 793) and this reference was cited over time by many authors until Shapira (2003: 691–692), who describes the language as ‘New Greek with some Turkish phrases not present in any kind of Karaim’.

<sup>23</sup> He defines this dialect as Crimean Tatar.

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### Crimean Turkish Karaim

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The present or progressive {-AyIr} and {-Uyır} is attestable.

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#### Lexical Features

The usage of *çok* instead of *köp* ‘much, many’; *kapu* instead of *eşik* ‘door’; *gizle-* instead of *yaşır-* ‘to hide’; *millet* instead of *ulus* ‘nation’; *hakka* instead of *kerti* ‘truly’.

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#### 1.2.4. Written Sources

Written sources serve as critical materials that reflect the fundamental beliefs, traditions, rituals, and perspectives of their respective communities. The first study of Karaim written sources was undertaken by Poznański (1909, 1910, 1913), whose work did not provide a detailed classification of the dialects present in his sources. Subsequent studies, including those by Zajączkowski (1926), Shapira (2003a), Walfish (2003), and Sklare (2003), primarily built upon Poznański’s foundational work.

Shapira (2003: 692) indicates that the earliest sources trace back to the mid-seventeenth century and encompass a variety of texts, including letters, notes, poems, glossaries, and fragments of Hebrew dictionaries. Until the advent of Karaim printing houses in the nineteenth century, comprehensive works were scarce. The nineteenth century, however, was considered a golden age of Crimean Karaim literature due to the proliferation of printed materials (Smętek 2009: 20). Yet, significant changes in their lifestyle in the twentieth century led to a decline in literary activities and the cessation of the longstanding tradition of Bible translations.

The available written materials can be broadly classified into two categories. The first group comprises compilations of literary materials, while the second primarily consists of translations of canonical texts and liturgies. Given that the present study is centered on the canonical materials, the following section will elaborate on these sources.

##### 1.2.4.1. Crimean Karaim Bible Translations and Associated Studies

Given the nature of Karaim beliefs, it has always been essential for Karaims to read the Hebrew Bible in their vernacular. Consequently, Karaims have been translating the Holy Scripture into their Turkic vernacular for centuries<sup>24</sup>.

The Hebrew Bible, also known as the Tanakh, is divided into three sections: the Torah, Nevi'im, and Ketuvim<sup>25</sup>, each comprising various books of the Bible.

Table 7: *The Books of Hebrew Bible (Tanakh)*

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<sup>24</sup> Additionally, they also employed their own language in liturgical practices (Zajączkowski 1961: 21).

<sup>25</sup> Indeed, the Hebrew Bible is commonly referred to as the Tanakh, an acronym derived from these three sections.

<b>Torah (Pentateuch; Five Books of Moses)</b>		<b>Genesis, Exodus, Leviticus, Numbers, Deuteronomy</b>
<b>Neviim</b>	The Former Prophets	Joshua, Judges, Samuel, Kings
	The Latter Prophets	Isaiah, Jeremiah, Ezekiel
	The Twelve Minor Prophets	Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi
<b>Ketuvim</b>	The Three Poetic Books	Psalms, Proverbs, Job
	The Five Megillot	Song of Songs (Song of Solomon), Ruth, Lamentations, Ecclesiastes, Esther
	Other Books	Daniel, Ezra, Nehemiah, Chronicles

The exact dates of the Bible translations remain elusive due to insufficient concrete evidence. The largest collection of Karaim manuscripts, which contain parts of Bible translations, resides at the Institute of Oriental Manuscripts of the Russian Academy of Sciences in St. Petersburg. A significant number of these manuscripts were transferred there in 1928 or 1929 from the Crimean Karaim Library (*Qaray Bitikligi*). Established in the nineteenth century, this library was later closed by the Soviet Union (Jankowski 2018: 48). As noted by Sklare (2003: 904), there are 413 manuscripts from Gözleve at this institute. The renowned Karaim-Russian-Polish Dictionary (KRPS) enumerates 30 of these manuscripts, inclusive of the Tanakh translations into Karaim (KRPS: 28–29), with seven of these described in detail by Jankowski (2018: 49–50). In addition to the collections at the aforementioned institute, Jankowski identified several significant manuscripts held in various other libraries, including BSMS 288 (Cambridge University Library), H 170 (John Rylands Library, Manchester), and Or. Ms. 629 (Edinburgh University Library). The remaining unspecified manuscripts are largely maintained in private collections.

Beyond manuscripts, it is known that two printed editions have also been identified<sup>26</sup>. The first, Göz. 1841, has a translation of the Book of Leviticus and is the subject of the present study (see 1.3.). The second is a translation of the Torah published in Ortaköy/Istanbul between 1832 and 1835. This edition displays predominantly Turkish features interspersed with some Karaim characteristics (Jankowski 2009: 516).

One of the first studies on Crimean Karaim Bible translations was conducted in 1826 by Ebenezer Henderson, who published a brief fragment of the Tanakh in Crimean Karaim. He examined the manuscript BSMS 288, which was purchased in 1816 by Robert Pinkerton

<sup>26</sup> In addition, the so-called Jeremiah 1873, which was printed in Odessa, is listed in this group by Walfish and Kizilov (2011: 387). However, this source is not available for analysis and no further details have been provided (see Jankowski 2018: 52).



(Henderson 1816: 332). Henderson also identified certain translation strategies influenced by Aramaic Targums and rabbinic interpretations. Later, Steinschneider (1871: 38) presented the first two verses<sup>27</sup> of the Book of Genesis from the four-volume manuscript H 170, currently held at the John Rylands Library in Manchester. Subsequently, a short fragment was analyzed by Harkavy and Strack, who provided a fragment of Lev. 1:1–3 from the manuscript Evr. I 143 and 144 in their catalogue (Harkavy and Strack 1875: 168).

The research initiated by Henderson was continued by Gordlevskij (1928), who studied a Crimean Karaim Tanakh translation. Subsequently, Kowalski presented brief fragments from the Göz. 1841 (1929: 287–288). Additionally, a prayer book from 1734, known as the *Targum Selihot*<sup>28</sup>, was also edited by Józef Sulimowicz (1972).

After an extended period of inactivity in the field, Jankowski revived the academic exploration of the Karaim Bible translations with a pivotal study in 1997. He produced both a transcription and transliteration of select portions of the H 170 manuscript, meticulously examining the text's grammar from a phonological, morphosyntactical, and lexical perspective. Notably, he characterized the manuscript's language as a northern dialect of Crimean Karaim.

In the subsequent years, Dan Shapira released several articles examining Crimean Karaim Tanakh translations. His 2006 study (264–270) presented comparative analysis of translations of Genesis 1:1-4 sourced from the H 170 manuscript shared by Jankowski (1997), the Göz. 1841 edition, the BSMS 288 introduced by Henderson (1826), and the Ortaköy 1832–1835 translation. More recent scholarship includes work by Shapira (2013) and Németh (2015c, 2016), who analyzed sections of the Göz. 1841. Alongside this, Olach (2016) conducted a linguistic comparison of the Song of Moses from the Karaim Bible translations, disseminating excerpts from the Göz. 1841 and BSMS 288. In a separate study, Smętek (2016) undertook lexical and phonological scrutiny of certain sections (the Book of Genesis, Leviticus, Job, and Psalms) of the manuscript known as BSMS 288. In 2018, Jankowski detailed the most recognized Tanakh translations of Crimean Karaim, additionally sharing fragments from the Evr. I 143, BSMS 288, Ortaköy 1832-1835, and Göz. 1841. In 2019, a critical edition of the Crimean Karaim Bible translation, encompassing the Torah, Five Scrolls, Book of Psalms, Proverbs, Job, Daniel, Ezra, and Nehemiah, from the BMS 288 manuscript, was published. This joint endeavor by academics, including Jankowski, Aqтай, Cegiołka (formerly Smętek), Çulha, and Németh, resulted in a comprehensive work spanning two volumes and including both

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<sup>27</sup> For some concerns regarding his transcription, refer to Jankowski (2018: 44).

<sup>28</sup> Poznański (1913: 40) also provided a short fragment of this text.

transcription and translation (refer to CrKB in references). Furthermore, from 2018 to 2021, Işık has contributed several articles, each focusing on specific issues regarding the Lev of Göz 1841.

### 1.3. The Subject of the Dissertation

The so-called Göz. 1841 represents a comprehensive translation of the Tanakh (excluding the Chronicles) into Karaim. Published in four volumes<sup>29</sup> in Gözleve/Kezlev (modern-day Eupatoria) in 1841 (Jankowski 2018: 51), this translation was commissioned to commemorate the wedding of the future Russian Tsar Alexander II, and it simultaneously celebrated the newly granted administrative and religious rights of the Crimean Karaims (Shapira 2013: 134). Known also as the Eupatorian print or the Tirishqan translation, this edition was produced at the printing house of the renowned merchant Mordechaj Tirishkan in Eupatoria. The exact title of the translation is *Sefer Targum ha-Torah bilšon Tatar*, translating as ‘The Targum Translation of the Torah in Tatar’.

According to Poznański (1916: 88), the Prophets and Writings in this publication were founded on the translation of Jacob b. Mordecai, completed in 1672. However, Shapira (2013: 135–151) contends that Jacob b. Mordecai was responsible for the copy, not the translation. Despite this, an unequivocal conclusion on the matter remains elusive. Additionally, the language of this translation underwent modernization by its editors, resulting in an inhomogeneous linguistic output. Alongside Karaim features, it displays certain Crimean Turkish traits identifiable in Crimean Tatar (Dubiński 1993: 37–38; Jankowski 2018: 52). However, as previous studies have focused solely on specific sections of the Göz. 1841, a comprehensive examination of the entire translation is warranted. In light of this, the present study aims to scrutinize the translation of the Book of Leviticus in Göz. 1841 to enrich the discussion. This text, representing the third book of the Torah, is referred to as וַיִּקְרָא [wayyiqrā]—a title that echoes the opening verse of the book, [Lev 1:1], ‘And He (God) called’. Predominantly, it encapsulates laws and priestly rituals. For a detailed structural analysis, one can refer to the overview provided by Wenham (1979: 4).

Table 8: *Structure of the Book of Leviticus*

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<sup>29</sup> נביאים [The Book of the Targum of the Pentateuch into the Tatar Language] Vol. 1; טטר בלשון תורה תרגום ספר [Translation of the Prophets] Vol. 2; כתובים תרגום ספר [Translation of the Hagiography] Vols. 3–4.

<b>I. Laws on Sacrifice</b> (chs. 1:1–7:38)	A. Instructions for the Laity (chs. 1:1–5:26)	<ol style="list-style-type: none"> <li>1. The burnt offering (ch. 1)</li> <li>2. The cereal offering (ch. 2)</li> <li>3. The peace offering (ch. 3)</li> <li>4. The purification offering (chs. 4:1–5:13)</li> <li>5. The reparation offering (chs. 5:14–26)</li> </ol>
	B. Instructions for the Priests (chs. 6:1–7:38)	<ol style="list-style-type: none"> <li>1. The burnt offering (chs. 6:1–6)</li> <li>2. The cereal offering (chs. 6:7–11)</li> <li>3. The priest's cereal offering (chs. 6:12–16)</li> <li>4. The purification offering (chs. 6:17–23)</li> <li>5. The reparation offering (chs. 7:1–10)</li> <li>6. The peace offering (chs. 7:11–36)</li> <li>7. Summary (chs. 7:37–38)</li> </ol>
<b>II. Institution of the priesthood</b> (chs. 8:1–10:20)	<ol style="list-style-type: none"> <li>A. Ordination of Aaron and his Sons (ch. 8)</li> <li>B. Aaron's First Sacrifices (ch. 9)</li> <li>C. Judgement on Nadab and Abihu (ch. 10)</li> </ol>	
<b>III. Uncleanness and its Treatment</b> (chs. 11:1–16:34)	<ol style="list-style-type: none"> <li>A. Unclean Animals (ch. 11)</li> <li>B. Uncleanness of Childbirth (ch. 12)</li> <li>C. Unclean Diseases (ch. 13)</li> <li>D. Cleansing of Diseases (ch. 14)</li> <li>E. Unclean Discharges (ch. 15)</li> <li>F. Purification of the Tabernacle from Uncleanness (ch. 16)</li> </ol>	
<b>IV. Prescriptions for Practical Holiness</b> (chs. 17:1–27:34)	<ol style="list-style-type: none"> <li>A. Basic Principles about Sacrifice and Food (ch. 17)</li> <li>B. Basic Principles of Sexual Behaviour (ch. 18)</li> <li>C. Principles of Neighbourliness (ch. 19)</li> <li>D. Capital and other Grave Crimes (ch. 20)</li> <li>E. Rules for Priests (ch. 21)</li> <li>F. Rules about Eating Sacrifices (ch. 22)</li> <li>G. Religious Festivals (ch. 23)</li> <li>H. Rules for the Tabernacle (ch. 24:1–9)</li> <li>I. A Case of Blasphemy (ch. 24:10–23)</li> <li>J. Sabbatical and Jubilee Years (ch. 25)</li> <li>K. Exhortation to Obey the Law: Blessing and Curse (ch. 26)</li> <li>L. Redemption of Votive Gifts (ch. 27)</li> </ol>	

The present study utilizes a printed copy, specifically JSul.IV.02A<sup>30</sup>, which constitutes the first volume of Göz. 1841 and encompasses the five books of Moses. In this edition, the Book of Leviticus is contained within folios 93 r<sup>o</sup> – 121 r<sup>o</sup>, thus spanning 57 pages of the translation and comprising 27 chapters written in Hebrew script. It is noteworthy that one verse (Lev 26:38) is absent from this translation<sup>31</sup>. Consequently, on the 4th line of folio 120 r<sup>o</sup>, verse 26:39 succeeds verse 26:37. The missing verse is exhibited below.

Table 9: *Missing Verse in the Lev of the Göz. 1841*

Lev	Göz. 1841	Eng. Bible (NAS 1977)
26:37	<i>Da sürünürlär har kişi qardaşı bilän tutki aldından kiličnñ da kuvuvči yoqtir da bolmaz sizgä turmaq aldına duşmanlarıñiznñ.</i>	They will therefore stumble over each other as if running from the sword, although no one is pursuing; and you will have no strength to stand up before your enemies.
26:38	-	But you will perish among the nations, and your enemies' land will consume you.
26:39	<i>Da ol qalyanlar sizdä çürirlar gunahları bilän yerlərindä duşmanlarıñiznñ da dayin gunahları bilän atalarinñ birgälärinä çürirlär.</i>	So those of you who may be left will rot away because of their iniquity in the lands of your enemies; and also because of the iniquities of their forefathers they will rot away with them.

## 2. The Linguistic Analysis of the Text

### 2.1. Phonology

In this section, a thorough examination of the phonological features within the text shall be conducted. It is important to note that the investigation of morphophonology, which pertains to the phonology of morphological elements, will be carried out concomitantly with the morphology section (refer to section 2.2.). Consequently, the current section will focus exclusively on the features of uninflected forms. As shall be demonstrated, the dataset encompasses a diverse array of phonological properties. In this context, the prevalence of these features will be delineated and juxtaposed with those observed in Crimean Tatar, Crimean

<sup>30</sup> The aforementioned copy is preserved in the private collection of Józef Sulimowicz. I express my profound gratitude to Anna Sulimowicz-Keruth, who graciously provided digital scans of the printed edition. Furthermore, my appreciation extends to Zsuzsanna Olach, who contributed digital photographs of another copy of Göz. 1841. Regrettably, limited information is available about this particular copy. I only referred to it on a few occasions when certain segments of the JSul.IV.02A were indecipherable.

<sup>31</sup> It is noteworthy that this verse is also absent in the BSMS 288, whereas it does appear in the H 170: *Da tas bolursuz uluslarda da tavusur sizni yeri duşmanlarıñiznñ* (CrKB I: 215).

Turkish, Ottoman Turkish, and the three dialects of Karaim. However, due to the constraints of accessible data, comparisons with Crimean Turkish will be based on only certain select features.

Finally, it is essential to acknowledge that, due to the orthographical challenge of vocalization (refer to section 2.1.1.1.2.), Crimean Karaim dictionaries were utilized in select instances to clarify specific vowel values.

### **2.1.1. Sound Inventory, Orthography and Transcription System**

The investigation of phonemic variations in the data under analysis presents difficulties due to multiple factors, including the extinction of the Crimean Karaim language, the limited application of the Hebrew script in representing specific Turkic phonemic attributes, and the dearth of resources on spoken Crimean Karaim<sup>32</sup>. As a result, this research does not directly address phonetic concerns. Nevertheless, given that orthography occasionally pertains to certain phonemic variations, concise descriptions of these variations will be provided without an extensive examination. It can be posited that the phonemic inventory of Crimean Karaim demonstrates typical features of Turkic languages in Crimea, resulting in minimal deviation from languages such as Crimean Tatar, Crimean Turkish, and Ottoman Turkish. In contrast, it does not exhibit the unique phonemes of Western Karaim languages, which have evolved under the influence of a Slavonic linguistic milieu.

As previously mentioned, due to orthographic constraints, it is of paramount importance to elucidate the orthographic features of the text and their transcription within the context of our investigation. In the present printed edition, the traditional Hebrew script is utilized, written from right to left. The text is fully vocalized, except for some Hebrew incipits<sup>33</sup>, and certain words appear within parentheses. Notably, the transcription system bears a close resemblance to that in CrKB I: XXIV–XXV. Since, in our text, Biblical Hebrew words were consistently written in their original forms, thereby displaying Biblical Hebrew orthographic features, taking into consideration Harvianien’s work (2013: 453–457) was essential for further clarification.

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<sup>32</sup> Prik’s research (1976) represents the only study devoted to Crimean Karaim based on spoken material; however, the data was gathered in 1949 when only a limited number of speakers remained. Consequently, it may not accurately reflect a text written more than a century prior to the collection of this material.

<sup>33</sup> The Hebrew incipit is an unvocalized Hebrew word that precedes a Biblical verse, signifying the initial Biblical Hebrew word of the subsequent verse.

### 2.1.1.1. Vowels

#### 2.1.1.1.1. Vowel System

In Prik's (1976: 25) analysis of Crimean Karaim, eight vowel phonemes are identified: front unrounded /i/ and /ä/, front rounded /ü/ and /ö/, back unrounded /a/ and /i/, and back rounded /o/ and /u/. These vowel phonemes are identical to that of Trakai Karaim, but differ from Halich Karaim, which possesses only six phonemes, as it lacks /ö/ and /ü/, which have been replaced by /ä/ and /i/, respectively (Musaev 1977: 9). In relation to Ottoman Turkish (Kissling 1960: 17) and Crimean Tatar (Kavitskaya 2010: 6), both languages display an identical set of eight phonemes, a characteristic also observed in our dataset.

As previously stated, the analysis of phonemic variations in the data under investigation presents difficulties owing to numerous factors. However, it is essential to explain a vowel phoneme variation that is apparent in the orthography. It is widely acknowledged that in Crimean Karaim Bible translations, the phoneme /ä/ displays variations, including *ä*<sup>34</sup> and a closed variant *e*<sup>35</sup>. As illustrated in the following section (see 2.1.1.1.2.), in our text, the variations, *ä* and *e* can be distinguished, with *ä* being denoted through orthographic strategies akin to those for phoneme /a/, while being differentiated by the frontness and backness of the word. It is important to highlight that Doerfer (1959a: 273) also distinguishes *ä* from the closed *e* variant in Crimean Turkish and maintains that *ä* appears solely in non-initial syllables. A comparable phenomenon is also documented in Western Karaim, as the distribution of *e* and *ä* as variants of /ä/ is determined by their position in Northwest Karaim, with *ä* primarily occurring in non-first syllables and *e* situated in first syllables (Berta and Csató 2022b: 320). In fact, Prik (1976: 26) also mentions the same system in spoken material of Crimean Karaim. Conversely, our analysis of the dataset reveals that, although the majority of the data adheres to the established rules, some fluctuations are observed where the vowel *ä* appears in initial syllables and *e* in non-initial syllables in Turkic words. It should be noted that we do not consider such examples as scribal errors and present them in their original forms. Notably, a similar fluctuation has also been mentioned by Jankowski (1997: 7; CrKB I: XXV). Consequently, it is worth emphasizing that the vowels *ä* and *e* are phonemic variations of the phoneme /ä/ and can be used interchangeably within the same words (see 2.1.2.1.2.).

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<sup>34</sup> It is important to note that this phoneme does not appear in Biblical Hebrew words.

<sup>35</sup> Regarding the transcription of Crimean Karaim vowels, Sulimowicz (1972: 42, 45) put forward a system that employed the letter *á* to denote non-initial *ä* sounds, which reflected a centralized front vowel. In contrast, our study employs a transcription system that is consistent with that utilized by Jankowski (1997) and CrKB I.

### 2.1.1.1.2. Orthography and Transcription of Vowel Sounds

Before presenting the transcription of vowel sounds in our study, it is essential to acknowledge the existence of two primary methods for denoting vowels in Hebrew script. The first approach involves employing a combination of consonants known as *matres lectiones*, such as he (ה), aleph (א), waw (ו) and yodh (י) along with vowel points (niqqud), such as patach (ַ), qamatz (ָ), tzere (ֵ), kubutz (ִ), segol (ֶ), mobile shewa (ְ); holam male (ׁ), interrupted patach (ׂ), interrupted qamatz (׃), interrupted segol (ׄ). The second method entails the sole usage of the aforementioned vowel points. It is essential to emphasize that the rationale behind the Hebrew script exhibiting this range of combinations is to indicate the position of vowels and various Biblical Hebrew vowel qualities, such as short, long, and interrupted (*chataf*). This comprehensive inventory is mirrored in Karaim, even though Karaim lacks the specific vowel values found in Biblical Hebrew. It is well known that in Karaim materials written in Hebrew script, Hebrew words are invariably written in their distinct forms, thus reflecting only orthographical characteristics rather than phonemic values. This is also the case for our text. However, similar to other Karaim materials written in Hebrew script, our text also presents alternative methods for denoting same vowel values in non-Hebrew words. It is crucial to understand that these different methods do not represent any phonemic variations; they are solely orthographical variations.

A significant observation to consider is that the Hebrew script does not allow for the distinction between particular vowel pairs, such as *ī-i*, *o-ō*, *u-ū*, and *a-ā*<sup>36</sup>. Comparable to the Arabic script, which has been utilized in a range of Turkic languages and persists in use among some Turkic languages today, the frontness-backness differentiation within a word is vital for identifying the back-front correspondences of these vowels. However, aside from consonant pairs like *ḵ-k* (refer to section 2.1.1.2.1) that indicate whether the vowels in non-Hebrew words are articulated in the back or front<sup>37</sup>, it is not feasible to ascertain whether the word contains back vowels or front vowels. In such cases, the mentioned vowel pairs can only be distinguished by context, and therefore the use of dictionaries is crucial, but it is not always the complete solution.

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<sup>36</sup> In regard to the Biblical Hebrew words present in our text, we do not encounter this issue, as Biblical Hebrew does not contain *ā*, *ī*, *ō*, and *ū*.

<sup>37</sup> It is important to note that in some Arabic, Persian and Biblical Hebrew words, the variants *ḵ* and *k* does not indicate the frontness or backness of the word unlike the Turkic words.

Table 10: *Transcriptional System of Vowels*

Vowels	Letters
a	ַֿ(patach): Frequent; appears only in word-medial positions.
	ַֿ(qamatz): Rare; appears only in word-medial positions, and usually in Biblical Hebrew words.
	ַֿ(chataf patach): Rare; appears only in word-medial positions, and only in Biblical Hebrew words.
	אֿ(aleph+patach): Frequent; appears only in word-initial positions.
	אֿ(qamatz): Rare; appears only in word-initial positions, and usually in Biblical Hebrew words.
	אַֿ(patach+aleph): Frequent; appears mostly in word-final positions and occasionally in word-medial positions. As will be mentioned (see 2.1.1.2.1.), only in Hebrew and Arabic words, and only in word-medial positions, aleph (א) is not a <i>mater lectionis</i> but denotes a Hebrew/Arabic glottal stop consonant, which is denoted by [ʔ] in our transcription, but does not have a phonemic value in Karaim. Thus, such Arabic/Biblical Hebrew examples differ from this combination.
	אַֿ(qamatz+aleph): Rare; appears only in word-final positions.
	אַַֿ(patach+he): Frequent; appears only in word-final positions.
	אַַֿ(qamatz+he): Rare; appears only in word-final positions.
ä	ַֿ(patach): Frequent; appears mostly in word-medial positions and rarely in word-final positions.
	ַֿ(qamatz): Rare; appears only in word-medial positions.
	אֿ(aleph+patach): Rare; appears only in word-initial positions.
	אַֿ(patach+aleph): Frequent; appears only in word-final positions.
	אַַֿ(patach+he): Frequent; appears only in word-final positions.
e	ַֿ(tzere): Frequent; appears mostly in word-medial positions and rarely in word-final positions.
	ַֿ(segol): Rare; appears in word-medial positions.
	ַֿ(mobile shewa <sup>38</sup> ): Rare; appears only in word-medial positions and always after the first letter of the word. Moreover, it is found exclusively in Biblical Hebrew words <sup>39</sup> , with the exception of one Turkic word, e.g., [Lev 12:2] <i>yedi</i> . Note that, with the exception of a few instances, the Turkic word <i>yedi</i> was consistently written using mobile shewa.
	אֿ(aleph+tzere): Frequent; appears only in word-initial positions.
	אֿ(aleph+segol): Rare; appears only in word-initial positions.

<sup>38</sup> It should not be mistaken with the *shva nach* [׀], which appears frequently in our text and indicates that the following letter is a consonant.

<sup>39</sup> It should be noted that in Biblical Hebrew words, if mobile shewa [׀] appears before a guttural consonant such as *alef* [א], *he* [ה], *het* [ח], and *ayin* [ע], its value is identical to the following vowel that appears after the guttural consonant (Harvianien 2013: 455).



Vowels	Letters
	ֿ (tzere+aleph): Rare; appears only in word-final positions.
	ֿ (segol+aleph): Rare; appears only in word-final positions.
	ֿ (tzere+he): Rare; appears only in word-final positions.
	ֿ (tzere+ segol): Rare; appears only in word final positions.
	ֿ (segol+yodh) Rare; appears in word-final positions.
ī, i	ֿ (aleph+hiriq+yodh): Frequent; only in word-initial positions.
	ֿ (hiriq+yodh): Frequent; appears in word-medial and word-final positions.
	ֿ (hiriq): Rare; appears only in word-medial positions.
o	ֿ (aleph+waw): Frequent; appears only in word-initial positions.
	ֿ (aleph+holam male) : Frequent; appears only in word-initial positions.
	ֿ (waw): Frequent; appears only in word-medial positions and word-final positions.
	ֿ (holam male): Frequent; appears only in word-medial positions and word-final positions..
	ֿ (holam haser): Rare; appears only in word-medial positions and only in Biblical Hebrew words.
	ֿ (qamatz): Rare; only in word-medial positions, and exclusively in a few Biblical Hebrew words, e.g., the word קָרְבָּן is transcribed as <i>korban</i> and not as <i>karban</i> . In Modern Hebrew, this vowel point is named as <i>qamatz qatan</i> , which does not differ in shape from the so-called <i>qamatz gadol</i> that represents the phoneme /a/.
ö	ֿ (aleph+waw): Frequent; appears only in word-initial positions.
	ֿ (aleph+holam male) : Frequent; appears only in word-initial positions.
	ֿ (waw): Frequent; appears in word-medial and word-final positions.
	ֿ (waw with holam): Frequent; appears only in word-medial and word-final positions.
u, ü	ֿ (aleph+waw): Frequent; appears only in word-initial positions.
	ֿ (aleph+shuruk): Frequent; appears only in word initial positions.
	ֿ (aleph+kubutz): Rare; appears only in word-initial positions.
	ֿ (waw): Frequent; appears only in word-medial positions and word-final positions.
	ֿ (shuruk); Frequent; appears in word-medial and word-final positions.
	ֿ (kubutz) = Rare; appears only in word-medial positions.

There are certain orthographical features related to the notation of vowels in Hebrew script that warrant further clarification. Our text presents one such feature, known as *patach furtivum*. In specific Hebrew words, when a patach ( ) – representing the vowel *a* (refer to Table 10) – appears after particular consonants such as cheth (ח), he with mappiq (הּ), or ayin (ע), the vowel

*a* is pronounced before, rather than after, these consonants. It is noteworthy that the provided text contains only one instance of this phenomenon, occurring a total of 87 times. This word (for example, refer to Lev 1:5) is written as מִזְבֵּחַ, which could potentially be misread as *mizbeħa* ‘altar’. However, due to the presence of the *patach furtivum* feature, the correct transcription should be *mizbeaħ*.

## 2.1.1.2. Consonants

### 2.1.1.2.1. Consonant System

In our dataset, there are a total of 21 consonant phonemes: /b/, /ǰ/, /č/, /d/, /f/, /g/, /h/, /ħ/, /k/, /l/, /m/, /n/, /ŋ/, /p/, /r/, /s/, /š/, /t/, /v/, /y/, and /z/. This inventory of consonant phonemes is almost identical to those found in other Turkic languages such as Crimean Tatar (Kavitskaya 2010: 10), Crimean Turkish (Doerfer 1959a: 275), and Ottoman Turkish (Kissling 1960: 1–9). However, the inventory does not include specific consonants found in Western Karaim (Musaev 1977: 12–14), such as the palatalized Trakai Karaim consonants (*b́, ǰ́, č́, d́* etc.) or the Halich Karaim alveolar affricates *ʒ* and *c*, which developed under Slavic influence<sup>40</sup>.

It should be emphasized that determining the precise phonetic values of the phonemes in our dataset is a challenging task<sup>41</sup>. However, clear phonemic variations can also be observed. For instance, the phoneme /g/ demonstrates three distinct variants: a front variant, the voiced stop *g*; and two back variants, the voiced fricative *ɣ* and the voiced stop *ǰ* (Prik 1976: 29). Notably, the phonemic variant *ǰ* is absent in Turkic lexemes, appearing only in certain loanwords (Prik 1976: 32). Following established orthographic conventions, this variant is represented in our transcription by *g*, which also denotes the front variant *g*. Crucially, the voiced fricative *ɣ* does not manifest in Biblical Hebrew words located within a syllable consisting of back vowels, unlike in other words in our dataset. Similarly, the phoneme /k/ also has two variants: a front stop *k* and a back stop *ḳ* (Prik: 1976: 29). It is important to mention that in Arabic-Hebrew-Persian words, these variants can appear in reverse since these words are written based on their original orthographic form and does not follow Turkic characteristic.

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<sup>40</sup> It should be noted that, given the fact that speakers of Trakai Karaim were also speaking a Slavonic language, the phonemes /ǰ/ and /c/ also existed in their sound inventory for non-Turkic words. As such, in the Trakai Karaim Bible translations, specific Biblical Hebrew or Slavonic words have these phonemes represented in transcription by scholars. However, Halich Karaim presents a different case, as there was a regular shift in its sound inventory from /ǰ/ to /ǰ/ and /č/ to /c/. For a comprehensive examination of the historical development of Western Karaim phonology, please refer to Németh’s scholarly works (2014a; 2014b; 2015a).

<sup>41</sup> It should be noted that Prik’s description of Crimean Karaim consonants (1976: 29) may not be directly applicable to our dataset, as her description pertains to a different time period that includes Russian influences on the consonantal inventory not found in older sources.

It is also vital to recognize that certain orthographic characteristics of our text are inherent to the Hebrew script features for Biblical Hebrew and Arabic words, representing some consonant phonemes that lack equivalents in Turkic languages. Among these characteristics, the consonant aleph (א) signifies a glottal stop in certain Arabic/Hebrew words and lacks an equivalent in Karaim. As will be demonstrated, aleph (א) was also utilized to indicate vowels in specific combinations, given its role as a *mater lectionis* (see 2.1.1.1.2.). Nevertheless, aside from these functions, in medial positions within Biblical Hebrew and Arabic words in our text, aleph is represented by [ʔ] in our orthography, which cannot be considered to possess phonemic value in Karaim and will therefore not be addressed in subsequent sections. Another notable aspect is the letter ayin (ע), which was traditionally recognized as a voiced pharyngealized fricative but later evolved into a pharyngealized glottal stop in Hebrew, also lacking an equivalent in Karaim. However, in Arabic and Biblical Hebrew words within our translations, ayin (ע) is consistently represented as [ʕ] in every position of a word, which likewise does not possess phonemic value in our text and will therefore be excluded from subsequent section.

It is of paramount importance to recognize the orthographic discrepancy between the characters *ḥ* and *ḫ*, as identifying their exact phonemic distinctions presents a substantial challenge, an issue similarly underscored by Németh (2020: 29). Both characters are presumably representative of a voiceless fricative glottal. Interestingly, the transcriptional letter *ḥ* cannot be employed in Turkic words within the analyzed text, unlike the letter *ḫ*, which contrasts with Németh’s observations in a Trakai Karaim Bible translation. Given the imperative to faithfully render Hebrew, Arabic, and Persian words in their (possible) authentic form utilizing the Hebrew script, it is plausible that *ḥ* merely operates as an orthographic variant of *ḫ*. A related phenomenon can be observed in Ottoman Turkish concerning the Arabic letters *hah* (ح), typically transcribed as *ḥ*, and *khah* (خ), typically transcribed as *ḫ*. It has been suggested that these characters did not represent distinct phonemes or phonemic variations in Ottoman Turkish (Kissling 1960: 4).

#### **2.1.1.2.2. Orthography and Transcription of Consonant Sounds**

Within the realm of Hebrew script, consonantal characters predominantly exhibit a single form consistently appearing in all word positions. However, certain circumstances necessitate the adoption of a distinct word-final form for specific consonants. It is crucial to highlight that, in contrast to the majority of Karaim Bible translations and prayer books examined in previous studies (e.g., Jankowski 1997; Sulimowicz 1972; Németh 2011, 2020; CrKB I), the current text

abstains from employing the so-called raphe (◌̣) to differentiate the stops *b*, *g*, *k*, and *p* from their corresponding fricative counterparts *v*, *ɣ*, *ħ*, and *f*. Rather, when particular letters, such as beth (ב), gimel (ג), kaf (כ), and pe (פ), lack a dagesh (◌̣), they signify both mentioned fricatives and their stop counterparts together. Conversely, in the presence of a dagesh with these letters, they exclusively denote the stops of these phonemes. Furthermore, this text lacks a specific combination to distinguish the fricative *ɣ* from the stop *g* and the velar *ŋ*.

Table 11: *Transcriptional System of Consonants*

Consonants	Letters
b	ב (beth): In all word positions. ב̣ (beth with dagesh): In all word positions.
ǰ	ג̣ (gimel with geresh): In all word positions.
č	צ (tsade): In word-initial and word-medial positions. ץ (final tsade) In word-final positions.
d	ד (dalet): In all word positions.
f	פ (pe): In all word positions.
g, ɣ	ג (gimel): In all word positions.
h	ה (he): In all word positions.
ħ	ח (chet): Only in non-Turkic words (e.g., Biblical Hebrew, Arabic, Persian words), and in all positions.
ħ	כ (kaph): In word-initial and word-medial positions. כ̣ (final kaph): In word-final positions.
k	כ̣ (kaph with dagesh): In all word positions. כ (kaph): In all word positions (Rare).
ķ	ק (qoph): In all word positions.
l	ל (lamed): In all word positions.
m	מ (mim): In word-initial and word-medial positions. מ̣ (final mim): In word final positions.
n	נ (nun): In word-initial and word-medial position. נ̣ (final nun): In word final position.
ŋ	ג (gimel): In word-medial and word-final positions.
p	פ̣ (pe with dagesh): In word-initial and word-medial positions. פ (pe): In word-initial and word-medial positions (Rare).

Consonants	Letters
	פּ (final pe with dagesh): In word-final positions. פ (final pe): In word-final positions (Rare).
r	ר (resh): In all word positions.
s	ס (samekh): In all word positions. שׁ (shin with sin dot): Only in some Biblical Hebrew words in all word positions.
š	שׂ (shin with shin dot): In all word positions. ש (shin): In all word positions.
t	ט (tet): In all word positions. טּ (tav with dagesh): In all word positions (Rare). ת (tav): In all word positions.
v	וּ (waw): In all word positions. וו (double waw): In all word positions (Rare).
y	י (yodh): In all word positions. יי (double yodh): In all word positions (Rare).
z	ז (zayin): In all word positions.

In our text, there are two notable orthographical tendencies regarding consonants. The first tendency is the avoidance of utilizing the waw (ו) letter three times consecutively. As illustrated, waw can represent the vowels *o*, *u*, *ö*, *ü*, as well as the consonant *v*. Nonetheless, in specific words where there should be three characters for denoting the sequence vowel+consonant+vowel, only two instances of waw are used, as exemplified in [Lev 4:7] קוּוּשׁ *kov(u)š*. It is important to note that this phenomenon has also been observed in other Karaim texts (Németh 2011: 119–120). The second characteristic is the avoidance of using two kaph (כ) characters in succession in certain instances. Although this characteristic is not consistently observed, it is present in the majority of examples encountered, e.g., [Lev 15:33] אַרְכָּכָּה *erkäk(k)e*.

### 2.1.2. Phonological Variations and Adaptations

In this section, we will discuss the phonological variations and adaptations identified in our dataset, offering pertinent examples from the Crimean Karaim, Crimean Tatar, Ottoman Turkish, and Western Karaim languages, when applicable. For the majority of non-Turkic

lexemes, it may be more fitting to categorize the differences exclusively as adaptations, considering the disparities between the Turkic phonemic inventory and those of other languages. Furthermore, it is crucial to take into account the orthographical features of Hebrew and Arabic scripts when analyzing such lexical items.

### **2.1.2.1. Vowels**

It is vital to stress that in the examination of phonological variations concerning vowels, Biblical Hebrew lexemes will not be investigated within this subsection's analysis. This is due to their primary representation of original Biblical Hebrew forms rather than providing accurate phonological values. Conversely, this characteristic is not regularly observed in Arabic-Persian lexemes, as the Hebrew script employed in our text markedly diverges from the classic Arabic script in terms of vowel representation. More precisely, the short vowels in Arabic and Persian words were not represented in classic Arabic orthography, unlike the Hebrew script that has been adapted in our text<sup>42</sup>. On the other hand, it becomes imperative to recognize that some attributes which will be presented pertaining to Arabic-Persian words may, in fact, reflect the complexities inherent in Arabic orthography, rather than phonological adaptations.

#### **2.1.2.1.1. Vowel Assimilation**

Concerning uninflected words<sup>43</sup>, it is well-recognized that intersyllabic harmony, characterized by frontness versus backness, is a prevalent feature in most Turkic languages. Nonetheless, this rule encounters exceptions, notably in some polysyllabic native words and certain non-Turkic lexemes. This phonological principle is applicable to Ottoman Turkish and Karaim dialects, specifically within native words. While this harmony is generally attested, documented deviations do exist in the context of Crimean Turkish (Doerfer 1959a: 273) and Crimean Tatar (Berta and Csató 2022b: 322).

In the Lev of Göz. 1841, we also do not find any uninflected Turkic words that conspicuously lack intersyllabic front versus back harmony<sup>44</sup>. Pertaining to non-Turkic words, in the majority

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<sup>42</sup> It is also important to note that the Arabic script features various diacritics in certain texts; however, the modified abjad script has been and continues to be more predominant.

<sup>43</sup> For further discussion on intrasyllabic vowel harmony in relation to inflected lexemes, refer to section 2.2.1.1.

<sup>44</sup> As previously mentioned (refer to section 2.1.1.1.2), the Hebrew script does not distinguish between the front-back counterparts of specific vowels, such as *a-ā*, *i-i*, *u-ū*, and *o-ō*. The sole exception is the phoneme /k/, which demonstrates both back (*k*) and front (*k*) variations, represented by separate letters, and in Turkic-origin words, it reflects the frontness or backness of the word. Nevertheless, aside from this exception, there is no systematic method to determine the frontness or backness of a word. As a result, while some lexemes are unambiguous, others may be subject to debate. In such situations, Karaim dictionaries (CKED, KRPS) are consulted to establish the appropriate word.

of instances, their original forms, which lack fronting harmony, are maintained. Contrarily, in selected Arabic and Persian loanwords, occurrences arise where uninflected words, initially absent of front harmony, have adapted to incorporate fronting harmony by vowel assimilation. Predominantly in these instances, the assimilation is driven by the initial syllable. In several examples, it can be observed that, in addition to fronting, the degree of openness (see 2.1.2.1.2.) is also respected when the vowel in the initial syllable drives the assimilation of the vowel in the succeeding syllable.

Table 12: *Vowel Assimilation in Arabic and Persian Loanwords 1*

Examples	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
هفته [haftə] 'week' <Per> (NS: 335)	hafta [Lev 12:15]	hafta (CKED: 174)	afta (KRUS: 78)	hafta (ETD: 1120)	afta; yafta (KRPS: 85)	hafta; afta (KRPS: 607)
ميراث [mīrās] 'heritage' <Ar> (NS: 596)	meräs [Lev 20:24]	meres (CKED: 239)	miras (KRUS: 358)	miras (ETD: 1070)	-	mēreś (KRPS: 415)
نية [niyya(t)] 'intention; aim' <Ar> (NS: 648)	inyät [Lev 22:21]	inyet; niyet (CKED: 197)	niet (KRUS: 393– 394)	niyet (ETD: 172)	niyet (KRPS: 419–420)	niyet (KRPS: 420)
شاهد [šāhid] 'witness' <Ar> (NS: 828)	šaḥad [Lev 5:1]	šaḥad; šahat (CKED: 370)	šaāt (KRUS: 745)	šahid (ETD: 754)	-	-
شريعة [šarī'a(t)] 'law; religious regulations' <Ar> (NS: 837)	šara'at [Lev 18:4]	šara'at (CKED: 371)	šeryat (KRUS: 754)	šeriat (ETD: 758)	-	šarayat (KRPS: 644)

In contrast, one instance of assimilation exhibits a regressive pattern.

Table 13: *Vowel Assimilation in Arabic and Persian Loanwords 2*

Examples	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
غريب [yarīb] 'stranger' <Ar> (NS: 305)	gerip [Lev 17:15]	karib; gerip; yarip; yerip (CKED: 294)	yarip (KRUS: 146)	yarib (ETD: 840)	garip; yarib (KRPS: 158)	yarib (KRPS: 164)

It should be noted that our dataset does not contain any exceptional examples that are not accounted for in Crimean Karaim dictionaries. Notably, in these instances, our text deviates from Ottoman Turkish forms while typically displaying Crimean Tatar characteristics. On the other hand, with one exception, it also exhibits similarities to Western Karaim. This could indicate that the adoption of such words into Crimean Karaim was not influenced by Ottoman Turkish. Nevertheless, in several instances, our text clearly exhibits the influence of Ottoman Turkish, as reflected in the use of Arabic or Persian words that originally featured fronting harmony but dissolved in Ottoman Turkish and are similarly represented in our text. Notably, this observation aligns with findings in the CKED dictionary, which suggests that the examples listed in the table below were adapted from Ottoman Turkish.

Table 14: *Vowel Assimilation in Arabic and Persian Loanwords 3*

Examples	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
آتش [ātaš] ‘fire’ <Per> (NS: 78–79 )	ateš [Lev 18: 21]	ateš; öteš (CKED: 55)	ateš (KRUS: 75)	ateš (ETD: 434)	-	-
أولاد [awlād] <Ar> ‘children’ (NS: 265)	evlad [Lev 11:2]	evlad (CKED: 158)	evlat (KRUS: 767)	evlad (ETD: 508)	-	-
بياض [bayād] ‘white’ <Ar> (NS: 116)	beyaz [Lev 13:24]	beyaz (CKED: 81)	beyaz (KRUS: 109)	beyaz (ETD: 550)	-	-

### 2.1.2.1.2. Degree of Openness

In the dataset under examination, various vowel transformations associated with the degree of openness are observed. These alternations manifest in both systematic and sporadic manners.

**A-) /ä/ ~ /i/:** One such transformation is the fluctuation between *i* and *ä*, which typically transpires in Turkic lexemes that previously contained a closed *e*. This fluctuation has its roots in Old Turkic (Róna-Tas 2022b: 122) and has been documented in various Turkic languages, including Crimean Turkish (Doerfer 1959a: 274), Crimean Tatar (Doerfer 1959b: 376), Ottoman Turkish (Kerslake 2022: 177–178), Halich Karaim (Musaev 1964: 57) and Trakai Karaim (Gülsevin 2016: 41). It should be noted that in our data, both variations are exhibited exclusively in specific lexical items.



Table 15: *Fluctuations Between the Vowels /ä/ ~ /i/ in Turkic Words*

Examples	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
<i>ê:d-</i> 'to do' <Tur> (EDPT: 36–37)	<i>it-/id-</i> vs <i>et-</i> [Lev 4:20/11:43; 20:25]	<i>et; ed-</i> (CKED: 157)	<i>et-; it-; id-</i> (KRUS: 791– 792)	<i>et-; it-</i> (ETD: 434; LET: 255– 256)	<i>et-</i> (KRPS: 671)	<i>é-</i> (KRPS: 672)
<i>te:g-</i> 'to touch' <Tur> (EDPT: 475)	<i>tiy-</i> vs <i>deg-</i> [Lev 5:2; Lev 11:8]	<i>tiy-; deg-</i> (CKED: 405)	<i>tiy-; deg-</i> (KRPS: 585)	<i>deg-</i> (ETD: 690)	<i>tiy-</i> (KRPS: 526)	<i>tiy-</i> (KRPS: 526)
<i>yégirmi</i> 'twenty' <Tur> (EDPT: 915)	<i>yegirmi;</i> <i>yigirmi</i> [Lev 27:3; 27:5]	<i>yigirmi;</i> <i>žigirmi;</i> <i>yigirme</i> (CKED: 466)	<i>yigirmi;</i> <i>žiyirmi;</i> <i>yirmi</i> (KRUS: 213)	<i>yigirmi</i> (ETD: 1139)	<i>egirmi</i> (KRPS: 654)	<i>egirmi;</i> <i>igirme</i> (KRPS: 654)

In these examples, with the exception of *te:g-*, all instances exhibit etymological closed *e*. As observed, the languages presented display different characteristics for each lexeme, making it difficult to assert a systematic change. Nonetheless, it is important to emphasize that in certain instances, our data does not exhibit fluctuations and instead displays the phonemic variation *e* for the etymological closed *e*.

Table 16: *Degree of Openness in Turkic Words*

Examples	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
<i>ékki</i> 'two' <Tur> (EDPT:100–101)	<i>eki</i> [Lev 3:4]	<i>eki</i> (CKED: 148)	<i>eki</i> (KRUS: 773)	<i>iki</i> (ETD: 518)	<i>eki; iki</i> (KRPS: 656)	<i>eki</i> (KRPS: 656)
<i>én-</i> 'to go down' <Tur> (EDPT: 168)	<i>en-</i> [Lev 9:22]	<i>en-</i> (CKED: 151)	<i>en-</i> (KRUS: 783)	<i>in-</i> (LET: 228)	<i>en-</i> (KRPS: 662)	<i>eń-</i> (KRPS: 664)
<i>ėšid-</i> 'to hear' <Tur> (EDPT: 257– 258)	<i>ešit-</i> [Lev 26:15]	<i>ešit-</i> (CKED: 157)	<i>ešit-</i> (KRUS: 795)	<i>išit-</i> (ETD: 516)	<i>esit-</i> (KRPS: 669)	<i>ešit-</i> (KRPS: 673)

Moreover, three instances exemplify the variability in transmission, demonstrating the transition from high to low vowels in the initial syllables of non-Turkic words.

Table 17: *Degree of Openness in Non-Turkic Words*

Examples	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
میراث [mīrās] 'heritage' <Ar> (NS: 596)	meräs [Lev 20:24]	meres (CKED: 239)	miras (KRUS: 358)	miras (ETD: 1070)	-	meres (KRPS: 415)
ویران [vīrān] 'ruined' <Per> (NS: 942)	veran [Lev 26:22]	veran; viran (CKED: 437)	viran (KRUS: 135)	viran (ETD: 1114)	veren (KRPS: 158)	vérañ (KRPS: 157)
مِثْقَال [miṣṣqāl] <Ar> 'shekel' (NS: 597)	miskal vs mesqal [Lev 27:3; 27:4]	-	-	miskal (LET: 680)	mitkal (KRPS: 408)	mitkal (KRPS: 408)

As observed, the rationale behind this transformation cannot simply be attributed to orthographical difficulties, as the vowels in the first syllables of the examples ویران [vīrān] and میراث [mīrās] should have been represented by the vowel *i* in the aforementioned Turkic languages. It is noteworthy that the characterization in these examples displays a common Karaim attribute, deviating from that of Crimean Tatar and Ottoman Turkish.

Finally, we encounter a single instance involving a Turkic lexeme where the vowel *i* has transitioned into the vowel *ä*.

Table 18: *Degree of Openness in Turkic Words 2*

Example	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
терің 'deep' <Tur> (EDPT: 551)	terän/derän [Lev 13:3/25]	teren (CKED: 396)	deren; teren (KRUS: 159)	derin (ETD: 687)	teren (KRPS: 567)	íeräñ (KRPS: 522)

Ottoman Turkish once again demonstrates a distinction from the other examples under consideration.

**B-) /a/ ~ /i/:** As Musaev (1964: 57) states, the alternation between /a/ and /i/ predominantly takes place in Halich Karaim, with a particular focus on suffixes. Furthermore, a few instances can be observed in Trakai Karaim as well. Nonetheless, the juxtaposition of /a/ and /i/ is found in only a single non-Turkic example within our dataset and therefore it cannot be attributed to systematic characteristics.

Table 19: *Transition between /a/ ~ /i/*

Example	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
مكروه [makrūh] 'abominable' <Ar> (NS: 574)	<i>mikruḥa</i> vs <i>mikruḥ</i> [Lev 11:23; 11:11]	-	<i>mekruḥ</i> (KRUS: 345)	<i>mekruh</i> (ETD: 1045)	-	-

**C-) e ~ ä:** As previously noted (see 2.1.1.1.1.), a certain opposition exists between *e* and *ä* in various Turkic languages, encompassing Crimean Karaim (Prik 1976: 26) and Trakai Karaim (Berta and Csató 2022b: 320). In these languages, *e* consistently materializes in the initial syllables, while *ä* appears in the subsequent syllables. Nevertheless, as corroborated by Jankowski (1997: 7; CrKB I: XXV) in Crimean Karaim Bible translations, variations between *e* and *ä* can also be identified. Although the aforementioned pattern is predominantly observed in our text as well, certain examples exhibit fluctuations, with the vowel *ä* manifesting in the initial syllables and *e* in the following syllables. It is worth noting that the fluctuation between *e* and *ä* in the first syllables is also found in Crimean Turkish (Doerfer 1959a: 274).

Table 20: *Fluctuations Between the Vowels e ~ ä*

Examples	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
<i>et</i> 'flesh; meat' <Tur> (EDPT: 33)	<i>et</i> vs <i>ät</i> [Lev 13:14; 10:19]	<i>et</i> (CKED: 157)	<i>et</i> (KRUS: 790– 791)	<i>et</i> (ETD: 433)	<i>et</i> (KRPS: 671)	<i>et</i> (KRPS: 671)
<i>temel</i> 'foundation; base' <Gre> (NS: 875)	<i>temel</i> vs <i>temäl</i> [Lev 25:47; 4:7]	<i>temel</i> (CKED: 393)	<i>temel</i> (KRUS: 568)	<i>temel</i> (ETD: 602)	-	-

**D-) /o/ ~ /u/; /ö/ ~ /ü/:** In the given dataset, several instances reveal that there exists fluctuation between the vowels *o* ~ *u* and *ö* ~ *ü*, in accordance with fronting harmony. These alternations have been documented in another Crimean Karaim Bible translation (Jankowski 1997:9) and identified in Crimean Tatar (Jankowski 2010: 79–80) as well as Trakai Karaim (Musaev 1964: 57).

Table 21: *Fluctuations Between the Vowels O ~ U*

Examples	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
<i>bol-</i> ‘to be’ <Tur> (EDPT: 331–332)	<i>ol-</i> vs <i>ul-</i> [Lev 25:54 vs 25:49]	<i>bol-</i> ; <i>ol-</i> (CKED: 89)	<i>bol-</i> ; <i>ol-</i> (KRUS: 119)	<i>ol-</i> (ETD: 508)	<i>bol-</i> (KRPS: 128)	<i>bol-</i> (KRPS: 128)
<i>buz-</i> ‘to destroy’ <Tur> (EDPT: 389–390)	<i>boz-</i> vs <i>buz-</i> [Lev 11:35 vs 26:15]	<i>buz-</i> (CKED: 98)	<i>boz-</i> ; <i>buz-</i> ; <i>büz-</i> (KRUS: 117)	<i>boz-</i> (ETD: 546)	<i>buz-</i> (KRPS: 136)	<i>buz-</i> (KRPS: 136)
<i>kögürçgün</i> ‘pigeon; dove’ <Tur> (EDPT: 713)	<i>gögürçün</i> vs <i>gügürçin</i> [Lev 15:14; 12:16]	<i>kögirçin</i> ; <i>kögürçün</i> ; <i>kögirçin</i> (CKED: 216)	<i>gogeržin</i> ; <i>kogeržin</i> ; <i>kogeržin</i> ; <i>kögerçin</i> ; <i>kögeržin</i> (KRUS: 141)	<i>gügeržin</i> (ETD: 944)	<i>tigircin</i> (KRPS: 525)	<i>kuğurçun</i> ; <i>koğurçun</i> (KRPS: 396)
مراد [ <i>murād</i> ] ‘wish; desire’ <Ar> (NS: 611)	<i>murad</i> vs <i>morad</i> [Lev 22:29 vs 19:5]	<i>mīrad</i> ; <i>murad</i> ; <i>murat</i> (CKED: 241)	<i>murat</i> ; <i>mīrat</i> (KRUS: 367– 368)	<i>murad</i> (ETD: 1002)	-	-
<i>öl-</i> ‘to die’ <Tur> (EDPT: 125–126)	<i>öl-</i> vs <i>ül-</i> [Lev 10:2 vs 11:31]	<i>öl-</i> (CKED: 267)	<i>öl-</i> (KRUS: 413)	<i>ül-</i> (ETD: 508)	<i>el-</i> (KRPS: 658)	<i>öl-</i> (KRPS: 440)
<i>ulus̄&gt;ulus</i> ‘country; nation’ <Tur> (EDPT: 152)	<i>ulus</i> vs <i>olus</i> [Lev 9:7; 7:20]	<i>ulus</i> (CKED: 425– 426)	-	-	<i>ulus</i> (KRPS: 578)	<i>ulus</i> (KRPS: 578)

As observed in our dataset, these fluctuations manifest in both Turkic and non-Turkic lexemes. There are instances in which the etymological low rounded vowels *o* and *ö* transform into high rounded vowels *u* and *ü*, as well as the reverse.

**E-) /a/ ~ /ä/:** In our text, both *a* and *ä* are represented by the same strategies (refer to section 2.1.1.1.2); nevertheless, the frontness or backness of a word can be determined due to the presence of suffixes containing the phoneme /k/, as the phonemic variants *k̄* and *k* are denoted by different letters (refer to section 2.1.1.2.1). Jankowski (CrKB I: XXVI) reports that alterations involving *a* and *ä* are also evidenced in a Crimean Bible translation, potentially attributable to the preceding phoneme /y/. Conversely, the vowel-consonant sequence *ay*

undergoes a transformation to *ey* in Trakai Karaim, with these changes taking place prior to the phoneme /y/ (Musaev 1964: 55–56).

Table 22: *Fluctuations Between the Vowels /a/ ~ /ä/ in Turkic Words*

Examples	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
<i>sač-</i> ‘to scatter; to sprinkle’ <Tur> (EDPT: 794)	<i>sač-</i> vs <i>säč-</i> [Lev 1:5; 26:5]	<i>sač-</i> ; <i>seč-</i> (CKED: 331)	<i>sač-</i> (KRUS: 484)	<i>sač-</i> (ETD: 768)	<i>cac-</i> (KRPS: 613)	<i>čäč-</i> (KRPS: 625)
<i>yaraštur-</i> ‘to set in order; make ready’ <Tur> (EDPT: 973)	<i>yaraštirmaḡ</i> vs <i>yäräštirmäk</i> [Lev 24:7; 24:6] ‘arrangement’	<i>yaraštir-</i> ‘to fit; to arrange’ (CKED: 449)	<i>yaraštir-</i> ‘to fit; to arrange’ (KRUS: 649)	<i>yaraš-</i> ‘to be seem; to suit’ (ETD: 1135)	-	<i>yaraštir-</i> ‘to fit; to arrange’ (KRPS: 232)
<i>yaš</i> ‘fresh, moist; a year of one’s life’ <Tur> (EDPT: 975–976)	<i>yaš</i> vs <i>yäš</i> ‘years; age’ [Lev 27:7; 27:6]	<i>yaš</i> ‘years; age’ (CKED: 454)	<i>yaš</i> ; <i>žäš</i> ‘years; age’ (KRUS: 831)	<i>yaš</i> ‘years; age’ (ETD: 1128)	-	<i>yaš</i> ‘years; age’ (KRPS: 242)

Aside from the examples *sač-* ‘to sprinkle’ vs *seč-* ‘id’, the remaining examples showing the *a* > *ä* change are not present in Crimean Karaim dictionaries and the languages listed in the table above. It is also worth noting that these examples in our data might be attributed to scribal errors.

Finally, we also identify instances of non-Turkic words in our dataset where the phoneme /a/ has been adapted as /ä/. It is noteworthy that when examining the examples listed in the table below, the phonemic value of such adapted vowels in our text is not reflected in the original Arabic forms, and thus this adaptation might be dependent on orthographical difficulties. However, it should be noted that such alterations do not occur in Western Karaim.

Table 23: *Transformation of /a/ into /ä/ in non-Turkic Words*

Examples	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
پشمان [ <i>pašmān</i> ] ‘repentat’ <Per> (NS: 706)	<i>pešman</i> [Lev 5:5]	<i>pešman</i> ; <i>fešman</i> (CKED: 277)	<i>pešman</i> (KRUS: 539)	<i>pišman</i> (ETD: 560)	<i>pasman</i> (KRPS: 593)	<i>fašman</i> (KRPS: 593)

Examples	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
ترازو [tarāzū] 'scales' <Per> (NS: 879–880)	tārāzi vs [Lev 19:35; 19:36	terezi (CKED: 396)	teraze (KRUS: 574)	terazi (ETD: 579)	tarazuv (KRPS: 514)	tarazu; tarazuv (KRPS: 514)

### 2.1.2.1.3. Degree of Roundness

Our text exhibits specific modifications pertaining to vowel roundness. The majority of these instances occur quite sporadically. As demonstrated in these examples, the degree of roundness varies bidirectionally, encompassing both the rounding of unrounded vowels and the unrounding of rounded vowels.

Table 24: *Degree of Roundness in Non-Turkic Words*

Examples	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
خمير [ḥamīr] 'leaven; dough' <Ar> (NS: 340)	ḥamur [Lev 2:11]	ḥamur (CKED: 175)	ḥamur; ḥamīr amur; ḳamir (KRUS: 672)	ḥamur (ETD: 675)	ḥamur (KRPS: 599–600)	ḥamur (KRPS: 599–600)
مطلق [muṭlaḳ] 'absolute; surely' <Ar> (NS: 614)	mīṭlaḳ [Lev 2:11]	mīṭlak; muṭlaḳ (CKED: 242)	mīṭlak; muṭlaḳ (KRUS: 371)	muṭlaḳ (ETD: 1027)	-	-

However, a notable pattern emerges where the consonant *v*, when present in certain contexts, influences mostly the subsequent unrounded vowel, causing it to shift to a rounded vowel. Note that this characteristic is also notable in some examples found in Crimean Tatar (Jankowski 2010: 83) and Western Karaim (Berta and Csató 2022b: 321).

Table 25: *Influence of the Consonant phoneme /v/ on Unrounded Vowels*

Examples	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
ayıl 'an enclosure for livestock; cattle- pen; sheep-fold;	avul [Lev 4:12]	avul; avīl (CKED: 58)	avul; avīl 'settlement; village' (KRUS: 24)	ayıl 'a fold, or pound for sheep'	avul 'camp' (KRPS: 42)	avul 'camp' (KRPS: 42)

Examples	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
a settlement of group of tents’ <Tur> (EDPT: 83)				(ETD: 472)		
دور [ <i>dawr</i> ] ‘return; cycle; time; era’ <Ar> (NS: 205)	<i>dävür</i> [Lev 3:17] ‘generation’	<i>devir</i> (CKED: 137)	<i>devir</i> (KRUS: 153)	<i>devir</i> (ETD: 694)	-	-
<i>tavişyan</i> ‘hare’ <Tur> (EDPT: 447)	<i>tavušan</i> [Lev 11:6] ‘hare; rabbit’	<i>davšan;</i> <i>tavšan;</i> <i>tafšan</i> ‘hare; rabbit’ (CKED: 133)	<i>tavšan</i> ‘hare; rabbit’ (KRUS: 537)	<i>tavšan</i> (ETD: 796) ‘hare; rabbit’	<i>davsan;</i> <i>dafsan</i> (KRPS: 168) ‘hare; rabbit’	-

It is noteworthy that our dataset illustrates systematic transitions from the fricative Old Turkic consonant  $y$  to  $v$ , as is also evident in one of the examples shown above. However, in certain instances, we observe a vowel-consonant sequence shift ( $[i\dot{y}]$ ;  $[a\dot{y}] > [uv] \sim [ov]$ ), where the influence of rounding tends to be solely regressive (refer to section 2.1.2.3.1).

#### 2.1.2.1.4. Addition of a Vowel

Within the Lev of Göz. 1841, the incorporation of additional vowel sounds is predominantly observed in non-Turkic lexemes. Notably, this linguistic phenomenon manifests in three specific word positions.

Table 26: *Addition of a Vowel in Word-Initial Positions*

Examples	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
مردار [ <i>murdār</i> ] ‘unclean, impure, dirty’ <Per> (NS: 611–612)	<i>umundar</i> vs <i>mundar</i> [Lev 11:25; 5:2]	<i>mīndar;</i> <i>mundar</i> (CKED: 241)	<i>murdar</i> (KRUS: 368)	<i>murdar</i> (ETD: 1004)	<i>murdar</i> (KRPS: 411)	<i>murdar</i> (KRPS: 411)
رنگ [ <i>rang</i> ] ‘colour’ <Per> (NS: 737–738)	<i>irenk</i> vs <i>renk</i> [Lev 14:52; 13:55]	<i>renk;</i> <i>reng</i> (CKED: 328)	<i>renk</i> (KRUS: 458)	<i>renk</i> (ETD: 716)	<i>reng</i> (KRPS: 453)	-

As illustrated in the table above, the addition of vowels in word-initial positions is observed in some specific lexemes within our dataset. These examples coexist with their counterparts that do not exhibit the addition of vowels. Notably, this phenomenon is absent in the other languages demonstrated above for these lexemes, which have not been listed in Crimean Karaim dictionaries either.

Table 27: *Addition of a Vowel in Word-Medial Positions*

Examples	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
آبدان [ābdān]+lik <Per> + <Tur> 'tackle' (NS: 80)	avadanlık [Lev 11:32]	-	-	avadanlık (ETD: 438)	-	-
عیب [‘ayb] ‘fault; error; shame’ <Ar> (NS: 84)	ayip [Lev 15:3]	ayib; ayip (CKED: 60)	ayip (KRUS: 42)	ayip (ETD: 835)	ayip (KRPS: 56)	ayip; ayip (KRPS: 56)
غیب [yayb] <Ar> 'lost' (NS: 456)	ķayip [Lev 23:30]	ķayp; yayip; yayb (CKED: 309; KRPS: 163)	yayip (KRUS: 145)	ķayip (ÖTS 3: 2494)	-	-
tavişyan ‘hare’ <Tur> (EDPT: 447)	tavuşan [Lev 11:6] 'hare; rabbit'	davşan; tavşan; tařşan 'hare; rabbit' (CKED: 133)		tavşan (ETD: 796) 'hare; rabbit'	davşan; dařşan (KRPS: 168) 'hare; rabbit'	-
وقت [waqt] <Ar> 'time' (NS: 932)	vaķit vs vařt [Lev 14:56; 16:2]	vařt; vahit; vaķit (CKED: 436)	vakit; vaķit (KRUS: 131)	vakit (ETD: 1112)	vařt (KRPS: 156)	vařt (KRPS: 156)

The occurrence of additional vowels in the medial position of certain non-Turkic lexemes is a well-documented phenomenon in numerous Turkic languages, as illustrated by the languages detailed in the table above. This phenomenon can be ascribed to Turkic phonotactic constraints, which generally<sup>45</sup> cause consonant clusters to be separated in terminal positions.

<sup>45</sup> However, in Turkic languages, terminal clusters consisting of a single nasal, liquid, or sibilant are frequently observed (Johanson 2022a: 27).



Table 28: *Addition of a Vowel in Word-Final Positions*

Example	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
مكروه [makrūh] 'abominable' <Ar> (NS: 574)	<i>mikruḥa</i> vs <i>mikruḥ</i> [Lev 11:23; 11:11]	-	<i>mekruḥ</i> (KRUS: 345)	<i>mekruh</i> (ETD: 1045)	-	-

The final instance showcases a singular example where the additional vowel appears in a word-final position. This case may be attributable to an orthographical peculiarity, in which the word-final haa (ه) in the Arabic script also represents *e* or *a* in Ottoman Turkish. Given that the word was not documented in Karaim dialects but in Ottoman Turkish and Crimean Tatar, it is possible that it was borrowed via Ottoman Turkish.

## 2.1.2.2. Consonants

### 2.1.2.2.1. Ottoman Turkish and Kipchak Consonantal Alternations

It is broadly acknowledged that numerous phonological distinctions exist between Oghuzic and Kipchak languages. The dataset at our disposal exhibits these contrasts, predominantly in the form of consonantal alternations. In light of the minor disparities between Ottoman Turkish and other Oghuzic languages<sup>46</sup>, as well as the pervasive Ottoman Turkish influence throughout Crimea (refer to section 1.2.3.1.), we have opted to describe these features as ‘Ottoman Turkish characteristics’, even though the majority of them can also be classified as Oghuzic characteristics. As previously mentioned, the extensive Ottoman Turkish influence on the Crimean Karaim language serves to differentiate the varieties of Crimean Karaim (refer to section 1.2.3.2.). Consequently, the distribution of these linguistic features is essential for characterizing the language employed within the text.

Finally, It is worth noting that, given the absence of sections discussing detailed consonantal characteristics or alternations in Prik’s description (1976) of Crimean Karaim, and Çulha’s description (2019) being based solely on Crimean Karaim mejumas, selected portions of published Crimean Karaim Bible translations are utilized in the following section to illustrate the characterizations of Crimean Karaim with respect to these variations.

<sup>46</sup> For example, the voicing of initial *k*- is evident in languages such as Azeri and Turkmen, illustrated by the word *yara* ‘black’ (Johanson 2022b: 99). However, this characteristic is not observed in Ottoman Turkish (except for its eastern and southeastern dialects), e.g., *ḳara* ‘black’ (TLO II: 3618), and this absence of voicing is similarly reflected in our database, e.g., [Lev 13:31] *ḳara* ‘black’.

**A-) *k-* > *g-*:** In Ottoman Turkish and other Oghuzic languages, the voicing of the initial unvoiced plosive *k-* in Turkic lexemes containing front vowels can be mostly observed in various instances (Johanson 2022b: 100). In contrast, the preservation of *k-* is a hallmark of such lexemes in the majority of Kipchak languages, encompassing Western Karaim (Çulha 2019: 68). With respect to Crimean Karaim Bible translations, the Kipchak characteristic is evident, e.g., *kötär-* ‘to lift’, *kök* ‘sky; heaven’ (Jankowski 1997: 28–52), *kel-* ‘to come’, *kelin* ‘bride; daughter-in-law’ (Németh 2016: 178), *kibik* ‘like; as’, and *kün* ‘day’ (CrKB I: 166–217). Notably, the Ottoman Turkish feature pertaining to this trait has been observed in the Eastern dialect of Crimean Tatar (Kavitskaya 2010: 19) and Crimean Turkish (Doerfer 1959a: 274), concomitant with the Kipchak characteristic.

It is noteworthy that our dataset encompasses 26 unique instances of the aforementioned Ottoman Turkish feature, cumulatively appearing 387 times.

Table 29: *Voicing of the Initial k-*

Lev	Examples	Occurrence
25, 26, 27	<i>geč-</i> ‘to pass’	4
6, 8	<i>gečä</i> ‘night’	2
25	<i>gečün-</i> ‘to live on’	2
9, 10, 11, 12, 13, 14, 15, 16, 19, 21, 23, 25	<i>gel-</i> ‘to come’	23
11	<i>gelinčik</i> ‘weasel’	1
1, 9, 15, 16, 19, 23	<i>gendi</i> ‘-sef; the same’	14
2, 4, 5, 6, 7, 10, 11, 12, 13, 14, 15, 17, 18, 20, 23, 24, 26	<i>getir-</i> ‘to bring’	38
11	<i>gevše-</i> ; <i>gevšemek getir-/gevšemäk getir-</i> ‘to chew the cud’	5+1+2
11, 18	<i>gez-</i> ‘to wander’	8
4, 5, 6, 7, 9, 10, 12, 13, 14, 15, 18, 19, 20, 22, 25, 26, 27	<i>gibi</i> ‘like; as’	32
10, 16	<i>gir-</i> ‘to enter’	6
4, 6, 10, 11, 16	<i>girgiz-</i> ‘to let in; to bring in’	8
6, 8, 16, 21	<i>giy-</i> ‘to wear’	11
7, 18, 20	<i>gizli</i> ‘hidden’	4
26	<i>gök</i> ‘sky, heaven’	1
8, 10, 16	<i>gölmäk</i> ‘shirt’	4

Lev	Examples	Occurrence
19, 26	<i>göñül</i> ‘heart’	3
5, 9, 13, 14, 20, 25, 27	<i>gör-</i> ‘to see’	55
25, 27	<i>görä</i> ‘according to; as to’	7
5, 26	<i>gövdä</i> ‘body’	5
4, 10, 11, 13, 14, 20, 21, 24, 26	<i>göz</i> ‘eye’	12
5, 12, 15	<i>gügürçin/gögürçün</i> ‘pigeon’	1+3
5, 25, 27	<i>gümüš</i> ‘silver’	9
1, 5, 6, 7, 8, 9, 10, 12, 13, 14, 15, 16, 19, 22, 23, 24, 25, 26	<i>gün</i> ‘day’	111
11	<i>güneš</i> ‘sun’	1

In the given dataset, the highest incidences of the specific Ottoman Turkish feature are found in Chapter 13 (63 words), Chapter 23 (43 words), and Chapter 14 (28 words). Conversely, the lowest frequencies of this attribute are observed in Chapter 2 (1 word), Chapter 1 (2 words), and Chapter 3 (2 words). Contrasting with this prominent Ottoman Turkish characteristic, the text includes a mere nine distinct lexical items, which appear 35 times (8%-92%) across 18 separate chapters, and retain the initial *k-*.

Table 30: *Preservation of the Initial k-*

Lev	Examples	Occurrence
14	<i>kel-</i> ‘to come’	2
18, 20	<i>kelin</i> ‘bride; daughter in law’	2
13	<i>ket-</i> ‘to go’	1
1, 3, 4, 7	<i>ketär-</i> ‘to take away; to remove’	11
2, 4, 5, 14, 17, 19	<i>ketir-</i> ‘to bring’	7
6	<i>kiy-</i> ‘to wear’	1
1, 14, 15	<i>kögürçin/kögürçün</i> ‘pigeon’	3+1
5, 7, 9, 10, 15, 16	<i>kötär-</i> ‘to lift’	6
27	<i>kümüš</i> ‘silver’	1

It is worth noting that among the examples, only five lexemes appear alongside their doublets in the text.

Table 31: *Ottoman Turkish and Kipchak Doublets 1*

Glosses	Lev	Kip. Form	Occurrences	Lev	Ot.Tur Form
‘to come’	14	<i>kel-</i>	2 vs. 23	9, 11, 12, 13, 14, 15, 16, 19, 21, 23, 25	<i>gel</i>
‘to bring’	2, 4, 5, 14, 17, 19	<i>ketir-</i>	8 vs. 38	2, 4, 5, 6, 7, 10, 11, 12, 13, 14, 15, 17, 18, 20, 23, 24, 26	<i>getir-</i>
‘to wear’	6	<i>kiy-</i>	1 vs. 11	6, 8, 16, 21	<i>giy-</i>
‘pigeon’	1, 12, 14, 15	<i>kögürčin/kögürçün</i>	4+1 vs. 1+3	5, 15	<i>gügürčin; gögürçün</i>
‘silver’	27	<i>kümüš</i>	1 vs. 9	5, 25, 27	<i>gümüš</i>

This Ottoman Turkish feature also prevails over the Kipchak characteristic in the doublets, as there are 85 instances exhibiting the voicing of the initial *k-*, while only 17 examples display the opposite (83%-17%). Consequently, the Lev of Göz. 1841 presents a significant number of an Ottoman Turkish feature, which were uncommon in older canonical Crimean Karaim texts, and not listed in Prik’s Crimean Karaim description.

**B-) *t- > d-*:** Another Ottoman Turkish characteristic involves the voicing of the initial plosive *t-*, which manifests as an initial *d-* in various Oghuzic languages for specific lexemes, while it is maintained in the majority of Kipchak languages (Johanson 2022b: 100), including Western Karaim (Çulha 2019: 78–79). Concerning Crimean Karaim Bible translations, the Kipchak characteristic prominently surfaces, e.g., *tiri* ‘alive’, *tiši* ‘female’ (Jankowski 1997: 35), *tigim* ‘slice’, *tüz* ‘straight, plain,’ (Németh 2016: 177), *töš* ‘breast, bosom’, *taya-* ‘to prop up’ (CrKB I: 178). Analogous to the previous feature, this attribute is also discernible in the eastern dialects of Crimean Tatar (Kavitskaya 2010: 19) and Crimean Turkish (Doerfer 1959a: 275), accompanied by contrasting Kipchak characteristics.

Our dataset demonstrates the presence of the Ottoman Turkish feature, encompassing a total of 161 occurrences across 33 unique lexemes. These instances are distributed throughout 24 distinct chapters within the text.

Table 32: *Voicing of the Initial t-*

Lev	Examples	Occurrence
13, 25, 26	<i>dayin</i>	‘still; so far; yet; more’ 12
21	<i>daḥi</i>	‘still; so far; yet more’ 1
1	<i>daml-</i>	‘to drip’ 1

Lev	Examples	Occurrence
11	<i>deg-</i> ‘to touch’	5
11, 13, 15, 27	<i>degil/dügül</i> ‘not’	1+8
6, 7, 8, 11, 12, 13, 14, 15, 19, 22, 23, 24, 25, 26, 27	<i>degin/deginčä</i> ‘up to; till’	49+1
13	<i>degiš-</i> ‘to exchange’	9
26	<i>demir</i> ‘iron’	1
11	<i>deñiz</i> ‘sea’	3
11	<i>deri</i> ‘skin’	1
13	<i>derän</i> ‘deep’	1
11	<i>deve</i> ‘camel’	2
6	<i>dilim</i> ‘slice’	1
11, 16	<i>diri</i> ‘alive’	3
16, 17	<i>diril-</i> ‘to keep alive’	2
24	<i>diš</i> ‘tooth’	2
3	<i>diši</i> ‘female’	1
11	<i>diz</i> ‘knee’	1
11, 12, 18, 22	<i>doy-</i> ‘to be born’	17
19	<i>doyru</i> ‘straight; right’	4
19	<i>doyrulık</i> ‘rightness; correctness’	1
1, 16	<i>doyuř</i> ‘birth’	2
25	<i>dokuzunži</i> ‘ninth’	1
16, 21	<i>doldur-</i> ‘to fill’	2
25	<i>dolyınža</i> ‘enormously; fully’	1
2, 5, 16	<i>dolu</i> ‘full’	4
19, 23	<i>dördünži</i> ‘fourth’	2
11, 20	<i>dört</i> ‘four’	6
11	<i>duyan</i> ‘falcon’	1
5, 19	<i>dut-</i> ‘to hold’	4
7, 11, 15, 19	<i>dürli/dürlü</i> ‘various’	3+1
11	<i>düş-</i> ‘to fall’	5
14	<i>düz</i> ‘open field’	2

The prominence of this Ottoman Turkish feature is most evident in Chapter 11 (44 words), Chapter 13 (18 words), and Chapter 15 (17 words). Conversely, Chapters 4, 9, and 10 lack this feature, while Chapters 2, 3, 5, 8, and 13 each exhibit only a single pertinent instance. Moreover, the initial *t-* is preserved in the text within 27 unique words, appearing a total of 233 times, and is found in every chapter with the exception of Chapter 23.

Table 33: *Preservation of the Initial t-*

Lev	Examples	Occurrence
7, 27	<i>tay</i>	‘mountain’ 2
5	<i>tam-</i>	‘to drip’ 1
19	<i>tamya</i>	‘brand-mark’ 1
1, 3, 4, 8, 16, 24, 25	<i>taya-</i>	‘to prop up’ 15
21	<i>tayağ</i>	‘stick’ 1
13	<i>terän</i>	‘deep’ 7
1, 4, 7, 8, 13, 15, 16	<i>teri/täri</i>	‘skin’ 27+1
21	<i>teš-</i>	‘to pierce’ 1
26	<i>tinč</i>	‘quiet’ 3
19, 26	<i>tik</i>	‘straight’ 2
19	<i>tik-</i>	‘to plant/set up’ 1
2	<i>tilim</i>	‘slice’ 1
2	<i>tilimlä-</i>	‘to portion out’ 2
15, 27	<i>tip</i>	‘bottom’ 2
16	<i>tiri</i>	‘living; alive’ 2
17, 18, 19, 20, 25	<i>tiril-</i>	‘to keep alive’ 10
3, 4, 5, 14, 15, 27	<i>tüši</i>	‘female’ 9
5, 6, 7, 11, 12, 15, 21, 22	<i>tüy-</i>	‘to touch’ 24
23, 25	<i>toğuz</i>	‘nine’ 2
19	<i>tol-</i>	‘to become full’ 1
8,9	<i>toldur-</i>	‘to fill-’ 2
26, 25	<i>toyyunča</i>	‘enough’ 2
1, 2, 4, 8, 9, 14, 15, 17, 19, 22, 26	<i>tök-</i>	‘to spill out’ 23
7, 8, 9, 10	<i>töš</i>	‘breast; bosom’ 9
15	<i>töšäk</i>	‘bed’ 7
21, 22	<i>tul</i>	‘widow’ 2
9, 13, 18, 19, 20, 26, 27	<i>tur-</i>	‘to get up; stand; stop’ 13
14, 19, 25, 26, 27	<i>tut-</i>	‘to hold’ 22
1, 5, 7, 11, 18, 19, 20, 24, 25, 27	<i>tuvar</i>	‘cattle; animal’ 30
9, 21, 26	<i>tüš-</i>	‘to fall down’ 5
17, 26	<i>tüz</i>	‘straight; plain’ 3

Upon examination of the data, it is evident that the Kipchak feature exhibits a modest predominance over the Ottoman Turkish characteristic, constituting 59% as opposed to 41%. In relation to doublets, the analysis reveals the presence of 13 unique terms.

Table 34: *Ottoman Turkish and Kipchak Doublets 2*

Glosses	Lev	Kip. Form	Occurrences	Lev	Ot.Tur Form
‘to drip’	5	<i>tam-</i>	1 vs 1	1	<i>damlā-</i>
‘deep’	13	<i>terän</i>	6 vs 1	13	<i>derän</i>
‘skin; leather’	1, 4, 7, 9, 13, 15, 16	<i>teri; täri</i>	52+1 vs 1	11	<i>deri</i>
‘slice’	2	<i>tilim</i>	1 vs 1	6	<i>dilim</i>
‘alive’	16	<i>tiri</i>	2 vs 3	11, 16	<i>diri</i>
‘to keep alive’	17, 18, 19, 20, 25	<i>tiril-</i>	10 vs 2	16, 17	<i>diril-</i>
‘female’	3, 4, 5, 12, 14, 15, 27	<i>tiši</i>	11 vs 1	3	<i>diši</i>
‘to touch’	5, 6, 7, 11, 12, 15, 21, 22, 23	<i>tiy-</i>	24 vs 6	11	<i>deg-</i>
‘nine’ vs. ‘nineth’	23, 25	<i>toğuz</i>	2 vs 1	25	<i>doğuzinçi</i>
‘to fill’	8, 9	<i>toldur-</i>	2 vs 2	16, 21	<i>doldur-</i>
‘to hold’	14, 19, 25, 26, 27	<i>tut-</i>	22 vs 4	5, 19	<i>dut-</i>
‘to fall’	9, 21, 26	<i>tüş-</i>	5 vs 5	5	<i>düş-</i>
‘plain’	17, 25, 26	<i>tüz</i>	4 vs 2	14	<i>düz</i>

Among the doublets, 143 instances display the Kipchak form, which prevails over the 30 documented Ottoman Turkish-type examples (83%-17%). While this Ottoman Turkish feature does not predominate as markedly as the preceding one, it still offers a substantial number of instances that were uncommon in Kipchak languages including Western Karaim (Çulha 2019: 79) and not enumerated in Prik’s Crimean Karaim description (1976: 29–34).

**C-) *b-* >  $\emptyset$ -:** In a restricted group of lexemes, the omission of the initial *b-* is discernible in Ottoman Turkish and other West Oghuz languages, as opposed to Kipchak languages (Johanson 2022b: 101). This feature can also be found in the eastern dialect of Crimean Tatar (Doerfer 1959b: 379) and Crimean Turkish (Doerfer 1959b: 275), alongside contrasting examples. It should be noted that the Kipchak characteristic of preserving the initial *b-* in specific words is evident in Western Karaim (Çulha 2019: 48), and it frequently appears in Crimean Karaim Bible translations, e.g., *bilän* (Németh 2016: 170), *bol-* ‘to become’ (Jankowski 1997: 29; CrKB I: 165). Nevertheless, our data displays mixed features in two distinct words.

Table 35: *Opposition Regarding the Initial b-*

Glosses	Lev	Kip. Form	Occurrence	Ot.Tur Form	Lev
‘with’	All, except 11 and 13	<i>bilän</i>	188 vs 4+1	<i>ilän/ilen</i>	11

Glosses	Lev	Kip. Form	Occurrence	Ot.Tur Form	Lev
'to be; to become; to happen'	All, except 11	<i>bol-</i>	297 vs 37	<i>ol-</i>	1, 2, 4, 11, 12, 20, 22, 24

The occurrence of the initial *b-* in these two words is clearly predominant over the Ottoman Turkish characteristic (92% vs 8%). It is noteworthy that a significant proportion of this Ottoman Turkish feature (67%) is attested in Chapter 11, which does not exhibit any preservation of the initial *b-* for the demonstrated words.

**D-) *b-* > *v-*:** In West Oghuz languages, the spirantization of the initial *b-* is attested in some lexemes (Johanson 2022b: 101). Conversely, the preservation of the initial *b-* in such lexemes is evidenced in Western Karaim (Çulha 2019: 47) and frequently maintained in Crimean Karaim Bible translations, e.g., *ber-* 'to give' (Jankowski 1997: 47; CrKB I: 211), *bar-* 'to go' (Németh 2016: 169). On the other hand, both Ottoman Turkish and Kipchak Turkic characteristics can be observed in the eastern dialect of Crimean Tatar (Doerfer 1959b: 379) and Crimean Turkish (Doerfer 1959a: 275).

In the Lev of the Göz. 1841, merely two distinct items display this Ottoman Turkish feature, with these instances occurring a total of 88 times<sup>47</sup>.

Table 36: *Spirantization of the Initial b-*

Glosses	Lev	Occurrence	Ot.Tur Form
'there is/are'	25	1	<i>var</i>
'to give'	all except 3, 12, 13, 21	87	<i>ver-</i>

It is essential to highlight that the Kipchak counterparts *ber-* 'to give' and *bar* 'there is/are', or any other Kipchak forms contrasting the Ottoman Turkish feature of spirantization of the initial *-b*, are not present in our dataset. In this regard, the Lev of Göz. 1841 unequivocally demonstrates an Ottoman Turkish characteristic.

**E-) *b-* > *m-*:** The nasalization of the initial *b-* to initial *m-* is typically observed in Turkic languages, encompassing both Kipchak and Oghuzic languages, with the exception of Ottoman Turkish (Johanson 2022b: 101). Notably, together with Ottoman Turkish, the retention of the

<sup>47</sup> Although the letter *beth* (ب) can represent both *v* and *b*, all instances of the spirantization of the initial *b-* in the Lev of Göz. 1841 are written with the letter *vav* (v), which clearly indicates *v*.



initial *b-* in specific terms can also be observed in the context of the eastern dialect of Crimean Tatar (Doerfer 1959b: 383) and Crimean Turkish (Doerfer 1959a: 277), providing contrasting instances. Contrarily, the nasalization of the initial *b-* to initial *m-* is well documented in Western Karaim (Çulha 2019: 47) and frequently attested in Crimean Karaim Bible translations, e.g., *men* ‘I’ (Jankowski 1997: 33; Németh 2016: 185), *muni* ‘this+ACC’ (CrKB I: 213).

In the Lev of the Göz. 1841, seven distinct lexemes manifest these opposing attributes. Of these, three words also appear alongside their respective doublets.

Table 37: *Nasalization of the Initial b-*

Glosses	Lev	Kip. Form	Occurrences	Lev	Ot.Tur Form
‘brain’	-	-	0 vs 1	24	<i>beyin</i>
‘I’	11, 14, 17, 18, 19, 20, 21, 23, 24, 25, 26	<i>men</i>	67 vs 2	11	<i>ben</i>
‘I+GEN’	25	<i>menim</i>	1 vs 0	-	-
‘moustache’	13	<i>müyük</i>	1 vs 0	-	-
‘saddle beast; saddle’		-	0 vs 1	15	<i>binek</i>
‘this+DAT’	10, 13, 14, 25	<i>muna/muğa</i>	28+1 vs 1	23	<i>buğa</i>
‘this+ACC’	26	<i>muni</i>	1 vs 3	11, 26	<i>bunu/buni</i>
‘this+GEN’	16, 26	<i>muniğ</i>	2 vs 0	-	-

Nonetheless, the Kipchak forms are more prevalent than the Ottoman Turkish forms, with a ratio of 93% to 7%.

**F-) *b-* > *p-*:** In specific Turkic lexemes, the devoicing of an initial *b-* to a *p-* is observed in a limited number of attested instances (Johanson 2022b: 101). This type of devoicing is found in certain words within Ottoman Turkish, such as *parmak* (TLO I: 647). In Crimean Tatar, fluctuations are observed even for the same lexemes, e.g., *barmak* ‘finger’ vs *parmak* ‘id’ (KRUS: 97; 431). Conversely, in Western Karaim, the preservation of the initial *b-* is encountered (Çulha 2019: 48), e.g., T.Kar *barmah* ‘finger’, *biš-* ‘to cook’ (KRPS: 103; 125); H.Kar *barmak* ‘finger’, *bis-* ‘to cook’ (KRPS: 103; 123).

In a number of examples within our dataset, these blended attributes are discernible, yet there are no occurrences of doublets. Notably, the Kipchak traits surpass the Ottoman Turkish traits, constituting 86%, compared to the latter’s 14%.

Table 38: *Ottoman Turkish and Kipchak Doublets 3*

Glosses	Lev	Kip. Form	Occurrences	Ot.Tur form	Lev
‘finger’	4, 8, 9, 14, 16	<i>barmaq</i>	24 vs 0	-	-
‘grape molasses’	2	<i>bekmáz</i>	1 vs 0	-	-
‘to cook’	-	-	0 vs 4	<i>pišir-</i>	2, 8, 24, 26

**G-) *ol > o*:** The final characteristic manifests in the word-final position, where the Turkic third person singular personal and demonstrative pronoun *ol* typically appears without the terminal sonorant *-l* as *o* in West Oghuz languages, encompassing Ottoman Turkish. Conversely, in Western Karaim, the sole form is *ol* (Prik 1976: 98–100). Prik’s depiction of Crimean Karaim reveals the presence of the Oghuzic form *o* (Prik 1976: 96–100), while in Crimean Karaim Bible translations, only the variant *ol* is encountered (Jankowski 1997: 31; Németh 2016: 174; CrKB I: 165). Notably, the *o* variant is also found in Crimean Tatar (Kavitskaya 2010: 45–46) and coexists with its counterpart *ol* in Crimean Turkish (Doerfer 1959a: 277).

In our dataset, there are 78 instances where the demonstrative and third person personal pronoun<sup>48</sup> *o* can be attested. With the exception of a single example in Chapter 7 (Lev 7:8), all pertinent occurrences are found in Chapter 11. Meanwhile, the Kipchak counterpart *ol* appears 1,377 times. As a result, the Kipchak feature significantly dominates the Ottoman Turkish trait (95% vs. 5%). However, Chapter 11 persistently exhibits the Ottoman Turkish characteristic, which is atypical in other Crimean Karaim Bible translations.

## 2.1.2.2.2. Other Consonantal Features

### 2.1.2.2.2.1. Aspiration

In the Lev of the Göz. 1841, the aspiration of the velar voiceless plosive *-k-* to velar fricative *-h-* can be attested in medial position in some Turkic and non-Turkic origin lexemes.

Table 39: *Aspiration of -k- > -h-*

Examples	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
<i>aķča</i>	<i>aḥča</i>	<i>aķča</i> ;	<i>aķča</i> ;	<i>aķča</i>	<i>aḥca</i> ;	<i>aḥča</i>
‘money’	[Lev 22:11]	<i>aḥča</i> ; <i>aḥči</i>	<i>aķče</i> ; <i>aķči</i>	(ETD: 477)	<i>aķca</i>	(KRPS: 86)
<Tur> (CC: 39)		(CKED: 35; 44)	(KRUS: 46–47)		(KRPS: 58; 86)	

<sup>48</sup> In the Lev of the Göz. 1841 and other Karaim Bible translations, due to its literal manner of translation, the pronoun *o/ol* usually replaces the Hebrew definite article ם [ha] (see 2.2.2.5.2).

Examples	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
وقت [waqt] ‘time’ <Ar> (NS: 932)	<i>vaht</i> vs <i>vakit</i> [Lev 16:2; 14:57]	<i>vakit</i> ; <i>vaht</i> ; <i>vahit</i> (CKED: 436)	<i>vakit</i> ; <i>vakit</i> (KRUS: 131)	<i>vakt</i> ; <i>vakit</i> (ETD: 1112)	<i>vaht</i> (KRPS: 156)	<i>vaht</i> (KRPS: 156)
<i>adruk</i> ‘different form; superior to (others)’ <Tur> (EDPT: 65)	<i>ayruhsı</i> [Lev 6:9]	<i>ayruhsı</i> ; <i>ayrukısu</i> ; <i>ayrukısi</i> (CKED: 62)	-	-	<i>ayriksı</i> (KRPS: 54)	<i>ayrihsı</i> ; <i>ayriksı</i> (KRPS: 55)
<i>yakış-</i> ‘to approach’ <Tur> (EDPT: 908–909) > <i>yahşı</i> ‘good; good looking’ <sup>49</sup> <Tur> (EDPT: 908)	<i>yahşı</i> [Lev 5:4]	<i>yahşı</i> ; <i>yakşı</i> (CKED: 441)	<i>yahşı</i> (KRUS: 830)	<i>yakışık</i> ; <i>yakışıklı</i> (suitable; handsome, beautiful) (ETD: 1129)	<i>yakşı</i> (KRPS: 219)	<i>yahşı</i> ; <i>yakşı</i> (KRPS: 219; 241)
<i>takı</i> ‘and; also; more’ <Tur> (EDPT: 466)	<i>dahı</i> [Lev 21:11]	<i>dahı</i> ; <i>daha</i> ; <i>dahan</i> ; <i>dahin</i> (CKED: 130; 131)	<i>taa</i> ; <i>daa</i> ; <i>taya</i> (KRUS: 534; 537)	<i>daha</i> (ETD: 700)	<i>dahin</i> ; <i>dayin</i> (KRPS: 168)	<i>dahin</i> (KRPS: 168)

This feature is also present in other Crimean Karaim Bible translations, e.g., *vaht* ‘time’ (Sulimowicz 1972: 61; Németh 2016: 175; CrKB I: 213); *aḥča* ‘money’ (Jankowski 1997: 41). It further manifests in Crimean Turkish (Doerfer 1959a: 272), appears sporadically in Crimean Tatar (Doerfer 1959b: 372), and is also found in Ottoman Turkish (Kerslake 2022: 178). Notably, this feature is prevalent in Western Karaim, particularly in Trakai Karaim (Musaev 1964: 71).

#### 2.1.2.2.2. The Alternation Between *t-* ~ *č-* and *t-* ~ *k-*

In certain lexical items of Crimean Karaim Bible translations, the initial consonant *t-* preceding front vowels occasionally undergoes a shift to the affricate *č-* or, at times, to the stop *k-*, which is a distinct feature of Western Karaim (Jankowski 1997: 9). This particular characteristic cannot be attested in Crimean Tatar, Crimean Turkish, or Ottoman Turkish. In this regard, the

<sup>49</sup> According to Clauson (EDPT: 908), the shift from *-kš* to *hš* is not documented prior to the 11th century.

Lev of the Göz. 1841 also presents a few instances of this phonological change, with one example appearing alongside its counterpart.

Table 40: *Consonant Shift Between t- > č- and t- > k-*

Examples	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
<i>topla-</i> 'to collect' <Tur> (EDPT: 440)	<i>čöplä</i> <sup>50</sup> - vs <i>topla-</i> [Lev 19:10; 23:39]	<i>topla-</i> ; <i>čöple-</i> (CKED: 126– 127; 408)	<i>topla-</i> (KRUS: 600)	<i>topla-</i> (ETD: 802–803)	<i>topla-</i> ; <i>copla-</i> (KRPS: 538; 614)	<i>topla-</i> ; <i>čopla</i> ; (KRPS: 538; 628)
<i>tile-</i> 'to desire' <Tur> (EDPT: 492)	<i>kilä-</i> [Lev 26:21]	<i>kile-</i> ; <i>dile-</i> (CKED: 138; 211)	<i>tile-</i> (KRUS: 587)	<i>dile-</i> (ETD: 691–692)	<i>kile-</i> (KRPS: 326– 327)	<i>kía-</i> (KRPS: 327)
<i>tilek</i> 'wish desire' <Tur> (EDPT: 498)	<i>kiläk</i> [Lev 26:30]	<i>dilek</i> ; <i>kilek</i> (CKED: 138; 211)	<i>tilek</i> (KRUS: 587)	<i>dilek</i> (YTL: 343)	<i>klek</i> (KRPS: 327)	<i>kíak</i> (KRPS: 327)

### 2.1.2.2.2.3. Preservation and Devoicing of Final Lenens in Arabic and Persian Loanwords

It is widely acknowledged that the majority of Turkic languages contain a significant number of Arabic and Persian loanwords. The incorporation of these words leads to varying phonotactic patterns among the Turkic languages. For example, the fortition of final voiced stops in Arabic and Persian loanwords is predominantly observed in contemporary Turkish. Indeed, the subsequent table also demonstrates that Karaim dialects and Crimean Tatar exhibit devoicing of final lenens in most of the provided examples, which are uninflected forms.<sup>51</sup> Notably, the Ottoman Turkish examples may not accurately reflect this phenomenon, as their phonological values were not consistently recorded in dictionaries.

In the majority of examples from our dataset, the preservation of final lenens in Arabic and Persian words is evident, as illustrated by the table below.

Table 41: *Preservation of Final Lenens in Arabic and Persian Loanwords*

<sup>50</sup> Presumably, this occurs through the form *töplä-* (Jankowski 1997: 9).

<sup>51</sup> For the situation regarding inflected forms, please refer to section 2.2.1.3.

Examples	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
اولاد [awlād] ‘children’ <Ar> (NS: 265)	<i>evlad</i> [Lev 11:2]	<i>evlad</i> (CKED: 158)	<i>evlat</i> (KRUS: 767)	<i>evlad</i> (ETD: 508)	-	-
درد [dard] ‘pain; sorrow; trouble’ <Per> (NS: 202)	<i>derd</i> [Lev 13:57]	<i>dert; derd</i> (CKED: 136)	<i>dert</i> (KRUS: 160)	<i>derd</i> (ETD: 685)	-	-
خراب [ḥarāb] ‘devastated; destroyed’ <Ar> (NS: 343)	<i>ḥarab</i> [Lev 26:33]	<i>ḥarap; ḥarab</i> (CKED: 177)	<i>ḥarap</i> (KRUS: 673)	<i>ḥarab</i> (ETD: 667)	-	<i>ḥarap</i> (KRPS: 600)
حساب [ḥisāb] ‘calculation’ <Ar> (NS: 359)	<i>ḥesab</i> [Lev 25:27]	<i>ḥesab; ḥesap; esap</i> (CKED: 184)	<i>esap</i> (KRUS: 788)	<i>ḥesab</i> (ETD: 650)	-	-
مراد [murād] ‘wish; desire’ <Ar> (NS: 611)	<i>murad</i> vs <i>morad</i> [Lev 22:29; 19:5]	<i>mīrad; murad; murat</i> (CKED: 241)	<i>murat; mīrat</i> (KRUS: 367–368)	<i>murad</i> (ETD: 1002)	-	-
شاهد [šāhid] ‘witness’ <Ar> (NS: 828)	<i>šahad</i> [Lev 5:1]	<i>šahad; šahat</i> (CKED: 370)	<i>šaat</i> (KRUS: 745)	<i>šahid</i> (ETD: 754)	-	-

However, despite the consistent presence of this feature, the Lev of the Göz. 1841 also exhibits a few inconsistent cases, which occur infrequently.

Table 42: Devoicing of Final Lenex in Arabic and Persian Loanwords

Examples	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
عیب [‘ayb] ‘fault; error; shame’ <Ar> (NS: 84)	<i>ayip</i> [Lev 15:3]	<i>ayib; ayip</i> (CKED: 60)	<i>ayip</i> (KRUS: 42)	<i>ayip</i> (ETD: 835)	<i>ayip</i> (KRPS: 56)	<i>ayip; ayip</i> (KRPS: 56)
آزاد [āzād] ‘free’ <Per> (NS: 86)	<i>azat</i> [Lev 19: 20]	<i>azat</i> (CKED: 64)	<i>azat</i> (KRUS: 34)	<i>azat</i> (ETD: 451)	<i>azat</i> (KRPS: 48)	<i>azat</i> (KRPS: 48)
جو مرد [žōmard] ‘generous’ <Per> (NS: 157)	<i>žomart</i> [Lev 22:18]	<i>žomart</i> (CKED: 106)	<i>žemert; žumert</i> (KRUS: 734)	<i>žumerd</i> (ETD: 626)	<i>zomart</i> (KRPS: 173)	<i>žomart</i> (KRPS: 176)

#### 2.1.2.2.4. Consonant Deletion

In the Lev of the Göz. 1841, three examples exhibit consonant deletion. In two instances, the deletion occurs in Arabic loanwords that initially possessed double medial consonants.

Table 43: *Consonant Deletion in Arabic Words*

Examples	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
سنة [sunna(t)] 'tradition'; 'circumcision' <Ar> (NS: 822)	sünät [Lev 12:3]	sünet (CrKB: 366)	sünnet (KRUS: 528)	sünnet (ETD: 743)	sunet (KRPS: 484)	-
قوة [kuwwa(t)] 'power; strength' <Ar> (NS: 519)	kuvat [Lev 26:26]	kuvat (CrKB: 323)	kuvet; kuvvet (KRUS: 297)	kuvvet (ETD: 896)	kuvat (KRPS: 342)	kuvat (KRPS: 342)

The examples clearly establish a differentiation between Karaim dialects and Crimean Tatar, along with Ottoman Turkish, as the double consonants have been omitted in all three Karaim dialects and the analyzed text.

In the final example, a Turkic lexeme displays the deletion of the initial *y-* in the text. It is widely recognized that the initial *y-* in Old Turkic has experienced particular shifts in modern Turkic languages. Although the initial *y-* is present in Karaim (Johanson 2022b: 96) and our dataset, we encounter a single instance exhibiting deletion.

Table 44: *Deletion of Initial y-*

Example	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
yüksek 'tall; high' <Tur> (EDPT: 915–916)	öksäk [Lev 8:13]	öksek; yüksek (CKED: 266)	yüksek; öksek (KRUS: 800)	yüksek (ETD: 1147)	-	-

#### 2.1.2.2.5. Addition of a Consonant

In our corpus, we present a solitary instance that demonstrates the incorporation of a consonant within an Arabic lexical unit.

Table 45: *Addition of a Consonant*

Example	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
حيلة [ <i>hīla(t)</i> ] 'trick; ploy; stratagem' <Ar> (NS: 364)	<i>hillä</i> [Lev 21:17]	<i>hillä</i> (CKED: 185)	-	<i>hile</i> (ETD: 661)	-	-

Additionally, there is a feature in the Arabic script, the adoption of which exhibits variations in our text and several Turkic languages. In Arabic, the so-called *taa marbuta* (ة) is transcribed as *t* and signifies the feminine gender of a noun or adjective. However, in its base form, the *taa marbuta* is not pronounced as a *t*. Yet, in specific grammatical contexts, such as when followed by a word beginning with a vowel or when the word is made definite with the definite article ال [*āl*], the *taa marbuta* may be pronounced as a *t*.<sup>52</sup>

In our text, there are instances where the *t* is not pronounced in Arabic yet appears, whereas in other cases, it is not displayed.

Table 46: *Variability in the Adoption of Arabic Taa Marbuta*

Examples	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
شريعة [ <i>šarī'a(t)</i> ] 'law; religious regulations' <Ar> (NS: 837)	<i>šara'at</i> [Lev 18:4]	<i>šara'at</i> (CKED: 371)	<i>šeryat</i> (KRUS: 754)	<i>šeriat</i> (ETD: 758)	-	<i>šarayat</i> (KRPS: 644)
فائدة [ <i>fā'ida(t)</i> ] 'benefit; advantage' <Ar> (NS: 275)	<i>fayda</i> [Lev 27:37]	<i>fayda</i> (CKED: 160)	<i>fayda; payda</i> (KRUS: 651)	<i>fa'ide; fayda</i> (TLO II: 3460)	<i>fayda</i> (KRPS: 592)	<i>fayda</i> (KRPS: 592)

As a result, the presence of the final *-t* in certain Arabic lexemes throughout our text and other Turkic languages displayed in the table above cannot be considered as the addition of a consonant, but rather as a fluctuation in the adoption of the Arabic phenomenon.

#### 2.1.2.2.2.6. Replacement of Arabic Epiglottal Stop Ayin and Glottal Stop Aleph

In the preponderance of Arabic lexemes examined within our corpus, we do not discern any particular phonotactic adaptation concerning the representation of the Arabic epiglottal stop

<sup>52</sup> For additional information, refer to Ryding (2005: 21–24).

ayin (ع) and glottal stop aleph (ء), even though such consonants are typically absent in a majority of Turkic languages, encompassing Karaim, Crimean Tatar, and Ottoman Turkish. Given that the Hebrew script incorporates the corresponding characters present in Arabic, specifically aleph [ʔ] and ayin [ʕ], these consonants frequently manifest in our transcriptions, despite their lack of phonological relevance in the dataset under investigation, e.g., [Lev 25:36] *fa'iz* ‘interest; usury’ > فائض [*fā'id*] ‘surplus; excess; overflowing’ (NS: 270). Nevertheless, in four instances, we observe that the adopted consonant in a medial position has been replaced by a consonant or a vowel, contingent upon the placement of the specified letters. For instance, in three cases, aleph is situated between two vowels and is substituted by the consonant *y*.

Table 47: *Replacement of Arabic Glottal Stop Aleph*

Examples	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
دائم [ <i>dā'im</i> ] 'continuing; lasting' <Ar> (NS: 184)	<i>dayim</i> [Lev 6:6]	<i>dayim</i> (CKED: 133)	<i>daim; dayim</i> (KRUS: 149)	<i>da'im</i> (ETD: 242)	-	-
فائدة [ <i>fā'ida(t)</i> ] ‘benefit; advantage’ <Ar> (NS: 275)	<i>fayda</i> [Lev 27:37]	<i>fayda</i> (CKED: 160)	<i>fayda; payda</i> (KRUS: 651)	<i>fa'ide; fayda</i> (TLO II: 3460)	<i>fayda</i> (KRPS: 592)	<i>fayda</i> (KRPS: 592)
فيات [ <i>fiyāt</i> ] or فيئات [ <i>fī'āt</i> ] <Ar> ‘in; at+PL <sup>53</sup> ’ (NS: 288)	<i>fihat</i> 'price' [Lev 19:20]	<i>fiyat</i> 'price' (CKED: 163)	<i>fiyat; piyat</i> 'price' (KRUS: 661)	<i>fi'at</i> 'price' (ETD: 861)	-	-

As evidenced, a similar strategy is also observed in other languages, as indicated in the table shown above.

In a particular instance involving a word of Arabic origin, the original letter ayin, situated between two consonants, is replaced by the vowel *i* in our text. The subsequent table reveals that this distinctive arrangement of the word has not been identified in the other languages illustrated.

Table 48: *Replacement of Arabic Epiglottal Consonant Ayin*

<sup>53</sup> In Arabic, the preposition في [*fī*], meaning ‘in’ or ‘at’, conveys location, position, or a specific point in time. This preposition is followed by the plural suffix ات [*āt*] in our example. However, the meaning of ‘price’ is explicitly defined in Ottoman Turkish (NS: 288) and does not appear in Arabic.



Example	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
شمع [ <i>šam</i> ] ‘candle’ + دان [ <i>dān</i> ] ‘holder’ = ‘candlestick’ <Ar> + <Tur> (NS: 830)	<i>šamīdan</i> [Lev 24:4]	<i>šamdan</i> (CKED: 371)	<i>šamdan</i> (KRUS: 748)	<i>šamdan</i> (KRUS: 763)	-	-

### 2.1.2.2.2.7. Metathesis

There are two types of metathesis in the text, with a total of five examples. The first occurs between the final consonant of the first syllable and the first consonant of the second syllable.

Table 49: *Metathesis*

Examples	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
<i>yaymur</i> ‘rain’ <Tur> (EDPT: 903– 904)	<i>yamyur</i> [Lev 26:4]	<i>yaymur</i> (CKED: 440)	<i>yaymur</i> (KRUS: 809)	<i>yaymur</i> (ETD: 273)	<i>yamyur</i> (KRPS: 224–225)	<i>yamyur</i> ; <i>yanyur</i> ; <i>yanyur</i> ; (KRPS: 224–225)
<i>köñlek</i> ‘shirt’ <Tur> (EDPT: 732)	<i>gölmäk</i> [Lev 8:7]	<i>kölmek</i> ; <i>gölmek</i> (CKED: 216– 217; 167 )	<i>gölmek</i> ; <i>kölmek</i> (KRUS: 141)	<i>gömlek</i> (ETD: 317)	<i>kelmek</i> (KRPS: 302)	<i>keñmak</i> (KRPS: 302)

It can be discerned that the phenomenon of metathesis in *köñlek* is prevalent in Karaim dialects and Crimean Tatar. Conversely, metathesis in *yaymur* is exclusively observed in Western Karaim. Notably, the demonstrated examples do not showcase this feature in Ottoman Turkish sources.

Additional instances of metathesis transpire within the same syllable, specifically in a vowel-consonant sequence. It is worth noting that examples illustrating metathesis are found alongside their counterparts in Crimean Karaim dictionaries. Nevertheless, the other languages exhibited in the subsequent table do not display this form of metathesis.

Table 50: *Metathesis 2*

Example	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
<i>roba</i> ‘clothes; dress’ <It>	<i>urba</i> vs <i>ruba</i>	<i>ruba</i> ; <i>urba</i> ; <i>uruba</i> (CKED: 328; 427)	<i>ruba</i> ; <i>urba</i> (KRUS: 461)	<i>ruba</i> (ETD: 717)	-	-

Example	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
(NS: 743)	[Lev 11:40; 11:28]					
نية [niyya(t)] 'intention' <Ar> (NS: 648)	<i>inyet</i> [Lev 7:16]	<i>inyet; niyet</i> (CKED: 197)	<i>niet</i> (KRUS: 393)	<i>niyyet</i> (ETD: 172)	<i>niyet</i> (KRPS: 419– 420)	<i>niyet</i> (KRPS: 420– 421)
قرمزی [kirmizī] 'red' <Per> (NS: 472)	<i>ķirimzī</i> [Lev 14:49]	<i>ķirimzī; ķirmizī</i> (CKED: 305)	<i>ħirmizī; ķirmizī</i> (KRUS: 684)	<i>ķirmizī</i> (ETD: 279)	<i>ķirmizī</i> (KRPS: 387)	<i>ķirmizī</i> (KRPS: 387)

### 2.1.2.3. Vowel-Consonant Sequences

#### 2.1.2.3.1. Vowel-Consonantal Alternation

A-) [öy] > [ev]: In the dataset under analysis, we observe a vowel-consonant variation, specifically [öy] transitioning to [ev]. This shift was previously noted by Jankowski, who posited that it is commonplace in Crimean Karaim and is likely rooted in the southern dialect of the Crimean Tatar language. Illustrative examples provided by Jankowski include *evle*, a variation of *öyle* ‘so; such; thus’, and *sevle-*, a variation of *söyle-* ‘to say’ (Jankowski 2010: 88). Remarkably, our corpus also manifests a single occurrence of *sevlä-*, which is likewise attested in Crimean Turkish (Doerfer 1959a: 277). In fact, this specific element exclusively emerges in Chapter 11, a section predominantly characterized by the linguistic traits of Crimean Turkish.

Table 51: *Shift from [öy] > [ev]*

Example	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
<i>sözle-</i> ‘to speak; to say’ (EDPT: 863)	<i>sevlä-</i> vs <i>sözlä-</i> [Lev 11:2; 1:1]	<i>sözle-</i> (CKED: 363)	<i>söyle-; söle-</i> (KRUS: 489)	<i>söyle-</i> (ETD: 749)	<i>sezle-</i> (KRPS: 497)	<i>śózła</i> (KRPS: 471)

B-) [iŷ]; [aŷ] > [uv] ~ [ov]: It is widely recognized that the Old Turkic fricative *ɣ* has diverse manifestations in the common Turkic languages, each adopting distinct strategies. It is of note that in numerous Kipchak languages, the phoneme presents itself as *v*. As noted in section 2.1.2.1.3, the consonant *v* has been observed to trigger a shift from unrounded to rounded vowels in select instances. Therefore a vowel-consonant sequence [Xɣ] in certain words in Old Turkic typically resonates as [O], [Uv], and [Iv] in a variety of Kipchak languages, commencing from the Middle Kipchak period (Berta and Csató 2022a: 154). In the context of Ottoman

Turkish, the fricative intervocalic and syllable-final *y* generally experiences elision (Kerslake 2022: 178).

Within our dataset, a systematic transition from Old Turkic [*i̯y*] and [*ay*] into [*uv*] or [*ov*] is observed, attributable to the aforementioned factors.

Table 52: *Shift from [i̯y] and [ay] to [uv] ~ [ov]*

Examples	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
<i>ari̯y</i> ‘clean; pure’ <Tur> (EDPT: 213)	<i>aruv</i> [Lev 6:4]	<i>aruv</i> (CKED: 50)	<i>aruv</i> ‘good’ (KRUS: 70)	<i>ari̯</i> (TLO I: 152)	<i>aruv</i> (KRPS: 76)	<i>aruv</i> (KRPS: 76)
<i>arkay</i> ‘the woof (or weft) of a woven material’ <Tur> (EDPT: 213)	<i>aṛuv</i> [Lev 13:48]	<i>aṛuv</i> ‘weft’ (CKED: 49)	-	-	-	-
<i>buzaỵu</i> ‘calf’ <Tur>; <i>buzaỵ</i> <sup>54</sup> ‘calf’ <Tur> (EDPT: 391)	<i>büzov</i> [Lev 9:2]	<i>büzuv; buzuv</i> (CKED: 83)	<i>buzav</i> (KRUS: 124)	<i>buzaỵı</i> (ETD: 545)	<i>buzov</i> (KRPS: 137)	<i>buzov</i> (KRPS: 137)
<i>tari̯ylay</i> ‘cultivated field; field’ <Tur> (EDPT: 541)	<i>tarlov</i> [Lev 19:19]	<i>tarla; tarlav;</i> <i>tarlov; tarluv</i> (CKED: 385)	<i>tarla</i> (KRUS: 551)	<i>tarla</i> (ETD: 799)	<i>tarlav</i> (KRPS: 515)	<i>tarlav</i> (KRPS: 515)

As the table above demonstrates, our data, the three Karaim dialects, and Crimean Tatar exhibit a common characteristic regarding this feature in most cases, unlike Ottoman Turkish.

## 2.2. Morphology and Morphophonology

In this section, the analysis of morphology and morphophonology within the dataset will be carried out, with comparisons drawn between Crimean Tatar, Crimean Turkish, Ottoman Turkish, and all three dialects of Karaim. It is important to acknowledge that the availability of Crimean Turkish data is limited, which may lead to gaps in various categories. As specified in the relevant sections, the usage of most categories within sentences, along with their functions, will be analyzed in the syntax section (2.3.). As a result, this section’s primary focus will be on

<sup>54</sup> This form has been observed in the Chagatai language.

presenting specific markers, their classification, morphological variants, and their corresponding equivalents in the Turkic languages under investigation.

## 2.2.1. Morphophonological Characteristics

### 2.2.1.1. Intrasyllabic Vowel Harmony

As previously stated (refer to section 2.1.2.1.1), the majority of Turkic languages demonstrate intersyllabic vowel harmony concerning backness and frontness in Turkic lexemes. Regarding inflected lexical items, we observe the same pattern of intrasyllabic vowel harmony in our text, and this is also evident in most Turkic languages, including Crimean Tatar, Turkish, Ottoman Turkish, and Karaim. However, exceptions also arise in specific cases, due to unvariable suffixes, such as {+Daš}, {+mač}, and {+Day} in Crimean Tatar, the {-yor} suffix in Ottoman Turkish, and Halich Karaim copula suffixes (Berta and Csató 2022b: 322). Moreover, the shifting of [ay] to [äy] in Trakai Karaim also leads to the dissolution of intersyllabic vowel harmony (Musaev 1964: 55–56). However, our data does not present any such anomalies.

In relation to rounding harmony in inflected words, our data generally does not demonstrate complete rounding harmony, mirroring the pattern seen in other Crimean Karaim Bible translations.

- |     |             |                          |                    |                  |
|-----|-------------|--------------------------|--------------------|------------------|
| (1) | [Lev 7:33]  | <i>bol-sin</i>           | to be-3SG.VOL      | ‘it shall be’.   |
|     | [Lev 26:16] | <i>urlu[k&gt;y]+ijiz</i> | offspring+2PL.POSS | ‘your offspring’ |

However, our data does contain contrasting examples. Similar fluctuations are also observed in the Eastern dialect of Crimean Tatar (Kavitskaya 2010: 26), Crimean Turkish (Doerfer 1959a: 274), and all three Karaim dialects (Musaev 1964: 50–51; Çulha 2019: 38–39). Regarding Ottoman Turkish, it is important to highlight that the development of rounded suffix harmony was a lengthy and intricate process, which did not culminate until the eighteenth century (Johanson 2022b: 106).

- |     |            |               |               |                |
|-----|------------|---------------|---------------|----------------|
| (2) | [Lev 7:33] | <i>ol-sun</i> | to be-3SG.VOL | ‘it shall be’. |
|-----|------------|---------------|---------------|----------------|

It warrants mentioning that the deverbal nominal formative marker {-(U)v} (refer to section 2.2.2.1.1.) demonstrates in certain instances that the terminal unrounded vowels of the verb stems undergo rounding prior to the application of this marker due to regressive assimilation.

- |     |            |                            |             |            |
|-----|------------|----------------------------|-------------|------------|
| (3) | [Lev 8:35] | <i>sakla-v &gt; saklov</i> | to keep-DER | ‘holding’. |
|-----|------------|----------------------------|-------------|------------|

Finally, it is noteworthy that the rounding of suffixes, along with their distribution and occurrence, is an important and distinctive characteristic within Crimean Karaim Bible translations. Therefore, such variations of suffixes will be presented in detail in the relevant sections devoted to them.

### 2.2.1.2. Consonant Harmony

In several Turkic languages, a progressive assimilation process occurs whereby suffixes featuring initial voiced consonants are devoiced when they affix to words concluding with final voiceless consonants. This characteristic is observed in Crimean Tatar (Kavitskaya 2010: 34), Crimean Turkish (Doerfer 1959a: 275) Ottoman Turkish (Kissling 1960: 27–28; 44), and across all three dialects of Karaim (Çulha 2019: 89-91; Berta and Csató 2022b: 322). For instance, in our data, the past tense marker {+DI} undergoes morphophonological alterations influenced by both fronting harmony and consonant harmony when attaching to verb stems.

- (4) [Lev 6:10]    *ver-di-m*            to give-PAST-1SG            ‘I have given’.  
                   [Lev 16:2]    *ayt-ti-Ø*            to say; to tell-PAST-3SG    ‘|Lord| said’.

However, there exist certain instances where we encounter exceptions.

- (5) [Lev 26:43]    *ħor it-di-Ø*            to despise-PAST-3PL            ‘they despised’.

It should be noted that all such exceptions will be discussed in the relevant section dedicated to the corresponding suffixes.

### 2.2.1.3. Intervocalic Lenition

In a range of Turkic languages, final stops, such as *p*, *k*, *t*, and *č*, can be observed in both monosyllabic and polysyllabic words, undergoing lenition when preceding a vowel in specific instances (Johanson 2022a: 28). This feature is also corroborated in Crimean Tatar (Kavitskaya 2010: 10), Crimean Turkish (Doerfer 1959a: 277), Ottoman Turkish (Kissling 1960: 22, 25–26), and across all three dialects of Karaim<sup>55</sup> (Musaev 1964: 82–83; Prik 1976: 43). Nonetheless, it is important to mention that this characteristic manifests sporadically, contingent upon the particular lexemes. In addition, it can be examined under two categories: those found within verb stems and those within nominal stems. In the context of nominal stems, this attribute is observed in numerous instances within our collected data.

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<sup>55</sup> In the descriptions of Karaim dialects, the lenition of *č* > *ǰ* was not demonstrated. According to Berta and Csató (2022b: 321), lenition of *č* sporadically occurs in West Kipchak languages.

(6)	[Lev 1:11]	<i>uč+u &gt; užu</i>	end+3SG.POSS
	[Lev 1:3]	<i>ešik+i+nä &gt; ešiginä</i>	entrance+3SG.POSS+DAT
	[Lev 8:15]	<i>barmağ+i &gt; barmayï</i>	finger+3SG.POSS
	[Lev 18:18]	<i>ayip+i &gt; ayibi</i>	nakedness+3SG.POSS
	[Lev 26:11]	<i>surat+iim &gt; suradiim</i>	face+1SG.POSS

However, there exist a few instances, albeit infrequent, that demonstrate inconsistencies.

(7)	[Lev 2:2]	<i>avuč+i &gt; avučï</i>	handful+3SG.POSS
	[Lev 11:33]	<i>kap+i &gt; kapï</i>	vessel+3SG.POSS
	[Lev 13:55]	<i>art+i+n+da &gt; artinda</i>	back+3SG.POSS+PRNM+LOC

As for verb stems, According to Jankowski's description (2015a: 202), the lenition of the voiceless stops *-k-*, *-k-* and *-p-* between vowels in verbs is also present in Crimean Kipchak Karaim variant, with the exception of the case of *-t-*, e.g., *etär* '(she/he/it) does'. Examples showing this feature are evidenced in other Crimean Bible translations as well, e.g., *čïyar-* 'to take out; to extract; to bring out; to raise' (Jankowski 1997: 31; Németh 2016: 178; CrKB I: 191). In the Lev of the Göz. 1841, there exist two examples that show the lenition of the voiceless *k > y* and *t > d* in a verb stem. However, a counterpart of this example is also present.

(8)	[Lev 6:4; 26:33]	<i>čik-ar-</i> vs <i>čiy-ar-</i>	to go out-CAUS
	[Lev 26:34; 26:30]	<i>id-är-Ø</i> vs <i>et-är-Ø</i>	to make-AOR-3SG

Notably, in the majority of the examples, we do not observe the lenition of such plosive consonants in verb stems when they are affixed with certain suffixes.

(9)	[Lev 7:4]	<i>ketär-</i>	to take away; to remove
	[Lev 9:1]	<i>čaķir-</i>	to call
	[Lev 16:30]	<i>et-är-Ø</i>	to make-AOR-3SG

#### 2.2.1.4. Vowel Deletion

In various Turkic languages, it is observed that when suffixes initiating with vowels applied to polysyllabic words bearing high vowels (*i*, *i*, *u*, *ii*) in their final syllables, frequently induce the elimination of these vowels. This phenomenon is further substantiated by instances found in

Crimean Turkish (Doerfer 1959a: 274), Crimean Tatar (Doerfer 1959b: 376–377), Ottoman Turkish (Kissling 1960: 30–36), and the three dialects of Karaim (Musaev 1964: 60; Çulha 2019: 40–41). Notably, this feature is primarily attested in our dataset.

- |      |                  |                   |                   |                      |
|------|------------------|-------------------|-------------------|----------------------|
| (10) | [Lev 8:7; 24:10] | <i>oyul+ï/u</i> > | <i>oyli /oylu</i> | son+3SG.POSS         |
|      | [Lev 19: 17]     | <i>göjil+i</i> >  | <i>göjli</i>      | heart; mind+3SG.POSS |

### 2.2.1.5. Consonant Deletion

Within our dataset, two types of consonantal deletion are evident. The first instance involves the deletion of the consonant in the aorist marker {-Ir} (refer to section 2.2.3.3.3). This occurs sporadically when the marker precedes the first-person singular and second-person plural markers.

- |      |              |                     |                  |
|------|--------------|---------------------|------------------|
| (11) | [Lev 26:25]  | <i>veril-i-siz</i>  | to give-AOR-2PL  |
|      | [Lev 26: 19] | <i>sindir-ï-mïn</i> | to break-AOR-1SG |
|      | [Lev 26:36]  | <i>getir-i-min</i>  | to bring-AOR-1SG |

The observed deletion could conceivably be ascribed to a scribal error. However, the fact that this particular form of consonantal deletion appears 21 times within our data suggests that it might extend beyond a mere isolated error. Thus, these instances could potentially be interpreted as evidence of a tendency towards consonantal deletion.

The second and the final example involves the combination of the relative pronouns *nečik* ‘how’ and *ki* ‘that; which’, which appears as *nečiki* ‘so as; so that’ in our text (see for example Lev 4:10), whereas it appears as *nečik ki* in other Crimean Karaim Bible translations (Sulimowicz 1972: 57; Jankowski 1997: 35; CrKB I: 178). It should be noted that the combination *nečik ki* also appears in a Trakai Karaim Bible translation (Németh 2021: 622) and a Halich Karaim Bible translation (Olach 2013: 346), whereas it does not occur in Crimean Tatar<sup>56</sup> and Ottoman Turkish. In fact, this consonant deletion in our text might be attributed to an orthographical tendency where, in some instances, the text avoids using two kaph characters (ϙ), representing the letter *k*, in a row (see 2.1.1.2.2.). Consequently, the status of this type of consonant deletion remains questionable.

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<sup>56</sup> However, the word *nečik* alone appears in Crimean Tatar (KRUS: 392).

### 2.2.1.6. Metathesis

The phenomenon of metathesis in uninflected lexemes has been previously discussed (refer to section 2.1.2.2.2.7.). Notably our dataset presents only a single instance where this feature manifests due to the attachment of a marker.

(12) [Lev 19:27] *etraf+i+n* > *etarfin* surroundings+3SG.POSS+ACC

### 2.2.1.7. The Alternation Between $\eta \sim n$

In specific instances, an alternation is observed between the dental *n* and velar  $\eta$  in various case, mood, and possessive markers. This fluctuation between these consonants has also been documented in Crimean Turkish by Doerfer (1959a: 272). Furthermore, the assimilation of the velar  $\eta$  by *m* or the dental *n* was noted to occur during the middle phases of Ottoman Turkish (Kerslake 2022: 178), which might have influenced similar phenomena in our dataset.

(13) [Lev 7:3 vs 25:24] *ver-i $\eta$ iz* vs *ver-iniz* to give-2PL.IMP

[Lev 26:21 vs 26:18] *yaziklar+i $\eta$ iz* vs *yaziklar+iniz* sins+2PL

[Lev 26:27 vs 26:23] *yürü-sä- $\eta$ iz* vs *yürü-sä-niz* to walk-COND-2PL

[Lev 27:28 vs 27:22] *tutuvlu(k>y)+i+n $\eta$*  vs *tutuvlu(k>y)+i+nin*

possession+3SG.POSS+GEN

It is important to highlight that the assimilation of velar  $\eta$  to dental *n* is infrequent in our data. One might presume that the letter gimel (ג), representing velar  $\eta$ , and nun (נ), signifying dental *n*, due to their visual similarity, could present a challenge to distinguish from each other, thereby attributing this fluctuation potentially to scribal error. However, the situation becomes clearer regarding the genitive case markers, which have a final *- $\eta$*  or *-n*. The Hebrew letter nun in the final position (ן) differs from its initial and medial word form (נ), thereby clearly distinguishing it from the letter gimel (ג). This observation, in turn, suggests that the fluctuation cannot be explained solely due to orthographic difficulties.

### 2.2.1.8. The Alternation Between $z \sim s$

In our dataset, the negation in the aorist marker appears as {-maz} and as {-mas} (refer to section 2.2.3.1.1.2.), indicating a variation between *-z* and *-s*<sup>57</sup>. It's worth noting that this

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<sup>57</sup> Regarding the front counterpart, we solely encounter forms concluding in *-z*, e.g., [Lev 11:7] *gevšemez*; [Lev 26:20] *vermäz*.



alternation has been documented in both Crimean Turkish (Doerfer 1959a: 279) and Crimean Tatar (Doerfer 1959b: 385; Jankowski 2010: 78). In contrast, Crimean Karaim {-mAz} (Prik 1976: 138), Ottoman Turkish {-mAz} (Kissling 1960: 99–101), and Western Karaim {-mAs} (Musaev 1964: 285) each display only one of these forms.

- (14) [Lev 7:18] *sayıl-maz-Ø* to be counted-NEG.AOR-3SG  
 [Lev 27:11] *yuvuklaştır-mas-lar* to bring forward-NEG.AOR.-3PL

## 2.2.2. Non-Verbal Categories

### 2.2.2.1. Nominal Formation

In Turkic languages, nominal formation exhibits a pervasive characteristic that can be traced back to their early development stages. To demonstrate these shared characteristics and elucidate the morphophonological distinctions among the Turkic languages examined in this study, it would be beneficial to refer to the early stages of Turkic languages. Therefore, in this section, the situation of certain markers in earlier stages of Turkic will also be referred when applicable.

#### 2.2.2.1.1. Suffixation

The derivation of nominal forms in Turkic languages involves the use of various morphological markers, which can be classified into two main categories: denominal markers and deverbal markers. Denominal markers derive nominal forms from existing nouns and adjectives, while deverbal markers derive nominals from verbs. Within each of these categories, there are many productive and unproductive suffixes that can be used to derive nominals. Our study will undertake an analysis of both productive and unproductive markers, including the investigation of already lexicalized items. The status of these markers will be determined based on the three categories listed in Zajączkowski (1932): productive, semi-productive, and unproductive<sup>58</sup>.

##### 2.2.2.1.1.1. Denominal Derivations of Nominals

This section presents the denominal markers that are used to create other nominals by attaching them to nominal bases within the corpus. Additionally, certain markers, such as the ordinal markers {+(I)nžI} and {+(U)nžI} (see 2.2.2.4.3), and the distributive marker {+(š)Ar} (see

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<sup>58</sup> Zajączkowski's categorization is limited to Western Karaim. However, our investigation has not found any discrepancies in relation to his descriptions.

2.2.2.4.4), are discussed in separate sections, despite also functioning as denominal formative markers for nominals.

**A-) {+(A)K}:** This unproductive marker is found in a limited number of examples within our corpus, and its origins can be traced back to earlier periods of Turkic languages where it originally functioned as a kind of diminutive marker to indicate a smaller version of the base object in some examples (Erdal 1991a: 40–44).

- (15) [Lev 8:7] *gölmek > köñül+ek* chest+DER 'shirt'.  
 [Lev 19:9] *baš+aķ* head+DER 'ear of grain'<sup>59</sup>.

The marker has been identified in Crimean Tatar (Jankowski 2010: 219) and all three dialects of Karaim, as reported in studies by Prik (1976: 56), Zajączkowski (1932: 17–18), and Musaev (1964: 177). Nouns containing this unproductive marker have also been observed in Ottoman Turkish, e.g., *bašak* 'ear' and *gömlək* 'shirt' (TLO I: 664; II: 4093).

**B-) {+An}:** Zajączkowski (1932: 18–19) posits that the marker under scrutiny originally served as a diminutive marker but later lost its diminutive function and no longer conveyed a distinct meaning from the base word. His examples that contain this unproductive marker with an etymological basis can be traced back to Crimean Tatar, Ottoman Turkish, all three dialects of Karaim, and our corpus, e.g., *oylan* 'son', *özen* 'river'. However, it is worth noting that this marker is frequently cited as indicating collectivity in such words (Róna-Tas 2022a: 65; Erdal 1991a: 91–92). Alongside the aforementioned lexemes, our corpus features one example where the marker is employed to create an adjective, potentially departing from Zajączkowski's description.

- (16) [Lev 15:3] *suv+an* water+DER 'liquid; watery'.

Notably, this particular instance has only been attested in Crimean Karaim (KRPS: 482; CKED: 365), and not in the other languages mentioned, such as Crimean Tatar, Ottoman Turkish, and Western Karaim dialects.

**C-) {+(A)š}:** In our study, this specific marker is identified in a single instance and appears a total of 13 times (see, for example, Lev 23:3) as *oturaš*. It is crucial to emphasize that the word *oturaš* encompasses two separate meanings in Crimean Karaim, 'dwelling' and 'island'

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<sup>59</sup> The initial recorded meaning of this word is 'iron head of an arrow or lance arrowhead' (Erdal 1991a: 40).

(CKED: 232), possibly stemming from the same etymological origins. Clauson (EDPT: 65) lists the word *otruy* ‘island’ and posits that it is more likely associated with the verb *otur-*, meaning ‘to cut off’, rather than the verb *otur-* meaning ‘to sit’. This reasoning is grounded in the fact that *otur* ‘to sit’ is a relatively recent adaptation from the verb *olur-*. Notably, while the term ‘island’ is identified as *atay/adaγ > ada* in some Oghuz languages, it is represented as *otrač* in the Kuman language, potentially integrating the diminutive marker  $\{+(X)\check{c}\}$  (see Erdal 1991a: 44–47). It is plausible that the deverbal nominal formative marker was dissolved and integrated by the diminutive marker  $\{+(X)\check{c}\}$  after being succeeded by it. Upon scrutinizing the term *oturaš* in Karaim dialects, phonological disparities become evident, as demonstrated by C.Kar *oturaš/otraš* (CKED: 232), T.Kar *otrač* ‘island’ (KRPS: 434–435), and H.Kar *otrac; otlac* ‘island’ (KRPS: 434). As a result, this variation is likely a phonological manifestation of the marker  $\{+(X)\check{c}\}$  in Crimean Karaim. It is possible that the meaning ‘dwelling’ in Crimean Karaim may have been derived later due to the homonymous verb *otur-* meaning ‘to sit’<sup>60</sup>. Finally, it should be noted that neither the word *oturaš* or *otrač* nor the variant  $\{+(A)\check{s}\}$  marker appears in Crimean Tatar or Ottoman Turkish.

**D-)  $\{+\check{Z}A\}$ :** The equative marker  $\{+\check{Z}A\}$  has been observed across various stages of Turkic languages, from early periods to modern forms (Johanson 2022a: 42). This marker predominantly attaches to nominals to produce adverbs (see 2.2.2.7.). Nevertheless, in a limited set of examples, it operates to derive adjectives from other adjectives.

(17) [Lev 13:19] *ķirmizī+žā* red+DER ‘reddish’.

[Lev 13:49] *yāšil+žä* green+DER ‘greenish’.

The denominal derivational function of the  $\{+\check{Z}A\}$  marker has been documented in all three Karaim dialects (Zajączkowski 1932: 43; Musaev 1964: 189–190; Çulha 2019: 141), as well as in Crimean Tatar (Kavitskaya 2010: 59) and Ottoman Turkish (Hagopian 1907: 76). Notably, Zajączkowski (1932: 54) characterizes this marker as productive.

**E-)  $\{+\check{c}A\}$ :** Erdal (2004: 177) emphasizes that the marker  $\{+\check{c}A\}$ , which serves as a diminutive marker, is not present in Old Turkic. Instead, it has been borrowed from Modern Persian into certain Turkic languages. Consequently, it should not be confused with the equative marker

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<sup>60</sup> For an alternative explanation, see Zajączkowski 1932: 23.

{+ǞA}. In the current dataset, there are instances where the marker functions to derive a noun from an adjective.

(18) [Lev 22:11] *aḥ+ča* white+DER ‘money’.

Furthermore, there are cases in which the aforementioned marker generates nouns from other nouns.

(19) [Lev 18:14] *yengä+čä* sister in law+DER ‘uncle’s or elder brother’s wife’.

[Lev 25:49] *aḡa+ča* elder brother; leader+DER ‘uncle’.

Notably, this unproductive marker has been identified in Crimean Tatar (Jankowski 2010: 236), Ottoman Turkish (Hagopian 1907: 76), and all three dialects of Karaim, as documented in studies by Zajączkowski (1932: 23–24) and Öztürk (2019: 56).

**F-) {+dAš}:** This derivational marker, denoting joint ownership or possession between two or more individuals, has been observed in Turkic languages since earlier periods (Erdal 1991a: 119–120). In all instances, it serves to generate nouns from other nouns.

(20) [Lev 18:18] *kün+däš* female slave+DER ‘co-wife’.

[Lev 25:35] *din+daš* religion+DER ‘co-religionist’.

This particular unproductive marker has been recorded in all three Karaim dialects (Zajączkowski 1932: 36–37; Musaev 1964: 108; Prik 1976: 55), as well as in Crimean Tatar (Kavitskaya 2010: 39) and Ottoman Turkish (Hagopian 1907: 78).

**G-) {+II}; {+IU}:** The markers {+II} and {+IU} are employed to derive adjectives from nominals and are prevalent in other Turkic languages, tracing back to the {+IXg} marker in earlier stages of Turkic languages (Erdal 1991a: 139–155). These quite productive markers generally convey possession or the material characteristics of an object.

(21) [Lev 1:9] *ot+lu* fire+DER ‘fiery’.

[Lev 8:26] *yay+li* oil+DER ‘oily’.

However, there are instances where the derived adjective signifies the origin or location of the subject or object.

(22) [Lev 16:29] *yer+li* place+DER ‘local’.

[Lev 24:10] *Misir+li* Egypt+DER ‘Egyptian’.

The note-worthy point to consider in our dataset is that adherence to rounding harmony was not uniform across all instances of adjective derivation using the {+II} and {+IU} markers.

(23) [Lev 11:37] *dür+liü* vs [Lev 15:22] *dür+li* variety+DER ‘various’.

Finally, it is important to mention that these markers have also been attested in all three dialects of Karaim, as well as in Crimean Tatar and Ottoman Turkish. Notably, except for Crimean Karaim (Prik 1976: 55; 81), the rest of the languages discussed in this study also present the rounded variant {+IU}<sup>61</sup> (Hagopian 1907: 75; Zajączkowski 1932: 31–32; Musaev 1964: 172–174; Kavitskaya 2010: 55).

**H-) {+IIK}; {+IUK}**: These markers are frequently utilized and productive in Turkic languages, as highlighted by Erdal (1991a: 121–131). They are commonly employed to derive abstract nominal forms from other nominals. Within our dataset, we observe only two variations of these markers: {+IIK} and {+luḵ}.

(24) [Lev 7:35] *kohen+lik* priest+DER ‘priesthood’.

[Lev 23:7] *ḵul+luḵ* servant+DER ‘service’.

In some examples, these markers are used to derive adjectives from nouns or vice versa.

(25) [Lev 3:17] *ömür+lik* life+DER ‘lifelong’.

[Lev 25:18] *emin+lik* sure+DER ‘security’.

As anticipated, this productive marker and its morphophonological variations have been attested in other Turkic languages, such as Crimean Tatar {+IIK}; {+IUK} (Kavitskaya 2010: 40; 55), Crimean Karaim {+IIK} (Prik 1976: 54; 81), Ottoman Turkish {+IIK}; {+IUK} (Hagopian 1907: 77–78), as well as in Western Karaim, including Trakai Karaim {+IIK}; {+IUK} and Halich Karaim {+IIK}; {+luḵ} (Zajączkowski 1932: 29–31; Musaev 1964: 104–107).

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<sup>61</sup> For obvious reasons (refer to 2.1.1.1.1.), Halich Karaim does not possess {+liü}.

**I-) {+sA}:** Zajączkowski (1932: 37–38) has listed<sup>62</sup> the unproductive derivational marker {+sA} for Western Karaim, with only one example provided. Similarly, our dataset features the same example where the marker appears as {+sa}.

(26) [Lev 26:13] *boyun+sa* neck+DER ‘yoke’.

It should be noted that this lexical item is listed in both Crimean Tatar (KRUS: 122) and Crimean Karaim (CKED: 94), but it does not appear in Ottoman Turkish<sup>63</sup>.

**J-) {+sI}:** In our dataset, only two instances have been identified to contain the unproductive denominal marker {+sİ}, which is observed to derive adjectives from nominals.

(27) [Lev 3:4] *artık+sİ* surplus+DER ‘extra’.

[Lev 6:9] *ayruḡ+sİ* holy+DER ‘holy’.

The morpheme {+sİ} can be traced to its origins in Old Turkic, specifically {+sIg}, which functions to generate adjectives connoting similarity (Erdal 1991a: 70–73). This marker has been documented in both Ottoman Turkish and Western Karaim (Zajączkowski 1932: 39). Furthermore, the aforementioned lexemes incorporating this marker have also been identified in Crimean Karaim, e.g., *artıksi*, *ayruḡsİ* (CKED: 49; 62). Nonetheless, sources pertaining to Crimean Tatar do not appear to reference this particular morpheme.

**K-) {+sIz}:** The present marker has been identified in the earlier stages of Turkic languages (Erdal 1991a: 131–139) and serves to indicate a state of deficiency or absence. It is noteworthy that our corpus only includes a solitary instance of this productive marker.<sup>64</sup>

(28) [Lev 12:2] *ar+sİz* shame+DER ‘shameless’.

Lastly, the marker in question has been documented in all three Karaim dialects (Zajączkowski 1932: 32; Prik 1976: 81; Musaev 1977: 34), as well as in Crimean Tatar (Kavitskaya 2010: 55) and Ottoman Turkish (Hagopian 1907: 77).

<sup>62</sup> Except for Karaim, he solely offers a few instances of this marker in Kazakh among the Turkic languages. Note that Erdal (1991a; 2004) does not list this marker for Old Turkic.

<sup>63</sup> The word appears as *boyunduruk* ‘yoke’ in Ottoman Turkish (TLO I: 951).

<sup>64</sup> Another example potentially containing the aforementioned marker has not been discussed due to its contested etymology. While most theories accept that the word *hİrsİz* ‘thief’ incorporates the Turkish denominal marker {+sIz}, the noun stem’s origin remains debated. Some scholars propose that it derives from the Arabic word *ḡayr* (NS: 361), while others argue that it stems from the Turkic *kİr*, ‘face’ (Bozok 2018: 68–69).

**L-) {+yï}; {+ki}:** Within the current dataset, the denominal adjectival formative markers {+yï} and {+ki} can be observed. These productive elements have been documented in Crimean Tatar (Kavitskaya 2010: 55), Ottoman Turkish (Zajączkowski 1932: 35), and across all three dialects of Karaim (Zajączkowski 1932: 33–35; Prik 1976: 81; Musaev 1977: 176–177).

(29) [Lev 4:21] *burun+yï* before; nose+DER ‘first’.

In certain cases, the marker {+ki} occurs following the locative marker {+DA}, which signifies the location of the subject or object under description. It is noteworthy that the {+DAki} marker is prevalent in a multitude of Turkic languages, encompassing those previously mentioned.

(30) [Lev 19:11] *karši+da+ki+si* opposite+LOC+DER+3SG.POSS  
‘opposite; the other (person)’.

[Lev 21:5] *kenar+i+n+da+ki* edge+3SG.POSS+PRNM+LOC+DER  
‘the one at its edge’.

#### 2.2.2.1.1.2. Deverbal Derivations of Nominals

This section aims to elucidate the presence of derivational markers within our dataset, which facilitate the generation of nominal forms from verb roots. Upon examination, it becomes evident that certain non-finite verb modifiers, particularly some verbal noun markers (refer to Section 2.2.1.7.) and participle markers (refer to Section 2.2.1.6.), possess the ability to nominalize verbs. As a result, these markers have been incorporated into this section. Furthermore, it should be noted that a number of prominent verbal noun markers, such as {-(U)v}, {-(I)š}, and {-(U)š}, serve exclusively as derivational markers within the analyzed texts. Consequently, these markers will not be subject to further scrutiny as verbal nouns.

**A-) {-(A)K}:** The marker {-(A)K} is a widely used but an unproductive morpheme in Turkic languages, including Crimean Tatar (Jankowski 2010: 221), Ottoman Turkish (Hagopian 1907: 214) and all three dialects of Karaim (Zajączkowski 1932: 61–62; Musaev 1964: 111–112<sup>65</sup>; Prik 1976: 56). Its origin can be traced back to Old Turkic {-(g)Ak} (Erdal 1991a: 74–76).

(31) [Lev 15:9] *bin-ek* to mount-DER ‘saddle; saddle beast’.

[Lev 23:10] *or-aķ* to harvest-DER ‘sickle; harvest’.

<sup>65</sup> It is important to acknowledge that Prik and Musaev group the {-(A)K} marker together with {-(DK)} and {-(U)K} markers, which are analyzed separately in both Zajączkowski’s exposition and our research (see entry G).

**B-) {-(A)t}**: Several instances of these unproductive markers have been observed in a limited number of cases within our dataset. Zajęzkowski (1932: 84–85) identified these markers and their variations in Western Karaim and verified their existence in Ottoman Turkish. Previous stages of Turkic languages also exhibited this marker, which was documented as {-(U)t} (Erdal 1991a: 308–316). However, it has not been listed in studies exclusively focused on Crimean Karaim.

(32) [Lev 26:25] *öl-ät*<sup>66</sup> to die-DER ‘plague; fatal disease’.

**C-) {-č}; {-(I)č}**: The {-č} and {-(I)č} derivational markers are employed to form nominals from verb stems as productive markers, but they exhibit subtle differences in their attachment to such stems. Specifically, the {-č} marker is typically affixed to verb stems that end in {-n} and were previously documented as {-(X)nč} in Old Turkic. The final {-n} in the verb stem and the verbal noun marker {-(X)š} underwent subsequent development, leading to the evolution of [nš] to [nč], as evidenced by the appearance of the [nč] form (Erdal 2004: 152). Our dataset indicates a case of the {-ič} marker affixed to a verb stem that lacks the final {-n}.

(33) [Lev 11:3] *ay(i)r-ič* > *ayrič* to separate-DER ‘cleft’.

[Lev 26:34] *tin-č* to become silent+DER ‘silent’.

This marker was documented in all three Karaim dialects (Zajęzkowski 1932: 87–89; Musaev 1964: 113; Prik 1976: 56–57) and Crimean Tatar (Kavitskaya 2010: 42). Furthermore, nouns marked by this derivational marker can also be observed in Ottoman Turkish, e.g., *sevinč* ‘joy; rejoice’ (Zajęzkowski 1932: 89).

**D-) {-čI}**: Our dataset reveals the presence of a sole instance in which the productive marker {-čI} is affixed to a verb stem in order to produce an adjective. This phenomenon can be traced back to earlier phases of Turkic languages, where it was expressed as {-(X)nčU} (Erdal 1991a: 285–290).

(34) [Lev 20:25] *irän-čI* to hate+DER ‘disgusting; hateful’.

Zajęzkowski (1932: 89–90) notes that the marker {-čI} occurs sparingly, typically with verbs that end in *-m* or *-n* to create nominals or verbal adjectives. This phenomenon has also been

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<sup>66</sup> This lexeme is also attested in Crimean Karaim, as evidenced by its inclusion in CKED: 268 and KRPS: 439.



observed in Crimean Tatar (Kavitskaya 2010: 42), Ottoman Turkish (Zajączkowski 1932: 90), and all three dialects of Karaim (Musaev 1964: 113; Öztürk 2019: 49–50).

**E-) {-dAŽI}; {-dIŽI}:** The text presents the use of an unproductive marker, {-däži}, and its variant, {-diži}. According to Erdal (2004: 282), the marker {-dAčI} has been attested in earlier phases of Turkic languages.

- |      |             |                 |             |             |
|------|-------------|-----------------|-------------|-------------|
| (35) | [Lev 20:6]  | <i>bil-däži</i> | to know-DER | ‘sorcerer’. |
|      | [Lev 20:27] | <i>bil-diži</i> | to know-DER | ‘sorcerer’. |

This example has also been documented for Crimean Karaim (CKED: 83). Furthermore, Zajączkowski (1932: 89) includes this marker for Western Karaim and cites the same example as presented in our text. However, it has not been listed for Ottoman Turkish or Crimean Tatar.

**F-) {-I}; {-U}:** The unproductive deverbal derivational markers {-U} and {-I} are utilized to create nouns and adjectives and are commonly observed in various Turkic languages, including Crimean Tatar (Kavitskaya 2010: 42), Ottoman Turkish (Hagopian 1907: 213), and all three dialects of Karaim<sup>67</sup> (Zajączkowski 1932: 103–105; Musaev 1964: 177–178; Prik 1976: 57). Erdal (1991a: 172–223) notes that these markers, which can be traced back to {-(X)g} in earlier stages of Turkic languages, are used as subjects for intransitive verbs and objects for transitive verbs.

- |      |                    |                  |              |            |
|------|--------------------|------------------|--------------|------------|
| (36) | [Lev 16:12]        | <i>dol-u</i>     | to fill-DER  | ‘full’.    |
|      | [Lev 19:28; 21:11] | <i>öl-ü/öl-i</i> | to die-DER   | ‘dead’.    |
|      | [Lev 19:28]        | <i>yaz-ï</i>     | to write-DER | ‘writing’. |

**G-) {-(I)K}; {-(U)K}:** Two markers, namely {-(I)K} and {-(U)K}, have been identified in our data as productive derivational suffixes that are attached to verb roots to form nominals. These markers typically signal the object or patient that is affected by the action expressed by the verb root. The origin of these suffixes can be traced back to Old Turkic, where they were documented as {-(O)k} (Erdal 1991a: 224–261).

- |      |             |               |              |             |
|------|-------------|---------------|--------------|-------------|
| (37) | [Lev 13:10] | <i>šiš-ik</i> | to swell-DER | ‘swelling’. |
|      | [Lev 13:25] | <i>küy-ük</i> | to burn-DER  | ‘burn’.     |

<sup>67</sup> For obvious reasons (see section 2.1.1.1.1.) Halich Karaim do not possess the marker {-ü}.

[Lev 17:14]	<i>karış-ik</i>	to mix-DER	‘mixed’.
[Lev 21:7]	<i>boz-uk</i>	to break-DER	‘broken’.
[Lev 22:19]	<i>kilä-k</i>	to wish-DER	‘wish’.

This type of deverbal derivation is present in the grammar of all three Karaim dialects (Zajączkowski 1932: 63; Musaev 1964: 111–112; Prik 1976: 57), as well as in Crimean Tatar (Kavitskaya 2010: 42) and Ottoman Turkish (Hagopian 1907: 214). Among the aforementioned languages, it is noteworthy that the rounded variants of this suffix have not been documented<sup>68</sup> in Crimean Tatar and Crimean Karaim. The outcome of our research yields yet another instance of rounded variants of a suffix that has not been accounted for in Prik’s grammar of Crimean Karaim.

**H-) {-**(I)m**}; {-**(U)m**}**: By attaching to verb stems, this marker serves to generate nominals.

(38)	[Lev 1:6]	<i>buv-um</i>	to choke-DER	‘joint’.
	[Lev 8:11]	<i>tağ-im</i>	to attach-DER	‘tool’.
	[Lev 13:3; 13:34]	<i>gör-üm; gör-im</i>	to see-DER	‘appearance’.

This unproductive particular suffix has been traced back to the early stages of Turkic languages, as documented by Erdal (1991a: 290–300). Its presence has also been attested in all three Karaim dialects (Zajączkowski 1932: 57–58; Musaev 1964: 113; Prik 1976: 57), as well as in Crimean Tatar (Kavitskaya 2010: 41) and Ottoman Turkish (Hagopian 1907: 213). It is worth noting that the rounded variant {-**(U)m**} has not been included in the aforementioned languages of Crimean Tatar and Crimean Karaim<sup>69</sup>.

**I-) {-**(I)n**}**: Another unproductive marker, {-**(I)n**}, has been recorded in Crimean Tatar (Kavitskaya 2010: 43) as well as in all three dialects of Karaim (Zajączkowski 1932: 78–79; Musaev 1964: 178; Öztürk 2019: 50–51), along with Ottoman Turkish (Zajączkowski 1932: 78). It has also been documented in earlier stages of Turkic languages as {-**(X)n**} (Erdal 1991a: 300–308). This marker is used to derive nouns and adjectives from verbs.

(39)	[Lev 4:13]	<i>yaşir-in</i>	to hide-DER	‘hidden’.
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<sup>68</sup> The marker {-**ük**} is also absent in Halich Karaim for reasons that are evident (refer to 2.1.1.1.1.).

<sup>69</sup> For obvious reasons (see 2.1.1.1.1.), the Halich Karaim dialect does not feature the rounded variant {-**üm**}.

[Lev 11:37] *ek-in* to sow-DER ‘crop’.

**J-) {-**(I)š**}; {-**(U)š**}**: In our dataset, the semi-productive markers {-**(I)š**} and {-**(U)š**} are added to verb stems to create nouns, and have been recorded as {-**(X)š**} since earlier stages of Turkic languages, as documented by Erdal (1991a: 262–275).

(40) [Lev 1:16] *doy-uš* to be born+DER ‘birth’<sup>70</sup>.

[Lev 23:17] *üle-š > ülüš* to share+DER ‘share’.

This particular usage of the verbal noun marker has also been documented across all three Karaim dialects (Zajaczkowski 1932: 58–59; Musaev 1964: 112–113; Prik 1976: 57), as well as in Crimean Tatar (Kavitskaya 2010: 42) and Ottoman Turkish (Hagopian 1907: 214).

**K-) {-**(I)včI**}; {-**(u)včĭ**}**: In our dataset, certain verbal adjectives formed with the productive markers {-**(I)včI**} and {-**(u)včĭ**} can also function as nominals. These markers, along with their variations, and their nominalizing functions are attested in Crimean Tatar, Ottoman Turkish, and all three dialects of Karaim (see 2.2.3.6.). In most cases, these markers can serve as both nominalizers and verbal adjectives simultaneously.

(41) [Lev 17:14] *aša-včĭ+lar* to eat-PART+PL  
‘the ones who eat; eaters’.

[Lev 18:25] *otur-ivčĭ+lar* to sit-PART+PL  
‘the ones who dwell; dwellers’.

[Lev 24:18] *ur-uvčĭ* to strike-PART  
‘the one who strikes (kills); beater; killer’.

**L-) {-**mA**}**: The verbal noun marker {-**mA**} (refer to 2.2.1.7.) additionally serves as a semi-productive derivational device, a characteristic frequently observed in Turkic languages (Erdal 1991a: 319–320) such as Crimean Tatar (Kavitskaya 2010: 41), Ottoman Turkish (Hagopian 1907: 213), and all three dialects of Karaim (Zajaczkowski 1932: 92–93; Musaev 1964: 114; Prik 1976: 55–56). In our examples, it derives both nouns and adjectives.

(42) [Lev 2:2] *tütid-mä* to burn incense-DER ‘incense’.

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<sup>70</sup> The instance in question is part of a compound noun, as seen in Lev 1:16 *gün doyušĭ* ‘east’, where the term refers to ‘day birth’ in a literal sense.

[Lev 26:16] *kızdır-ma* to heat-DER ‘fever’.

**M-) {-mAK}:** The infinitive marker {-mAK} also generates nominals from verb stems, typically deriving entities associated with the base verb, a feature observable in the early phases of Turkic languages (Erdal 1991a: 110).

(43) [Lev 21:5] *çiz-mak* to draw a line-DER ‘line’.

[Lev 22:4] *tök-mäk* to spill-DER ‘drop’.

This productive marker has been documented for all three Karaim dialects (Zajaczkowski 1932: 95–96; Musaev 1964: 109–110; Prik 1976: 56), Crimean Tatar (Johanson 2010: 221) and Ottoman Turkish (Zajaczkowski 1932: 96).

**N-) {-mAn}:** There exists only one example<sup>71</sup> where the unproductive marker {-man} is attached to a verb stem and derives a noun in our data.

(44) [Lev 15:3] *aķ-man* to flow-DER ‘discharge’.

The derivational marker {-mAn} that forms nouns from verbs has been attested in earlier phases of Turkic languages (Erdal 1991a: 387–389), as well as in Ottoman Turkish (Zajaczkowski 1932: 27) and all three Karaim dialects (Zajaczkowski 1932: 26–27; Öztürk 2019: 53). In addition it is also possible to find words having this derivational marker in Crimean Tatar, e.g., *šiš-man*; to swell up+DER ‘fat’ (KRUS: 758).

**O-) {-QAn}:** In addition to its use as a participle marker (as discussed in section 2.2.3.6), {-QAn} is also a productive marker for deriving nominals from verbs. This marker is commonly used in many Turkic languages, including Crimean Tatar (Kavitskaya 2010: 76), Ottoman Turkish (Zajaczkowski 1932: 80), and all three Karaim dialects (Zajaczkowski 1932: 79–81; Öztürk 2019: 63).

(45) [Lev 2:14] *čirkin-gän* to scorch-PART ‘scorched’.

[Lev 27:33] *degiš-kän* to change-PART ‘substitute’.

**P-) {-KI}:** The available data only provides a single instance of the unproductive deverbal derivation marker {-ki} which is used to form nouns from verb stems.

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<sup>71</sup> Another word recorded in our data, [Lev 5:4] *yaman* ‘wrong, bad, evil’ (CKED: 444), may also contain the {-mAn} derivational marker. According to Erdal (1991a: 388), the word *yaman* appears to be related to the words *yaviz* and *yavlak*, suggesting that it may have been derived from *yav-man*.

(46) [Lev 11:34] *ič-ki* to drink-DER ‘drink’.

The derivational marker {-gI} can be traced back to earlier stages of Turkic languages and is used to form nouns and adjectives that denote the object of transitive verbs and the subject of intransitive verbs, as noted by Erdal (1991a: 320–323). This marker is listed in all three dialects of Karaim (Zajączkowski 1932: 66–68; Musaev 1964: 112; Çulha 2019: 151), Crimean Tatar (Jankowski 2010: 221) and Ottoman Turkish (Zajączkowski 1932: 68).

**R-) {-(U)v}**: The final deverbal derivational marker that converts verbs into nouns in our dataset is denoted as {-(u)v}. This productive marker has been documented in Crimean Tatar (Kavitskaya 2010: 43) as well as all three dialects of Karaim (Zajączkowski 1932: 73–75; Musaev 1964: 177–178; Prik 1976: 57–58). Originally, it functions as a verbal noun marker; however, in our text, it is used solely as a derivative device. It is noteworthy that this marker has not been included in the list for Ottoman Turkish (Kerslake 2022: 187).

(47) [Lev 25:14] *sat-uv* to sell-DER ‘sale’.

[Lev 8:35] *saqla-v > saqlov*<sup>72</sup> to keep-DER ‘holding’.

### 2.2.2.1.2. Compounding

In numerous Turkic languages, a prevalent similarity can be observed in the formation of compound nouns. The primary structure frequently encountered involves the possessive pattern, which consists of ‘noun noun+3SG.POSS’. While this pattern exhibits a close association with genitive constructions, it is important to note that the attributed element is solely capable of accepting plural suffixes, and cannot accommodate any other suffixes including the genitive case markers.

(48) [Lev 2:13] *šart tuz+ï*  
 covenant salt+3SG.POSS ‘salt of the covenant’.  
 [Lev 4:7] *otyam+lar tütsü+si*  
 spice+PL incense+3SG.POSS ‘spice incense’.  
 [Lev 25:9] *kipurim gün+ü*  
 atonement day+3SG.POSS ‘atonement day’.

<sup>72</sup> Please note that only the form *saqlav* is recorded for Crimean Karaim in the dictionaries (CKED: 337; KRPS: 461). Additionally, as the example also demonstrates, the distinctive characteristic of this marker, which induces rounding of the final unrounded vowels in verb stems, has been previously discussed (see Section 2.2.1.1.).

An alternative complement structure can be observed, characterized by the ‘noun+noun’ form. In this arrangement, the attribute often signifies the category, gender, variety, or material of the head. As a consequence, the attribute may assume the role of an adjective or indeed be an adjective, while the head invariably functions as a noun. Consequently, these constructions may be referred to as descriptive phrases.

- (49) [Lev 6:21] *baķir sayit* copper vessel ‘copper vessel’.  
 [Lev 13:23] *aķ lekä* white dirt ‘bright spot’.  
 [Lev 13:47] *yün upraķ* wool dress ‘woollen garment’.  
 [Lev 18:9] *ķiz ķardaš* girl sibling ‘sister’.

Besides the given instances, the text displays a range of compound nouns copied from the Hebrew Bible as well, which can also be found in numerous Karaim Bible translations.

- (50) [Lev 8:31] Göz. 1841; *ohel mo ‘ed* B.Heb; *’ohel mōw ‘ēd*  
 ‘tabernacle of meeting’.  
 [Lev 23:3] Göz. 1841; *šabat šabatōn* B.Heb; *šabbat šabbātōwn*  
 ‘Sabbath of solemn rest’.

It should be noted that it is also possible to identify compound constructions that contain three elements, with one of the elements typically being an adjective.

- (51) [Lev 2:4] *özäk* *ķalīn* *mačalar*  
 wheat flour thick unleavened breads  
 ‘unleavened cakes of wheat flour’.

Finally, it is worth noting that the attribute within such constructions can also manifest as a participle.

- (52) [Lev 7:36] *sil-dig-i* *gün* to anoint-PART-3SG.POSS day  
 ‘the day that (the Lord) anointed’.

It is essential to highlight that all of the aforementioned strategies are prevalent across various Turkic languages (Johanson 2022a: 44), encompassing Crimean Tatar (Kavitskaya 2010: 44; Johanson 2010: 223–224), Ottoman Turkish (Kissling 1960: 41–42), and all three dialects of Karaim (Musaev 1964: 101–102; Prik 1976: 53).

### 2.2.2.2. Nominal Predicative Markers

Nominal predicative markers are affixed to nouns, pronouns, or adjectives to form non-verbal sentences. Our available data provides a limited number of examples for such suffixes. With regard to the 1SG.PRD, our dataset has revealed the use of three markers: {+im}, {+min}, and {+men}.

- (53) [Lev 11:44] *ḵuduš+im* holy+1SG.PRD ‘I am Holy’.  
 [Lev 11:44] *men+min YWY* 1SG.PRO+1SG.PRD YWY ‘I am the Lord’.

It is noteworthy that the marker {+min} is used exclusively with 1SG.PRO *men*. Moreover, only one example illustrates the use of the 1SG.PRD marker {+min}, whereas {+men} is exemplified in only two instances.

- (54) [Lev 19:2] *ayruḥsi+dir+men* holy+COP+1SG.PRD ‘I am Holy’.  
 [Lev 20:26] *ayruḥsi+dir+min* holy+COP+1SG.PRD ‘I am Holy’.

According to our corpus, the third person singular present tense lacks any markers; nevertheless, in most cases nominals are affixed to the copula {+DIr} and {+dur}<sup>73</sup>. The {+DIr} marker manifests in different forms, which depend on the harmony of the front vowel and whether the word ends in a voiced/voiceless consonant or vowel.

- (55) [Lev 1:9] *‘ola+Ø+dir* burnt offering+3SG.PRD+COP  
 ‘It is a burnt offering’.  
 [Lev 4:24] *ḥatat+Ø+dir* sin offering+3SG.PRD+COP  
 ‘It is a sin offering’.  
 [Lev 25:12] *yovel+Ø+dir* jubilee+3SG.PRD+COP  
 ‘It is a jubilee’.

The corpus contains a total of three examples (for the same lexical item) that display the {+dur} marker and, consequently, exhibit rounding harmony.

- (56) [Lev 11:29] *bu+Ø+dur...* this+3SG.PRD+COP ‘This is...’.

<sup>73</sup> However, there are some examples where the copula {+DIr} does not occur, e.g., [Lev 1:5] *eši(k>g)+i+n+dä+Ø* door+3SG.POSS+PRNM+LOC+3SG.PRD ‘that is by the door of...’.

The marker {+tIr} only occurs after words that end in a voiceless consonant, and this is contingent on fronting harmony.

(57) [Lev 18:17] *iränčilik+Ø+tir* abomination +3SG.PRD+COP  
‘It is an abomination’.

[Lev 18:22] *ikrahlik+Ø+tir* abomination+3SG.PRD+COP  
‘It is an abomination’.

Pertaining to the 3PL.PRD, the corpus unveils a multitude of suffixes. Among these, the primary one exhibits the identical combination observed in the 3SG.PRD, specifically {+Ø+DIr}. Customarily, in such circumstances, the third person plural pronoun is employed to delineate the personal ending.

(58) [Lev 8:28] *milu'im+Ø+dir alar* ordination offering+3PL.PRD+COP they  
‘They are ordination offering’.

[Lev 18:17] *yuvuk+Ø+tir alar* relative+3PL.PRD+COP they  
‘They are relatives’.

The subsequent suffix manifests as {+lAr}, which additionally precedes the copula marker {+dIr}.

(59) [Lev 11:26] *murdar+lar+dır olar* unclean+3PL.PRD+COP they  
‘They are unclean’.

Furthermore, there are instances where the order of the 3PL.PRD {+lAr} and the COP marker {+DIr} is reversed.

(60) [Lev 23:2] *bular+dır+lar...* these+COP+3PL.PRD ‘these are...’.

In order to elucidate the circumstances in other Turkic languages under investigation within this study, Table 53, presented subsequently, compiles the nominal predicative markers for Crimean Tatar (Kavitskaya 2010: 61), Crimean Turkish (Doerfer 1959a: 277), Ottoman Turkish (Kissling 1960: 64–65), the corpus, Crimean Karaim (Priik 1976: 63–64), along with Halich and Trakai Karaim (Musaev 1977: 25).

Table 53: *Comparison of Nominal Predicative Markers*



	Cr.Tat	Cr.Tur	Ot.Tur	Lev of Göz. 1841	Cr.Kar	H.Kar	T.Kar
<b>1SG</b>	{+(I)m}	{+Im}, {+Um}, {+mIn}, {+mUn}, {+mAn}	{+(y)Im}, {+(y)Um}	{+Im}, {+mIn}, {+men}	{+Im}, {+m}	{+men}, {+m}	{+mIn}
<b>2SG</b>	{+sIn}	{+sIn}, {+sIn}, {+sUn}, {+sUn}, {+sAn}	{+sIn}, {+sUn}	-	{+sIn}	{+sen}, {+s}	{+sIn}, {+s}
<b>3SG</b>	{+Ø}, {+Dlr}	{+Ø}, {+Dlr}	{+Ø}, {+Dlr}, {+DUr}	{+Dlr}, {+dur}	{+Ø}	{+Dlr}, {+Dur}, {+DI}, {+Du}, {+D}	{+Dlr}, {+DUr}, {+DI}, {+DU}, {+D}
<b>1PL</b>	{+mIz}	{+Iz}, {+Uz}, {+is}, {+ih}	{+(y)Iz}, {+(y)Uz}	-	{+mIz}	{+bIz}, {+buz}, {+lArbIz}	{+bIz}, {+bUz}, {+lArbIz}
<b>2PL</b>	{+sI(ηI)z}	{+sInIz}, {+sInIs}, {+sInIz}, {+sIs}	{+sInIz}, {+sUnUz}	-	{+sIz}	{+sIz}, {+suz}, {+lArsIz}	{+sIz}, {+sUz}, {+lArsIz}
<b>3PL</b>	{+Ø}, {+Dlr}	{+lAr}, {+DlrlAr}	{+Ø}, {+DlrlAr}, {+DUrlAr}	{+Dlr}, {+DlrlAr}, {+lArDIr}	{+Ø}, {+lAr}	{+DlrlAr}, {+DUrlAr}	{+DlrlAr}, {+DUrlAr}

As observed, the examples from the corpus bear a striking resemblance to the description provided for Crimean Turkish. Additionally, with the exception of the 1SG.PRD variant {+mIn} and {+men}, it also shares a significant similarity to the descriptions for Crimean Tatar, Ottoman Turkish, and Prik's description for Crimean Karaim. Although there are some similar forms found in Western Karaim, it is evident that the corpus does not exhibit certain specific Western Karaim markers.

In our text, negation is realized through the employment of particles, such as *dügöl*, found in eight instances. This particle appears as *tuvul* in the Northern dialect of Crimean Tatar and

as *degil* in Eastern dialects (Kavitskaya 2010: 112–113). The particle *degil* is also commonly used in Ottoman Turkish (Hagopian 1907: 35), while Prik (1976: 65) lists *dügül* as the negation particle for Crimean Karaim. Additionally, Western Karaim presents several other phonological variants, e.g., T.Kar *úvúl*, H.Kar *tivil* (KRPS: 568; 524). Only in one example mentioned in Chapter 11, the Ottoman Turkish variant *degil* is used together with the copula {+dir}. As a result, it is noteworthy that the particle *dügül* predominates in usage, comprising 89% of the instances, while *degil* accounts for a mere 11% within our dataset.

(61) [Lev 13:4] *terän dügül* ‘it is not deep’.

[Lev 11:4] *ayrı tırnaqlı degildir* ‘it is is not cloven-hoofed’.

In several infrequent occurrences, the examined data exhibits the employment of the definite past tense, wherein the clitic *e-* is sequentially succeeded by the definite past tense marker {-dI}.

(62) [Lev 9:1] *edi ol sekizinçi gündä* ‘it was on the eighth day’.

Besides, it merits mention that instances arise where nominals are utilized in conjunction with the conditional mood, exhibiting a comparable strategy in which the clitic *e-* or *i-* precedes the conditional marker {-sA}.

(63) [Lev 13:3] *terän isä* ‘if it is deep’.

Notably, the utilization of the clitic *e-*, succeeded by tense markers or conditional mood markers for nominal predicatives, is discernible in various other Turkic languages. This includes Ottoman Turkish, wherein the clitic manifests as *i-* (Hagopian 1907: 35), as well as Crimean Karaim, Crimean Tatar, and Western Karaim, where the clitic is also presented as *e-* (Kavitskaya 2010: 61; Musaev 1964: 120–130; Prik 1976: 66).

Finally, our data also shows the usage of existential predications, e.g., *var* ‘existing’ (occurring once), and *yok* ‘non-existing’ (occurring seven times), which were utilized under nominal predicatives to indicate whether the subject possessed or lacked the property described by the predicative.

(64) [Lev 25:30] *ol šähärdä ki var añar kala*

Lit. ‘it is in the city which there is to it wall<sup>74</sup>’.

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<sup>74</sup> Probably a calque of B.Heb *bā’îr ’ăšer lō hōmāh* lit. ‘in city which to him wall’.

‘it is in the walled city’.

[Lev 26:37] *ķuvuvčĭ yoķtĭr* ‘there is no one who drives away’.

Notably, the mentioned existential predications are also present in other Turkic languages, e.g., Cr.Tat *bar, yoķ* (Kavitskaya 2010: 33); Ottoman Turkish *var, yoķ* (Hagopian 1907: 36); C.Kar *bar, yoķ* (Prik 1976: 66); T.Kar *bar, yoķ/yoķt* (KRPS: 102; 250); H.Kar *bar, yoķt* (KRPS: 102; 251). It is noteworthy that the spirantization of the initial *b-* in the word *bar* reflects the influence of Ottoman Turkish in our text (see section 2.1.2.2.1.).

### 2.2.2.3. Nouns

#### 2.2.2.3.1. Inflectional Categories

##### 2.2.2.3.1.1. Number

The plural is shown by the marker {+lAr}, which is very common among Turkic languages (Johanson 2022a: 33), including Crimean Turkish (Doerfer 1959a: 276), Crimean Tatar (Kavitskaya 2010: 35), Ottoman Turkish (Kerslake 2022: 181) and all three dialects of Karaim (Musaev 1964: 124; Prik 1976: 62).

(65) [Lev 6:4] *uprak+lar* garment+PL ‘garments’.

[Lev 11:11] *et+ler* flesh+PL ‘fleshes’.

[Lev 16:33] *kohen+lär* priest+PL ‘priests’.

In examining the utilization of the plural suffix within the corpus, certain attributes exhibit non-Turkic features, particularly prevalent in Karaim Bible translations. For example, in our dataset, words succeeding numerals predominantly bear the plural suffix. This trait is present in other Karaim Bible translations across three dialects and is generally associated with Slavonic and Hebrew influence (Olach 2013: 122–124; Berta and Csató 2022b: 325).

(66) [Lev 23:3] *alti gün+lär* six day+PL ‘six days’<sup>75</sup>.

Another non-Turkic characteristic regarding the plural suffix is its attachment to a noun when preceded by an adverb of quantity.

(67) [Lev 13:46] *žümlä gün+lär* all day+PL ‘all days’<sup>76</sup>.

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<sup>75</sup> See B.Heb *šēšet yāmîm* lit. ‘six days’.

<sup>76</sup> See B.Heb *kāl- yāmê*; lit. ‘all days’.

[Lev 15:25] *çok gün+lär* many+PL ‘many days’<sup>77</sup>.

It is worth noting that this particular characteristic in Crimean Karaim should be attributed to Biblical Hebrew influence. This is supported by our analysis, which indicates that the usage of non-characteristic plural suffixes is based on the original Biblical Hebrew structure. For example, if the Hebrew expression lacks any numeral for ‘two’ but employs a dual form of the noun, the nouns modified by the numeral *eki* for ‘two’ appear in the singular form in our data.

(68) [Lev 12:5] B.Heb; *šəbu ‘ayim* week.MASC.DUAL.ABS lit. ‘two week’.

[Lev 12:5] Göz. 1841; *eki hafta* two week lit. ‘two week’.

On the other hand, it is worth noting that Biblical Hebrew expressions containing the numeral ‘two’, which are conveyed through the use of plural nouns, were also expressed using plural nouns in Lev of Göz. 1841.

(69) B.Heb [Lev 5:7] *šatê tōrīm*  
two.CARD:FEM.DUAL.CONST turtledove.N:FEM.PL.ABS  
lit. ‘two turtledoves’.

Göz. 1841 [Lev 5:7] *eki kumru+lar* two turtledove+PL  
lit. ‘two turtledoves’.

Furthermore, the corpus showcases four instances where the employment of the plural suffix exhibits an atypical feature in Turkic languages. Intriguingly, these unconventional uses of the plural suffix also display a parallelism with Biblical Hebrew. In two examples, the plural suffix is affixed to adjectives, denoting similarity to the base item.

(70) [Lev 14:37] *yāšil+lär* green+PL ‘greenish’<sup>78</sup>.

[Lev 14:37] *ķirmizī+lar* red+PL ‘reddish’<sup>79</sup>.

In the remaining two examples, adjectives that function as adverbs within the sentence are observed to incorporate the plural suffix.

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<sup>77</sup> See B.Heb *rabbîm yāmîm*; lit. ‘many days’.

<sup>78</sup> See B.Heb *yəraqraqqōt* ‘greenish (plural adjective)’.

<sup>79</sup> See B.Heb *‘ādamdammōt*; lit. ‘reddish (plural adjective)’.

- (71) [Lev 20:20] *maħrim+lar öl-sünlär* deprived+PL to be-3PL.VOL  
‘they shall being deprived [of children]’<sup>80</sup>.  
[Lev 23:15] *tamam+lar bolsinlar* complete+PL to be-3PL.VOL  
‘they shall be complete’<sup>81</sup>.

It is worth noting that some examples, certain uncountable nouns are also affixed with the plural suffix to indicate an abundance of types. It is important to note that unlike the aforementioned usages, this feature exists in some other Turkic languages as well.

- (72) [Lev 11:9] *deñiz+ler* sea+PL ‘seas’.  
[Lev 11:9] *özän+lär* river+PL ‘rivers’.  
[Lev 15:27] *suv+lar* water+PL ‘waters’.  
[Lev 26:4] *yamyur+lar* rain+PL ‘rains’.

#### 2.2.2.3.1.2. Possessive Markers

Lev of Göz.1841 introduces possessive markers for all persons, and the examples provided show similarities to many other Turkic languages where such markers are typically manifested only as morphophonological differences.

In our data, examples for 1SG.POSS markers are exclusively observed in words that end with a consonant. Among these, the marker {+Im} is affixed only to words that have an unrounded vowel in their final syllable.

- (73) [Lev 15:31] *miškan+im* tabernacle+1SG.POSS ‘my tabernacle’.  
[Lev 26:30] *kiläk+im > kiläğim* desire+1SG.POSS ‘my desire’.

Overall, there are only two examples in which the 1SG.POSS marker is affixed to a word with a rounded vowel in its final syllable. In these examples, the marker undergoes rounding harmony and appears as {+um}.

- (74) [Lev 18:30; 22:9] *saķlov+um* testament+1SG.POSS ‘my testament’.

<sup>80</sup> See B.Heb *yāmuṭū ʿārîrîm*; lit. ‘they shall die heirless ones’.

<sup>81</sup> See B.Heb *tāmîmōṭ*; ‘complete (in plural form)’.

The 2SG.POSS markers are observed as {+(I)ŋ} and {+(U)ŋ}. It should be noted that rounding harmony was not always respected in the usage of these markers.

- (75) [Lev 18:7] *ana+ŋ* mother+2SG.POSS ‘your mother’.  
 [Lev 18:15] *kelin+iŋ* daughter-in-law+2SG.POSS ‘your daughter-in-law’.  
 [Lev 18:21] *kul+uŋ* servant+2SG.POSS ‘your servant’.  
 [Lev 18:21] *urluḵ+iŋ > urluyiŋ* offspring+2SG.POSS ‘your offspring’.  
 [Lev 27:4] *ḵiyas+iŋ* value+2SG.POSS ‘your valuation’.

The 3SG.POSS markers, based on both rounding and fronting harmony, are observed as {+I} and {+U} after words that end in consonants. However, it should be noted that rounding harmony was not always respected in all examples.

- (76) [Lev 1:4] *ḵol+u* hand+3SG.POSS ‘his hand’.  
 [Lev 1:16] *yün+ü* feather+3SG.POSS ‘its feathers’.  
 [Lev 5:11] *ḵorban+i* offering+3SG.POSS ‘his offering’.  
 [Lev 5:17] *ḵürüm+i* iniquity +3SG.POSS ‘his iniquity’.  
 [Lev 6:3] *et+i* flesh+3SG.POSS ‘his flesh’.

The 3SG.POSS marker appears as {+sI} after words that end in vowels, and therefore it does not undergo rounding harmony.

- (77) [Lev 7:8] *teri+si* skin+3SG.POSS ‘its skin’.  
 [Lev 14:57] *tora+sü* law+3SG.POSS ‘its law’.

A singular occurrence exists within the corpus where the 1PL.POSS marker is discerned as {+(i)miz}.

- (78) [Lev 25:20] *taḵil+imiz* crop+1PL.POSS ‘our crop’.

The second person plural markers manifest as  $\{+(I)\eta I z\}$  and  $\{+(U)\eta I z\}$ <sup>82</sup>. In some examples, the connecting vowel in the suffixes undergoes rounding harmony.

- (79) [Lev 8:33] *kol+uηiz* hand+2PL.POSS ‘your (2PL) hand’.  
 [Lev 11:43] *aķil+iηiz* brain+2PL.POSS ‘your (2PL) mind’.  
 [Lev 16:29] *orta+ηiz* middle+2PL.POSS ‘among you’.  
 [Lev 19:4] *öz+üηiz* oneself+2PL.POSS ‘yourselves’.  
 [Lev 26:20] *yer+iηiz* place+2PL.POSS ‘your (2PL) place’.

Lastly, the corpus comprises several possessive markers for the 3PL form. As anticipated, some of the 3PL.POSS markers are congruent with their 3SG.POSS counterparts.

- (80) [Lev 14:42] *or(u)n+i+na* *ol* *taš+lar+niη*  
 place+3PL.POSS+DAT the stone+PL+GEN  
 ‘to the place of those stones’.

In alternative instances, the 3PL.POSS marker manifests as  $\{+lArI\}$ .

- (81) [Lev 20:24] *yer+läri* place+3PL.POSS ‘their place’.  
 [Lev 26:44] *Teηri+läri* God+3PL.POSS ‘their God’.

In our text, if the possessed item is plural, then the word is attached with the plural marker  $\{+lAr\}$  before the POSS marker. It should be noted that if the possessed item is plural and the possessor is in the 3SG or 3PL form, then it is marked with  $\{+I\}$ , making it dependent on the context to determine the number. In other personal conjugations, the pertinent markers ensue after the plural suffix  $\{+lAr\}$  within the word.

- (82) [Lev 22:31] *mičva+lar+iη* commandment+1SG.POSS ‘my commandments’.  
 [Lev 26:7] *dušman+lar+iηiz* enemy+PL+2PL.POSS ‘your enemies’.  
 [Lev 26:43] *žan+lar+i* soul+PL+3PL.POSS ‘their souls’.

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<sup>82</sup> Within the corpus, a solitary instance exists where the voiced velar nasal *-ŋ-* of the marker is realized as a voiced dental *-n-*, as exemplified in Lev 26:18 *yaziķklariniž* ‘your sins’. This phenomenon may be ascribed to a scribal error, considering the close proximity of the letter nun [n], representing *n*, and the letter gimel [ɲ], signifying *ŋ*.

Table 54 presented below compiles the possessive markers for Crimean Tatar (Kavitskaya 2010: 61), Ottoman Turkish (Kissling 1960: 29–37), the corpus, and all three dialects of Karaim (Prik 1976: 67; Musaev 1977: 26).

Table 54: *Possessive Markers*

	<b>Cr.Tat</b>	<b>Ot.Tur</b>	<b>Lev of Göz. 1841</b>	<b>Cr.Kar</b>	<b>H.Kar</b>	<b>T.Kar</b>
<b>1SG</b>	{+(I)m}	{+(I)m}, {+(U)m}	{+(I)m}, {+(u)m}	{+(I)m}	{+(I)m}, {+(u)m}	{+(I)m}, {+(U)m}
<b>2SG</b>	{+(I)ŋ}	{+(I)n}, {(I)ŋ}, {+(U)n}, {+(U)ŋ}	{+(I)ŋ}, {+(U)ŋ}	{+(I)ŋ}	{+(I)n}, {+(u)n}	{+(I)y}, {+(U)y}
<b>3SG</b>	{+(s)I}	{+(s)I}, {+(s)U}	{+(s)I}, {+U}	{+(s)I}	{+(s)I}, {+(s)u}	{+(s)I}, {+(s)U}
<b>1PL</b>	{+(I)mIz}	{+(I)mIz}, {+(U)mUz}	{+(i)miz}	{+(I)mIz}	{+(I)mIz}, {+(u)muz}	{+(I)mIz}, {+(U)mUz}
<b>2PL</b>	{+(I)ŋIz}	{+(I)nIz; +(I)ŋIz}, {+(U)nUz}, {+(U)ŋUz}	{+(I)ŋIz}, {+(U)ŋUz}	{+(I)ŋIz}	{+(I)nIz}, {+(u)nuz}	{+(I)yIz}, {+(U)yUz}
<b>3PL</b>	{+lAr}, {+(s)I}	{+lArI}, {+(s)I}, {+(s)U}	{+lArI}, {+I}	{+(s)I}	{+lArI}	{+lArI}

As can be seen, all the listed languages exhibit similar possessive markers with some phonological variations. The main difference between our text and Prik’s description of Crimean Karaim is the use of rounded variants of the aforementioned markers.

### 2.2.2.3.1.3. Cases

Our dataset includes six distinct grammatical cases: nominative, accusative, genitive, dative, locative, and ablative. This section aims to demonstrate and compare the case markers of these categories with those found in Crimean Tatar, Crimean Turkish, Ottoman Turkish, and all three dialects of Karaim dialects. It is important to note that various functions of these cases (see 2.3.1.1.1.), their constructions with postpositions (see section 2.3.1.3.2.), and their conjugations with pronouns (see section 2.2.2.5.) will be thoroughly investigated in the relevant sections.

It is worth noting that our corpus presents some archaic and unproductive case markers, including the Old Turkic orientational formative marker {+DXn} (Erdal 2004: 376), attested in our data as {+tIn}, which appears in expressions such as [Lev 14:41] *ičkärtin* ‘inside; from inside’ and [Lev 24:3] *čihartin* ‘outside; from outside’. The Old Turkic directive marker {+(g)ArU} (Erdal 2004: 370–371) is also present in the corpus, attested as {+(g)ArI}, and



appears in lexical items such as [Lev 4:12/10:5] *čihari/čiyari* ‘outside’, [Lev 7:34/27:7] *yokari/yoyari* ‘above; upwards’, and [Lev 11:2] *üzeri* ‘on; upon; on the surface of’. Besides, the Old Turkic directive-locative marker {+rA}, found in expressions such as [Lev 18:3] *ora* ‘there’ and [Lev 6:13/11:32] *soyra/sora* ‘after’, is also present in the corpus. In addition, our data attests to the presence of the equative marker {+ǰA} in several examples. In most cases, it functions as a derivational device (as explained in section 2.2.2.1.1.1) or appears in already lexicalized nominals, such as [Lev 25:23] *anža* ‘only’. There are also some examples where its semantic function remains intact, such as in cases of abstract accordance or quantitative approximation, as in [Lev 5:10] *töräčä* ‘according to the regulation’ and [Lev 1:6] *buvumlarinža* ‘as many as its pieces’. It merits mention that these unproductive markers are present in several lexical items across numerous Turkic languages. Nevertheless, this section does not aim to examine these unproductive case markers in depth.

### 2.2.2.3.1.3.1. Nominative Case

Consistent with the pattern observed in other Turkic languages (Johanson 2022a: 34), the nominative case in our text is unmarked by a case ending.

- (83) [Lev 14:4] *kohen+∅* priest+NOM ‘priest’.  
 [Lev 27:26] *ögüz+∅* ox+NOM ‘ox’.

### 2.2.2.3.1.3.2. Accusative Case

Throughout the book, the accusative case is expressed through three primary variants (along with their respective morphophonological variations), which exhibit limited instances of rounding harmony. One of these variants is marked by the {+nI} suffix.

- (84) [Lev 4:4] *buğa+nİ* bull+ACC  
 [Lev 14:5] *kuş+nİ* bird+ACC  
 [Lev 14:6] *ezöv+nİ* hyssop+ACC

The marker {+nI} is attested in several Kipchak languages, including the central and northern dialects of Crimean Tatar (Jankowski 2010: 208) and all three Karaim dialects (Musaev 1964: 153–154; Prik 1976: 71). Additionally, this marker has been recorded in Crimean Turkish

(Doerfer 1959a: 276). While rounding harmony with this marker is relatively rare in our dataset, there are four instances<sup>83</sup> where the suffix adopts the {+nu} form.

(85)	[Lev 9:20]	<i>yay+lar+nu</i>	oil+PL+ACC
	[Lev 11:3]	<i>o+(n)u</i>	3SG.PRO+PRNM.ACC
	[Lev 11:9; 11:21]	<i>bu+(n)u</i>	DEM.PRO+PRNM.ACC

Another manifestation of the accusative marker is {+n}, which is exclusively observed following the 3SG.POSS and 3PL.POSS markers. In the given corpus, it serves as an alternative to the {+nI} marker.

(86)	[Lev 1:12]	<i>baš+i+n</i>	head+3SG.POSS+ACC
	[Lev 1:15]	<i>baš+i+nī</i>	head+3SG.POSS+ACC

In the dataset under analysis, 430 instances feature an accusative marker appended to a 3SG.POSS or 3PL.POSS marker. Among these, 138 cases (32%) employ the {+n} marker, while the {+nI} suffix is used in 292 instances (68%). The distribution of these markers is inconsistent, with occurrences of both markers sometimes appearing within the same sentence. It is noteworthy that the {+n} accusative marker is a pervasive feature across various Kipchak languages, including Crimean Tatar (Kavitskaya 2010: 37), typically manifesting after the 3SG.POSS or 3PL.POSS markers. Prik (1976: 74) highlights that in such structures Trakai Karaim exhibits the {+nI} marker, while Halich Karaim and Crimean Karaim employ {+n}. In contrast, Ottoman Turkish exclusively utilizes the {+nI} marker (Kissling 1960: 40–41).

The {+(y)I} accusative marker, identified as the final marker in our analysis, occurs merely 11 times in Chapter 11 of the dataset. This marker is frequently considered the Oghuzic equivalent of the Kipchak {+nI} and has been documented in Crimean Turkish (Doerfer 1959a: 276), Ottoman Turkish (Kissling 1960: 25–27), and Crimean Tatar (Doerfer 1959b: 381). While Prik’s description (1976) does not mention it, Çulha’s account of Crimean Karaim (2019: 87) notes the presence of this variant in *mejumas*, which predominantly display Crimean Turkish characteristics. Consequently, only a small portion of the analyzed text exhibits Crimean/Ottoman Turkish features regarding this marker.

(87)	[Lev 11:3]	<i>tirnaqlı+yī</i>	unguiculate+ACC
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<sup>83</sup> The examples *onu* and *bunu* contain the pronominal suffix, commonly referred to as {+n}.

[Lev 11:4; 11:13]	<i>bu+lar+i</i>	this+PL+ACC
[Lev 11:6]	<i>tavuřan+i</i>	rabbit+ACC
[Lev 11:7]	<i>hinzir+i</i>	pig+ACC
[Lev 11:15]	<i>kuzyun+i</i>	raven+ACC
[Lev 11:16]	<i>duyan+i</i>	hawk+ACC
[Lev 11:19]	<i>balikćin+i</i>	heron+ACC
[Lev 11:42]	<i>olar+i</i>	they+ACC
[Lev 11:43]	<i>řan+lar+iřiz+i</i>	soul+PL+2PL.POSS+ACC
[Lev 11:45]	<i>siz+i</i>	2PL.PRO+ACC

### 2.2.2.3.1.3.3. Genitive Case

The genitive marker {+nIn} is the primary form observed in the Lev of the Gz. 1841, although it appears as {+nIn} in only two instances. Moreover, the marker appears as {+nun} once throughout the book, demonstrating the presence of rounding harmony.

(88)	[Lev 1:2]	<i>Yiřra`el+nin</i>	Israel+GEN
	[Lev 1:5]	<i>siyir+nin</i>	cattle+GEN
	[Lev 11:3]	<i>tirnak+nin</i>	fingernail+GEN
	[Lev 11:10]	<i>suv+nun</i>	water+GEN

We observe the occurrence of another genitive marker, represented by {+(n)In}, exclusively in Chapter 11 of our dataset. This marker is observed only four times.

(89)	[Lev 11:2]	<i>Yisra`el+in</i>	Israel+GEN
	[Lev 11:45]	<i>Misir+in</i>	Egypt+GEN
	[Lev 11:47]	<i>haram+in</i>	unclean+GEN
	[Lev 11:47]	<i>helal+in</i>	clean+GEN

The markers {+nXŋ} and {(n)Xn} are present in many Turkic languages (Johanson 2022a: 34). Generally, the form {(n)Xn} is found in Oghuzic languages<sup>84</sup>, while the {+nXŋ} marker is observed in Kipchak languages. In Ottoman Turkish, it appears as {(n)Xn} (Kissling 1960: 22–24). Crimean Turkish exhibits both variants (Doerfer 1959a: 276), while Crimean Tatar features Oghuzic variants in its eastern dialect and Kipchak forms in its central and northern dialects (Doerfer 1959b: 381). This variation is also observed in Çulha’s (2019: 86) description of Crimean Karaim. However, Prik’s description (1976: 71–74) and Musaeu’s study (1977: 41) only document the expected Kipchak variants, such as C.Kar {+nIn}; T.Kar {+nIn}, {+nUn}; H.Kar {+nIn}, and {+nun}.

#### 2.2.2.3.1.3.4. Dative Case

Within the scope of our dataset, the dative marker primarily manifests as {+QA}. Its prevalence is dictated by a harmony that is evident both at the level of vowels and consonants.

(90)	[Lev 2:14]	<i>ot+ka</i>	fire+DAT
	[Lev 14:41]	<i>yer+ge</i>	place+DAT
	[Lev 18:23]	<i>tuvar+ya</i>	cattle+DAT
	[Lev 25:47]	<i>yarip+kä</i>	stranger+DAT

Additionally, the suffix appears as {+nA}<sup>85</sup> after the 3SG.POSS and 3PL.POSS markers.

(91)	[Lev 4:7]	<i>temäl+i+nä</i>	base+3SG.POSS+DAT
	[Lev 21:6]	<i>Teḡri+läri+nä</i>	God+3PL.POSS+DAT

Following the 1SG.POSS and 2SG.POSS markers, the dative marker emerges as {+A}, which is a prevalent feature in both Oghuzic and Kipchak languages.

(92)	[Lev 10:3]	<i>yuvuḡ+lar+iḡ+a</i>	near+PL+1SG.POSS+DAT
	[Lev 25:14]	<i>dost+uḡ+a</i>	friend+2SG.POSS+DAT

<sup>84</sup> In Oghuz languages, the GEN markers typically appear as {+In} or {+Un} after final consonants, and {+nIn} or {+nUn} after final vowels. However, there are some exceptional cases that are only found in certain lexical items in Oghuz languages. For instance, the word *su*, meaning ‘water’, has an oblique stem *su(y)+* before suffixes with initial vowels (Ragagnin 2022: 247), resulting in forms such as Turkish *su(y)+un* water+GEN.

<sup>85</sup> However, there is one exceptional example found in the book where the {(y)A} DAT marker occurs after the 3SG.POSS suffix (a feature that cannot be found in Oghuzic languages or Crimean Tatar), e.g., [Lev 11:39] *leš+i+yä* ‘carcass+3SG.POSS+DAT’.

Apart from the forms previously mentioned, certain chapters within the book exhibit the Oghuz-type  $\{+(y)A\}$  marker. However, except for Chapter 11, the expected Kipchak forms are predominantly utilized throughout the book. More specifically, this Oghuzic variant is only observed 32 times across six different items, present in two different chapters<sup>86</sup>.

(93)	[Lev 6:16]	<i>ateš+ä</i>	fire+DAT
	[Lev 11:4; 11:5]	<i>siz+ä; siz+e</i>	2PL.PRO+DAT
	[Lev 11:24]	<i>aḥšam+a</i>	evening+DAT
	[Lev 11:31]	<i>olar+a</i>	they+DAT
	[Lev 11:39]	<i>ye-me+ye</i>	to eat+VN+DAT

It is worth noting that 31 out of the 32 examples of this phenomenon appear in Chapter 11, while Chapter 6 only presents one example, resulting in a ratio of 97% to 3%.

These Oghuzic-Kipchak variants are found together in Crimean Turkish (Doerfer 1959a: 276), Crimean Tatar (Doerfer 1959b: 381), and Crimean Karaim (Prik 1976: 71–74), whereas Western Karaim only displays the Kipchak variants (Musaev 1977: 32). Ottoman Turkish, as expected, only exhibits the Oghuzic variants (Kissling 1960: 24–25). Thus, with the exception of a few limited examples, the text features the Crimean Kipchak Karaim characteristic for this marker.

### 2.2.2.3.1.3.5. Locative Case

Within our dataset, the locative marker emerges as  $\{+DA\}$ , which is a prevalent feature in several Turkic languages, including Crimean Tatar (Kavitskaya 2010: 37), Ottoman Turkish (Kissling 1960: 27–28), and all three dialects of Karaim (Prik 1976: 71–74; Musaev 1977: 29–33). As anticipated, this marker also emerges in accordance with both vowel and consonant harmonies<sup>87</sup>.

<sup>86</sup> In four examples that have a final *-k*, the expected DAT marker  $\{+ke\}/\{+kä\}$  appears as  $\{+e\}/\{+ä\}$ . This is likely a scribal error that occurs to avoid noting two kaph (כ) characters that denote ‘k’ in a row. This idea is supported by comparing other Karaim translations and similar examples from the corpus (see 2.1.1.2.2.). Therefore, such examples do not consist of the Oghuzic DAT marker. For instance, [Lev 15:33] *erkäk+[k]e* ‘male+DAT’; [Lev 20:4] *öldür+mä+mäk+[k]ä* ‘to kill+NEG+VN+DAT’; [Lev 25:7] *kiyik+[k]ä* ‘beast+DAT’; and [Lev 26:5] *säč+mäk+[k]ä* ‘to sow+VN+DAT’.

<sup>87</sup> However, there exist a few conflicting instances where the marker  $\{+dA\}$  appears following words that end in voiced consonants, such as in Lev 6:23 *kodeš+dä* holy+LOC. Additionally, owing to the restricted context, the expected LOC marker  $\{+te\}/\{+tä\}$  is not detected in our dataset.

(94)	[Lev 2:7]	<i>tänžärä+dä</i>	saucepan+LOC
	[Lev 7:9]	<i>tandur+da</i>	oven+LOC
	[Lev 13:3]	<i>hastaliq+ta</i>	disease+LOC

It merits mention that if the word contains 3SG.POSS or 3PL.POSS markers, the pronominal *-n-* follows the word stem before LOC markers, which is a common feature in Turkic languages.

(95)	[Lev 14:11]	<i>eši[k&gt;g]+i+n+dä</i>	door+3SG.POSS+PRNM+LOC
	[Lev 21:1]	<i>ulus+lari+n+da</i>	nation+3PL.POSS+PRNM+LOC

### 2.2.2.3.1.3.6. Ablative Case

In our data, we encounter the ablative case marker as {+dAn}, which is the expected ablative suffix in Turkic languages (Johanson 2022a: 34). This exact form is found in Crimean Tatar (Kavitskaya 2010: 37), Crimean Karaim (Çulha 2019: 90), Ottoman Turkish (Kissling 1960: 28–29), and all three dialects of Karaim (Prik 1976: 71–74; Musaev 1977: 33).

Analogous to the prior instances, the marker undergoes both vowel and consonant harmony when affixed to words<sup>88</sup>.

(96)	[Lev 1:14]	<i>kuš+tan</i>	bird+ABL
	[Lev 7:25]	<i>tuvar+dan</i>	cattle+ABL
	[Lev 8:32]	<i>ötmäk+tän</i>	bread+ABL
	[Lev 13:4]	<i>teri+dän</i>	skin+ABL

Once again, it is worth noting that if the last vowel of a word is part of the 3SG.POSS or 3PL.POSS marker, the pronominal *-n-* is attached to the word stem before the ablative marker {+dAn}.

(97)	[Lev 11:11]	<i>et+leri+n+den</i>	meat+3PL.POSS+PRNM+ABL
	[Lev 14:8]	<i>čadir+i+n+dan</i>	tent+3SG.POSS+PRNM+ABL

<sup>88</sup> However, in our dataset, certain counter-examples exist wherein the marker {+dAn} is observed following words that terminate in voiceless consonants, e.g., [Lev 8:32] *et+dän* ‘flesh+ABL’; [Lev 21:12] *miqdaš+dan* ‘sanctuary+ABL’.

## 2.2.2.4. Numerals

In this section, numerals from throughout the book will be analyzed. The data presents a few limited instances of cardinal, fractional, ordinal, and distributive numerals.

### 2.2.2.4.1. Cardinal Numbers

The numeral system is a fundamental feature shared by Turkic languages, exhibiting slight variations in phonology. In our data, we have identified a total of 20 different cardinal numbers. Cardinal numbers are essential to denote quantity, and play a crucial role in various aspects of the language, including counting, measuring, and expressing mathematical concepts.

Table 55: *Cardinal Numerals*

Numerals	Lev of Göz.	Ot.Tur	Cr.Tat	C.Kar	T.Kar	H.Kar
	<b>1841</b>					
one	<i>bir</i>	<i>bir</i>	<i>bir</i>	<i>bir</i>	<i>bir</i>	<i>bir</i>
two	<i>eki</i>	<i>iki</i>	<i>eki</i>	<i>eki</i>	<i>éki</i>	<i>eki</i>
three	<i>üç</i>	<i>üç</i>	<i>üç</i>	<i>üç</i>	<i>üç</i>	<i>ic</i>
four	<i>dört</i>	<i>dört</i>	<i>dört</i>	<i>dört</i>	<i>dört</i>	<i>dert</i>
five	<i>beş</i>	<i>beş</i>	<i>beş</i>	<i>beş</i>	<i>beş</i>	<i>bes</i>
six	<i>altı</i>	<i>altı</i>	<i>altı</i>	<i>altı</i>	<i>altı</i>	<i>altı</i>
seven	<i>yedi</i>	<i>yedi</i>	<i>yedi</i>	<i>yedi</i>	<i>yedi</i>	<i>yedi</i>
eight	<i>sekiz</i>	<i>sekiz</i>	<i>sekiz</i>	<i>sekiz</i>	<i>şegiż</i>	<i>segiz</i>
nine	<i>toğuz/doğuz</i>	<i>doğuz</i>	<i>doğuz</i>	<i>doğüz</i>	<i>toyuz</i>	<i>toyuz</i>
ten	<i>on</i>	<i>on</i>	<i>on</i>	<i>on</i>	<i>on</i>	<i>on</i>
twelve	<i>on eki</i>	<i>on iki</i>	<i>on eki</i>	<i>on eki</i>	<i>on éki</i>	<i>on eki</i>
fifteen	<i>on beş</i>	<i>on üç</i>	<i>on üç</i>	<i>on beş</i>	<i>on üç</i>	<i>on ic</i>
twenty	<i>yegirmi/yigirmi</i>	<i>yirmi</i>	<i>yigirmi</i>	<i>yigirmi</i>	<i>égirme/égirmi</i>	<i>egirmi</i>
thirty	<i>otuz</i>	<i>otuz</i>	<i>otuz</i>	<i>otuz</i>	<i>otuz</i>	<i>otuz</i>
thirty-three	<i>otuz üç</i>	<i>otuz üç</i>	<i>otuz üç</i>	<i>otuz üç</i>	<i>otuz üç</i>	<i>otuz ic</i>
fourty-nine	<i>kırk toğuz</i>	<i>kırk doğuz</i>	<i>kırk doğuz</i>	<i>kırk toğuz</i>	<i>kırk toyuz</i>	<i>kırk toyuz</i>
fifty	<i>elli</i>	<i>elli</i>	<i>elli</i>	<i>elli</i>	<i>élli</i>	<i>enli</i>
sixty	<i>altmış</i>	<i>altmış</i>	<i>altmış</i>	<i>altmış</i>	<i>altımış</i>	<i>altımış</i>
sixty-six	<i>altmış altı</i>	<i>altmış altı</i>	<i>altmış altı</i>	<i>altmış altı</i>	<i>altımış altı</i>	<i>altımış altı</i>
hundred	<i>yüz</i>	<i>yüz</i>	<i>yüz</i>	<i>yüz</i>	<i>yüz</i>	<i>iz</i>

The forms in our corpus sometimes present certain Oghuzic-Kipchak phonological oppositions, e.g., *toğuz* vs *doğuz* ‘nine’, as the initial *t-* becomes voiced in Oghuz languages in certain words while it is preserved in Kipchak languages (see section 2.1.2.2.1.).

In addition to the numerals listed above, our data features the lexeme [Lev 26:8] *tümen*, which refers to ‘a division of ten thousand’ and is typically employed as a military term. This term has been borrowed and is attested in numerous Turkic languages, ranging from early varieties to modern forms (EDPT: 507), e.g., Cr.Tat, *tümen* (KRUS: 622); Ot.Tur *tümen* (TLO I: 1480); T.Kar, *tümañ* (KRPS: 570); H.Kar *kimen*, *timen* (KRPS: 320; 528).

#### 2.2.2.4.2. Fractional Numerals

In Prik’s Crimean Karaim description (1976: 87), there are examples of fractional numerals, such as 1/3 expressed as *üč+inži pay+i* (three+ORD portion+3SG.POSS) and 4/6 as *dört kere alti+nži pay+i* (four times six+ORD portion+3SG.POSS). However, in our data, fractions are constructed by adding a locative marker {+DA} to the denominator of the fraction, followed by the numerator and the word *pay*, meaning ‘portion’, which is then followed by a third person singular possessive marker.

- (98) [Lev 14:21] *on+da bir pay+i öžäk*  
 ten+LOC one portion+3SG.POSS wheat flour  
 ‘one tenth portion of wheat flour’.

The aforementioned structure is also observed in other Turkic languages, such as Crimean Tatar (Kavitskaya 2010: 50) and Ottoman Turkish (Hagopian 1907: 94). Similarly, in Western Karaim, a comparable structure to Prik’s description of Crimean Karaim is encountered, where the denominator includes an ordinal marker preceding a word meaning ‘portion’, such as *helek* or *üles*, followed by 3SG.POSS, e.g., T.Kar *üčünču helegi* ‘one third’; H.Kar *besinci helegi* ‘one fifth’ (Musaev 1964: 211). Note that Western Karaim Bible translations demonstrate alternative structures for expressing fractions as well<sup>89</sup>.

The present corpus features another structure that is similar to what is encountered in genitive constructions (see Section 2.3.1.1.). However, this specific structure is not mentioned

<sup>89</sup> Typically, the denominator in these structures is the Biblical Hebrew fractional number יִשְׂרֹוֹנַי [‘iśśārōwn] ‘tenth part; tithe’ in the nominal case. For example, JSul.III.01 (H.Kar.B) [Lev 14:21] *isaron ezek unun birni* and ADub.III.73 (T.Kar.B) *bir isaron öžäk* both mean ‘a tenth of wheat flour’.



in the descriptions of Crimean Tatar or Ottoman Turkish, and it is not present in Western Karaim Bible translations.

(99)	[Lev 14:10]	<i>üč pay+i</i>	<i>on+nij</i>	<i>özäk</i>
		three portion+3SG.POSS	ten+GEN	wheat flour
		‘three tenths of wheat flour’		
	[Lev 23:13]	<i>eki pay+i</i>	<i>on+nij</i>	<i>özek</i>
		two portion	ten+GEN	wheat flour
		‘two tenth portions of wheat flour’		

Note that, fractions in the corpus are also indicated by certain lexemes, e.g., [Lev 27:30] *ondasi* ‘tithe; one tenth’, [Lev 6:13] *yarimisi* ‘half’, [Lev 25:30] *tamam* ‘full’.

### 2.2.2.4.3. Ordinal Numerals

In our corpus, the ordinal numeral markers appear as  $\{+(I)n\check{z}I\}$  or  $\{+(U)n\check{z}I\}$  attached to the numeral stem. This feature can be traced back to early periods of Turkic languages (Johanson 2022c: 137). Similar patterns are also observed in Crimean Tatar with the marker  $\{+(I)n\check{z}U\}$  (Kavitskaya 2010: 51), Crimean Karaim with  $\{+(I)n\check{z}I\}$  (Prik 1976: 89), Ottoman Turkish with  $\{+(I)n\check{z}I\}$  and  $\{+(U)n\check{z}U\}$  (Kissling 1960: 61), Trakai Karaim with  $\{+(I)n\check{c}I\}$  and  $\{+(U)n\check{z}U\}$ , and Halich Karaim with  $\{+(I)ncI\}$  and  $\{+(u)ncu\}$  (Musaev 1977: 39).

When the final syllable of a numeral in our corpus has a rounded vowel, the ordinal marker takes the form of  $\{+Un\check{z}I\}$ , with one exception in Lev 25:22.

(100)	[Lev 5:11]	<i>on+unžī</i>	ten+ORD	‘tenth’.
	[Lev 7:17]	<i>üč+ünži</i>	three+ORD	‘third’.
	[Lev 19:24]	<i>dör(t&gt;d)+ünži</i>	four+ORD	‘fourth’.
	[Lev 25:22]	<i>doğuz+inži</i>	nine+ORD	‘ninth’.

The marker, represented by  $\{+inži\}$ , appears after numerals that have a final consonant and a front, unrounded vowel in their last syllables.

(101)	[Lev 5:24]	<i>beš+inži</i>	five+ORD	‘fifth’.
	[Lev 12:3]	<i>sekiz+inži</i>	eight+ORD	‘eighth’.

Nonetheless, when the numeral concludes with a vowel, the suffix {+nži} is employed:

(102)	[Lev 8:22]	<i>eki+nži</i>	two+ORD	‘second’.
	[Lev 13:6]	<i>yedi+nži</i>	seven+ORD	‘seventh’.
	[Lev 25:11]	<i>elli+nži</i>	fifty+ORD	‘fiftieth’.
	[Lev 25:21]	<i>altı+nži</i>	six+ORD	‘sixth’.

In our corpus, we have identified two adjectives that express the meaning of ‘first’. One of these lexemes employs the {+yü} marker (as discussed in section 2.2.1.1.1.) to form the adjective ‘first’ from the postposition *burun*, which means ‘before’. For instance, [Lev 23:5] features the word *burunyü*, which appears five times in our data. Another adjective that conveys the meaning of ‘initial’ or ‘first’ is *ilk*, which has been attested in earlier stages of Turkic languages (Johanson 2022c: 137). It is important to note that the expected counterpart, *birinži*, meaning ‘first’, is not present in our data. The word *burunyü* and its similar variants are not found in Ottoman Turkish, but they are present in Crimean Tatar (KRUS: 127) and all three dialects of Karaim (KRPS: 141). Conversely, *ilk* is present in Ottoman Turkish (TLO I: 393), Crimean Tatar (KRUS: 192), and all three dialects of Karaim (KRPS: 199).

#### 2.2.2.4.4. Distributive Numerals

The corpus provides an example of a lexeme attached with a distributive marker, and since this particular lexeme ends in a consonant, the suffix takes the form of {+er}. This suffix goes back to the typical Turkic distributive marker {+(š)Ar} (Johanson 2022a: 35), which is also attested in other Turkic languages, such as Crimean Tatar (Kavitskaya 2010: 51), Ottoman Turkish (Hagopian 1907: 96), Trakai Karaim (as {+(š)ArI}), and Halich Karaim (as {+(s)Ar}) (Musaev 1977: 39–40).

(103)	[Lev 7:14]	<i>bir+er</i>	one+DISTR	‘one each’.
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#### 2.2.2.5. Pronouns

In this section, we will analyze the personal, demonstrative, reflexive, interrogative, relative and indefinite pronouns found in the Lev of the Göz. 1841.

### 2.2.2.5.1. Personal Pronouns

The corpus presents a limited number of personal pronouns examples, including those in all six cases, which are listed below.

Table 56: *Personal Pronouns*

Cases	1SG	2SG	3SG	1PL	2PL	3PL
NOM	<i>ben/men</i>	<i>sen</i>	<i>ol/o</i>	-	<i>siz</i>	<i>olar/alar</i>
GEN	<i>menim</i>	-	<i>onıñ/anıñ</i>	-	-	-
DAT	<i>maña</i>	<i>saña</i>	<i>ona/añar</i>	-	<i>sizgä/size</i>	<i>alarya/olara</i>
ACC	-	-	<i>anı/onu</i>	-	<i>sizni/sizi</i>	<i>alarni/olari</i>
LOC	-	-	<i>anda</i>	-	<i>sizdä</i>	<i>alarda</i>
ABL	-	-	<i>andan</i>	-	<i>sizdän</i>	<i>alardan/olardan</i>

In our dataset, the personal pronouns in the nominative case have some phonological counterparts, including *ben* ‘I’ versus *men* ‘id.’, and *ol* ‘she/he/it’ versus *o* ‘id.’. Nevertheless, the form *ben*, which is attested in Ottoman Turkish (Hagopian 1907: 47), appears only twice in the entire book (in Chapter 11). Conversely, the word *men*, which is common in Crimean Tatar (Kavitskaya 2010: 45) and all three dialects of Karaim (Prik 1976: 96; Musaev 1977: 41), is highly predominant, occurring 71 times (99% versus 1%). Furthermore, the third-person singular pronoun *ol*, documented in Western Karaim (Musaev 1977: 41), appears 127 times. In contrast, the form *o*, identified in Crimean Karaim (Prik 1976: 96), Crimean Tatar (Kavitskaya 2010: 45), and Ottoman Turkish (Hagopian 1907: 47), is observed a mere 12 times as a personal pronoun, accounting for 9% in comparison to the 91% prevalence of *ol*.

In addition to the previously mentioned counterparts, there exist further phonological alternations within personal pronouns, such as *olar* ‘they’ contrasted with *alar*. In our dataset, the third person plural pronoun *olar* appears solely 16 times, all in Chapter 11, while *alar* is encountered 133 times (11% as opposed to 89%). The form *olar* is documented for Crimean Tatar (Kavitskaya 2010: 45) and Crimean Karaim (Prik 1976: 96), whereas *alar* is recorded for Western Karaim (Musaev 1977: 41) and *onlar* for Ottoman Turkish (Hagopian 1907: 48).

In instances of the genitive case, the 1SG pronoun is accompanied by the suffix {+im}, as evidenced in Crimean Tatar (Kavitskaya 2010: 45), Crimean Karaim (Prik 1976: 96), and Ottoman Turkish (Hagopian 1907: 47). However, in Western Karaim (Musaev 1977: 41), it is found with the suffix {+in}. On the other hand, the 3SG pronoun marked with the genitive case suffix only appears once [Lev 19:17] as *onıñ*, while it appears 34 times as *anıñ* (1%-99%). Such

similar variants are also present in other Turkic languages, such as Crimean Tatar *onıñ* (Kavitskaya 2010: 45), Crimean Karaim *anıñ* (Prik 1976: 96), Ottoman Turkish *onuñ* and *anıñ* (Hagopian 1907: 47), and Western Karaim *anin* (Musaev 1977: 41).

In instances of the dative case, our dataset presents various counterparts, such as 3SG.PRO+DAT as *añar* (64 times) and *ona* (5 times); 2PL.PRO+DAT as *sizgä* (43 times) and *sizä/size* (5+14 times); 3PL.PRO+DAT as *alarya* (33 times) and *olara* (once). Among these variations, the form *ona* is listed for both Crimean Tatar (Kavitskaya 2010: 45) and Ottoman Turkish (Hagopian 1907: 48) as *oña*, while *size* and *olara* are present in Ottoman Turkish (Hagopian 1907: 47–48; Kerslake 2022: 183). These Ottoman Turkish influences on personal pronouns are exclusively observed in Chapter 11. It is also worth mentioning that the non-Ottoman Turkish form *sizge* is attested in both Crimean Tatar (Kavitskaya 2010: 45) and all three dialects of Karaim, while *alarya* is documented solely for the three Karaim dialects (Prik 1976: 97; Musaev 1977: 41) among the languages cited. Lastly, the 3SG.PRO with dative case example *añar* is a specific form prevalent in Western Karaim (Musaev 1977: 41) as *anar* and can be traced back to earlier stages of Turkic languages (Johanson 2022c: 136).

In instances of the accusative case, the Kipchak forms *anı*, *sizni*, and *alarnı* are frequently observed (altogether 340 times). Among them, *sizni* is also present in Crimean Tatar (Kavitskaya 2010: 45), while Karaim dialects (Prik 1976: 97; Musaev 1977: 41) include all the mentioned examples. In the data at our disposal, we only find three instances (all in Chapter 11) where the accusative case forms *onu*, *sizi*, and *oları* appear, which are typical of Ottoman Turkish (Hagopian 1907: 47–48; Kerslake 2022: 183).

Finally, another pair of counterparts can be observed between *olardan* ‘3PL+ABL’ (3 times) and *alardan* ‘id.’ (9 times). As with the previous examples, an Ottoman Turkish form, *olardan* (Kerslake 2022: 183), appears only in Chapter 11 within our data.

### 2.2.2.5.2. Demonstrative Pronouns

The following are the demonstrative pronouns found in the Lev of the Göz. 1841. Many of the doublets are due to differences in the Kipchak and Oghuzic/Ottoman Turkish case suffixes.

Table 57: *Demonstrative Pronouns*

Cases	Singular Demonstrative Pronouns			Plural Demonstrative Pronouns	
	this	this one	that	these	those
NOM	<i>bu</i>	<i>uşbu</i>	<i>ol/o</i>	<i>bular</i>	<i>alar/olar</i>
GEN	<i>munıñ</i>	-	<i>onıñ/anıñ</i>	-	-

Cases	Singular Demonstrative Pronouns			Plural Demonstrative Pronouns	
	this	this one	that	these	those
DAT	<i>buna</i> <i>muḡa</i>	-	<i>ona/anar</i>	-	<i>alarya/olara</i>
ACC	<i>bunī/bunu/munī</i>	-	<i>anı/onu</i>	<i>bularnı/buları</i>	<i>alarnı/oları</i>
LOC	-	-	<i>anda</i>	-	<i>alarda</i>
ABL	-	-	<i>andan</i>	<i>bulardan</i>	<i>alardan/olardan</i>

The provided examples demonstrate that when certain case markers are attached to the demonstrative pronoun *bu*, the initial *b-* becomes nasalized, as evident in *munıḡ*, *muḡa*, and *munı*. It is significant to highlight that the forms featuring an initial *b-* are present in Ottoman Turkish (Hagopian 1907: 70–72), the eastern dialects of Crimean Tatar (Doerfer 1959b: 383), and documented for all three dialects of Karaim (Prik 1976: 99; Musaev 1977: 42). The nasalization of the initial *b-* to *m-* can be traced back to earlier periods of Turkic languages (Johanson 2022c: 136) and is also observed in some modern Turkic languages such as Turkmen, Kazakh, and Karakalpak (Karakoç 2022: 272; Abish 2022: 341).

It should be noted that the demonstrative pronoun *ol/o* is prevalently utilized in Karaim Bible translations as a result of the literal translation approach. This pronoun serves to represent the Biblical Hebrew definite article הַ [ha-], notwithstanding the absence of a definite article in Turkic languages. This method is prevalent in the majority of Karaim Bible translations<sup>90</sup>, as observed by Kowalski (1929: xxxix) and Pritsak (1959: 331).

- (104) [Lev 5:13] *ol kohen* DEM.PRO priest ‘the priest’.  
[Lev 11:21] *o yer* DEM.PRO land ‘the land’.

According to our data, the demonstrative pronoun *ol* is used 1,256 times for this function, while the variant *o* is used only 55 times (96% vs 4%). This opposition is also observed in other Turkic languages, e.g., C.Tat, C.Kar, Ot.Tur, *o* ‘that’ (Kavitskaya 2010: 46; Prik 1976: 99–100; Hagopian 1907: 70–71) vs Western Karaim *ol* ‘id.’ (Musaev 1977: 41).

<sup>90</sup> According to Jankowski (2018: 55–56), the manuscript known as Evr. I 143 does not include the rendering of the Biblical Hebrew definite article. However, the language used in this manuscript is still a subject of debate.

### 2.2.2.5.3. Reflexive Pronouns

The data indicates that both *öz* and *gendi* are used to express the concept of self, specifically reflexivity. These pronouns are typically accompanied by personal possessive markers to indicate the subject's reflexivity.

(105) [Lev 16:6]	<i>gendi</i>		‘self; herself; himself; itself; own’.
[Lev 9:7]	<i>gendi+η</i>	self+2SG.POSS	‘yourself’.
[Lev 23:14]	<i>gendi+si</i>	self+3SG.POSS	‘herself/himself/itself’.
[Lev 1:2]	<i>gendi+ηiz</i>	self+2PL.POSS	‘yourselves’.
[Lev 16:22; Lev 9:2]	<i>öz+i/öz+ü</i>	self+3SG.POSS	‘herself/himself/itself’.
[Lev 26:1]	<i>özü+ηiz</i>	oneself+2PL.POSS	‘yourselves’.

Kavitskaya (2010: 45) asserts that, within the Crimean Tatar, *öz* represents a more neutral means of expressing reflexivity, while *kendi* is predominantly employed in the eastern dialect. In studies focused on Karaim, *öz* is also frequently used as a reflexive pronoun (Prik 1976:105–106; Musaev 1977: 44), while *kendi* is more prevalent in Ottoman Turkish (Hagopian 1907: 48). As previously mentioned (see section 2.1.2.2.1.), the word *gendi* demonstrates an influence of Crimean Turkish, as it exhibits the voicing of the initial *k-* to *g-*. This phonetic change is not observed in Ottoman Turkish for this particular lexical item.

### 2.2.2.5.4. Interrogative Pronouns

The collected data exhibits the anticipated interrogative pronouns *ne?* which is widespread in many Turkic languages, including Crimean Tatar (Kavitskaya 2010: 48), Ottoman Turkish (Hagopian 1907: 82), and Karaim dialects (Prik 1976: 101; Musaev 1977: 42). It is noteworthy that interrogative pronouns in Turkic languages have the ability to take case and possessive markers, as stated by Johanson (2022c: 136).

Our dataset indicates that these pronouns are mainly used as relative pronouns, as evidenced by section 2.2.1.5.5. For instance, the interrogative pronouns *kim* ‘who’ and *nečik* ‘how’ only appear in a relative pronoun function within our dataset. It is worth noting that only two instances were identified in which the pronoun *ne* and its compound form with the postposition *učun* (i.e., *nučun*, signifying ‘why’) functioned as interrogative pronouns.

(106)	[Lev 10:17]	<i>nučun</i>	<i>aša-ma-di-ŋiz</i>	
		why	eat-NEG-PAST-2PL	‘why have you not eaten?’
	[Lev 25:20]	<i>ne</i>	<i>aša-lim</i>	
		what	eat-1SG.VOL	‘what shall we eat?’.

### 2.2.2.5.5. Relative Pronouns

As previously discussed, the interrogative pronouns *ne* ‘what’ and *kim* ‘who’, along with their inflected forms modified by case suffixes, can function as relative pronouns. In our dataset, these pronouns consistently precede another relative pronoun, *ki* ‘which, that’, which is of Persian origin and should not be confused with the homophonous Hebrew conjunction *ki* ‘for, since, because’ that frequently appears in our dataset. Moreover, the petrified form *nečiki*, meaning ‘so as; so that’, derived from the combination of the interrogative pronoun *nečik* ‘how?’ and the relative pronoun *ki*, also functions as a relative pronoun. It is essential to note that relative clauses in Turkic languages are typically based on participles, and structures incorporating relative pronouns are untypical (Johanson 2022a: 43). However this atypical Turkic characteristic can be seen in Crimean Tatar (Jankowski 2010: 225), Ottoman Turkish (Kerslake 2022: 192) and all three dialects of Karaim (Musaev 1964: 220–224; Jankowski 1997: 22–23) as well. For information on the structure of relative clauses introduced by these relative pronouns in our dataset, please refer to the relevant section (see section 2.3.2.2.2.).

(107)	[Lev 4:20]	<i>neči[k]ki</i>	how that	‘so as; so that’.
	[Lev 15:20]	<i>ne ki</i>	what that	‘what’.
	[Lev 14:30]	<i>ne+dän ki</i>	what+ABL that	‘from what’.
	[Lev 14:31]	<i>ne+gä ki</i>	what+DAT that	‘to what’.
	[Lev 10:17]	<i>ne+ni ki</i>	what+ACC that	‘what’.
	[Lev 4:23]	<i>ki</i>	which; that	‘which; that’.
	[Lev 15:32]	<i>kim ki</i>	who that	‘who’.
	[Lev 14:32]	<i>kim+niŋ ki</i>	who+GEN that	‘whose’.





### 2.2.2.6. Adjectives

Adjectives can serve both attributive and predicative functions in Turkic languages as well as in our data.

- (111) [Lev 16:24] *ayruḥsi yer* ‘holy place’.  
[Lev 19:2] *ayruḥsi+dir+men* ‘I am Holy’.

Clear differentiation between adjectives and nouns in our data is challenging due to the common practice in Turkic languages, as noted by Johanson (2022a: 34).

- (112) [Lev 1:3] *saylam erkäk* ‘healthy male’.  
[Lev 19:11] *saylamni yuvuḳlaštirsın* ‘he shall bring the healthy one’.

A similar ambiguity can exist between some adjectives and adverbs, as illustrated by the example below, where the adjective *ḳoyu* meaning ‘thick’, functions as an adverb.

- (113) [Lev 15:3] *ḳoyu akip kapadi ise* ‘if it has flowed thickly and covered’.

As previously indicated (see 2.2.2.1.1.1.), specific markers may be affixed nominals to create adjectives. In addition, participles, i.e. verbal adjectives are addressed separately (see 2.2.3.6.).

### 2.2.2.7. Adverbs

Our text presents a variety of adverbs, including those that indicate time, such as [Lev 11:24] *aḥşam* ‘evening’ and [Lev 19:13] *ertä* ‘morning’; manner, for instance, [Lev 24:19] *alay* ‘in that way’ and [Lev 7:21] *gizli* ‘secretly’; spatial and directional references, exemplified by [Lev 6:4] *čihari* ‘outside’ and [Lev 18:3] *anda* ‘there’; and degree, including [Lev 25:16] *az* ‘little, few’ and *çok* ‘many; much’. The text also contains conjunctive adverbs that provide supplementary or complementary information to the previous clause or sentence, such as [Lev 25:45] *dayin* ‘also’. Comparable categories and adverbs can be found in Crimean Tatar (Kavitskaya 2010: 57–58), Ottoman Turkish (Kissling 1960: 130–131), and all three dialects of Karaim (Musaev 1964: 188; Prik 1976: 92; Öztürk 2019: 80–86), as evidenced by the cited scholarly sources. As elucidated in the prior section (see section 2.2.2.6), most adjectives and other nominals can serve as adverbs without overt marking. However, certain suffixes are employed to generate adverbs from nominals. Among these, unproductive and productive case markers (see 2.2.2.1.1.1.) are found to be utilized in attaching nominals to form adverbs, as demonstrated in our data and commonly observed in Turkic languages (Johanson 2022a: 41).



nominals, while deverbal markers produce verbs from existing verbs. Each of these categories comprises a multitude of productive and unproductive suffixes that can be utilized for deriving verbs. Our study will conduct an analysis of both productive and unproductive markers, encompassing the investigation of already lexicalized items. The status of these markers will be ascertained on the basis of the three categories outlined in Zajączkowski's (1932) framework: productive, semi-productive, and unproductive<sup>92</sup>.

### 2.2.3.1.1.1. Denominal Verb Formative Markers

**A-) {+A}:** The denominal verb-forming marker {+A} is frequently observed in Turkic languages, dating back to their early developmental stages (Erdal 1991b: 425–429). This semi-productive marker manifests in Crimean Tatar (Kavitskaya 2010: 78), Ottoman Turkish (Zajączkowski 1932: 130), and all three dialects of Karaim (Zajączkowski 1932: 130–132; Musaev 1964: 236; Prik 1976: 110). However, in the dataset under examination, only the marker {-a} appears to serve this specific function.

(117) [Lev 23:15] *san+a*            number+DER            'to count'.

[Lev 21:22] *aš+a*            food+DER            'to eat'.

**B-) {+Ay}:** Another example of a semi-productive marker is {+(A)y}, which in earlier stages takes the form of {+(A)d} (Erdal 1991b: 485–492), but is present in Crimean Tatar as {+(A)y} (Jankowski 2010: 119), Ottoman Turkish (Zajączkowski 1932: 138), and all three dialects of Karaim (Zajączkowski 1932: 136–137; Musaev 1964: 237–238; Prik 1976: 110). Our text presents only one instance of this marker.

(118) [Lev 26:9] *kö(p>b)+äy-* many; much+DER            'to multiply'.

**C-) {+dA}:** This unproductive marker is attested as a variant of the highly productive denominal verb-forming marker {+lA} (see entry G), most likely to avoid using the sonorant *l-* in the marker, occasionally after some nominals having final coronal consonants, such as *-t*, *-d*, *-s*, *-z*, *-l*, *-r*, or *-n*. Notably, our data provides only a single example for this marker.

(119) [Lev 19:11] *al+da*            cheat<sup>93</sup>+DER            'to cheat'.

<sup>92</sup> As previously noted in section 2.2.1.1.1, Zajączkowski's categorization pertains to Western Karaim alone. Nonetheless, our analysis has not revealed any divergences in connection with his descriptions.

<sup>93</sup> The noun *al* is not documented in Karaim; however, it has been recorded in earlier stages of Turkic languages, initially signifying 'device' or 'method of doing something'. Over time, it developed negative connotations, such

It is worth noting that this marker is attested in a limited number of examples in Crimean Tatar (Jankowski 2010: 119) and Western Karaim (Zajączkowski 1932: 148–149). Furthermore, the same verb originally featuring this marker can also be found in Ottoman Turkish and Crimean Karaim, e.g., *alda-* ‘to cheat’ (TLO I: 1176; CKED: 38).

**E-) {+KIr}:** This semi-productive marker typically appears in an onomatopoeic word stem to form a verb and is commonly attested from the early stages of Turkic languages (Erdal 2004: 228). In our text, the {+k̄ir} variant of this marker is found in a limited number of examples.

(120) [Lev 9:1]      *ča<sup>94</sup>+k̄ir*      onom.+DER      ‘to call’.

[Lev 9:24]      *k̄ič+k̄ir*      onom.+DER      ‘to shout; to cry’.

In Western Karaim, this marker has been documented (Zajączkowski 1932: 139–140; Musaev, 1964: 239). It should be noted that petrified verbs originally featuring this marker can also be found in various other Turkic languages, such as C.Tat *čak̄ir-* (KRUS: 689), C.Kar *čaȳir-/čak̄ir-* (CKED: 109; 112), and Ot.Tur *čaȳir-* (TLO I: 1552), which all mean ‘to call’.

**F-) {+IA}:** One of the most productive denominal verb formative markers is {+IA}, which is observed in diverse Turkic languages and has the same form in the early stages of Turkic languages (Erdal 1991b: 429–455).

(121) [Lev 1:1]      *söz+lä*      word; speech+DER      ‘to speak’.

[Lev 9:22]      *alyış+la*      blessing+DER      ‘to bless’.

It is important to mention that the marker {+IA} can be combined with certain voice markers (see section 2.2.3.2.), including passive {-n}, causative {-t}, reflexive {-n}, and reciprocal {-š}. Given that there are instances where the marker {+IA} cannot function independently without a voice marker in the verb stem<sup>95</sup>, scholars also catalog such combinations separately. However, in this study, we present the markers {+IA<sub>n</sub>}, {+IA<sub>š</sub>}, and {+IA<sub>t</sub>} under this entry and do not explore them individually.

(122) [Lev 13:51]      *siz+la-t*      onom.+DER-CAUS      ‘to cause pain’.

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as ‘deceit’, ‘guile’ or ‘dirty trick’. Note that, this noun in the meaning of ‘trick’ is attested in various Oghuzic and Kipchak languages as well (EDPT: 120).

<sup>94</sup> Cf. Zajączkowski 1932: 139–140; EDPT: 403–404; NS: 162.

<sup>95</sup> For instance, the verb *yuvukla-* to close+DER does not appear in Karaim by itself, but only in combination with the reciprocal marker {-š} as *yuvuk+la-š*, to close+DER-RECP meaning ‘to approach’ (CKED: 475).

[Lev 5:8]	<i>yuvuk+laš</i>	close+[DER-RECP]	‘to approach’.
[Lev 8:4]	<i>top+la-n</i>	full+DER-REFL	‘to gather’.
[Lev 8:35]	<i>šimar+la-n</i>	commandment+DER-PASS	‘to be commanded’.

It is important to note that the denominal verb-forming marker {+lA} and its combinations with the mentioned voice markers are also prevalent in Crimean Tatar (Jankowski 2010: 121), Ottoman Turkish (Kissling 1960: 235), and all three dialects of Karaim (Zajączkowski 1932: 147–150; Musaev 1964: 231–233; Prik 1976: 109).

**G-) {+rA}:** The presence of this particular unproductive morpheme in our dataset may be subject to debate. As per Erdal (1991b: 469–474), this morpheme can be observed in onomatopoeic nouns that are transformed into verbs, such as *čoḱra* ‘to bubble; to boil’; *maḡra*, ‘to shout’; *kükre* ‘to roar, to bellow, or to thunder’. Nevertheless, Erdal also asserts that the base forms of these verbs are not documented in Old Turkic (1991b: 473). In the texts we have examined, there are two instances<sup>96</sup> that could potentially feature these suffixes.

(123) [Lev 11:21]	<i>šič+ra</i>	<i>onom*+DER</i>	‘to jump; to leap’.
[Lev 13:51]	<i>ḱalt+ra</i>	<i>onom*+DER</i>	‘to shiver; to tremble’.

Erdal (1991b: 471) also examined these two verbs in his study, wherein he categorizes *ḱaldra-*, meaning ‘to rustle (of a garment)’, under this marker, but expresses uncertainty regarding the verb *šičra-*, due to its potential relation to *sač-*, which signifies ‘to sprinkle; to scatter’. In Zajączkowski’s research (1932: 142), this marker is observed for Western Karaim. However, some of his examples, such as *tepre-* ‘to move; to stir; to shake’ and *titre-* ‘to shiver; to shake’ in the context of Western Karaim and Ottoman Turkish, may be considered questionable, given that their etymological origins are debated<sup>97</sup>.

<sup>96</sup> In addition to examples mentioned in (123), there is another instance found in Lev 12:7 as *čoḱrak*, which likely traces back to the verb *čoḱra-* (see Erdal 1991: 470), followed by the deverbal noun formative marker {-k}. However, it is important to note that this verb is not documented in the Karaim dictionaries.

<sup>97</sup> Erdal and Clauson did not investigate instances such as those found in Zajączkowski’s study. Moreover, according to Nişanyan (NS: 200; 893), most of the examples provided for this marker can actually be traced back to two-syllable nominals with a final -z, to which the denominal verb formative {+A} is attached. For instance, *titiz*, meaning ‘peevish’, combined with {+e} results in *titre-*, and *tepiž*, meaning ‘moving’, combined with {+e} forms *tepre-*.

### 2.2.3.1.1.2. Deverbal Verb Formative Marker

It is important to emphasize that all voice markers, with the exception of the active voice which lacks a distinct marker, are encompassed in this category. A comprehensive analysis of these markers will be provided in Section 2.2.3.2. Apart from these voice markers, only one suffix in our dataset can be classified as a deverbal verb formative marker, specifically, the negation marker.

The negation marker {-mA}, along with its phonological variants, has been attested in basic and derived verb stems in Turkic languages since their early phases (Johanson 2022a: 37). This morpheme manifests in an identical manner across numerous instances within the dataset under examination.

(124) [Lev 5:17] *bil-mä-di-Ø* to know-NEG-PAST.3SG ‘he did not know’.

[Lev 13:5] *yay-il-ma-di-Ø* to spread-PASS-NEG-PAST.3SG ‘it did not spread’.

Notwithstanding the consistent presence of the negative marker {-mA} prior to any mood or tense marker within a verb stem, the negative aorist displays a distinct form. Particularly, in combination with the aorist, the negative marker materializes as {-mAz} or {-mAs} before the 2SG, 2PL, 3SG, and 3PL personal endings. In contrast, it assumes the form {-mAm} for the 1SG conjugation, representing a petrified form that incorporates the 1SG personal marker<sup>98</sup>.

(125) [Lev 26:11] *ħor id-mäz-Ø* to despise-NEG.AOR-3SG  
‘it will not despise’.

[Lev 26:26] *toy-maz-süz* to be satiated-NEG.AOR-2PL  
‘you do/will not be satiated’.

[Lev 26:31] *ħabul et-mäm-dir* to accept-1SG.NEG.AOR-COP  
‘I do/will not accept’.

[Lev 27:11] *yuvuħlaštır-mas-lar* to offer-NEG.AOR-3PL  
‘they do/will not offer’.

It is important to note that the negation marker {-mA} and its associated forms with the aorist have also been identified in Crimean Tatar (Kavitskaya 2010: 65, 111–112), Crimean Turkish

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<sup>98</sup> It is important to note that the text does not offer any examples of first-person plural (1PL) usage.

(Doerfer 1959a: 279), Ottoman Turkish (Kissling 1960: 99–104), and across all three dialects of Karaim (Zajączkowski 1932: 127; Musaev 1964: 263–264, 285; Prik 1976: 125; 138).

### 2.2.3.1.2. Compounding

A highly productive strategy in Turkic languages for forming verbs from nominals involves the compounding of certain auxiliary verbs subsequent to the nominals. In our dataset, we observe the presence of *bol-/ol-* ‘to become’, *et-/it-* ‘to do’, *ver-* ‘to give’ *ƙoy-* ‘to put; to set’, and *ƙil-* ‘to do’ verbs in such phraseological constructs. It is important to note that the nominals in these structures may have both Turkic and non-Turkic origins. Notably, these constructions are prevalent in Crimean Tatar (Kavitskaya 2010: 79–80), Ottoman Turkish (Kissling 1964: 152–153), and all three dialects of Karaim (Musaev 1964: 242–244; Prik 1976: 111).

(126)	[Lev 6:23]	<i>keparat</i>	<i>et-</i>	
		atonement	to make	‘make atonement’.
	[Lev 5:6]	<i>yazıƙlı</i>	<i>bol-</i>	
		sinful	to become	‘to be sinful’.
	[Lev 5:23]	<i>amanat</i>	<i>ƙoy-</i>	
		deposit	to put	‘to commit’.
	[Lev 11:24]	<i>mundar</i>	<i>ol-</i>	
		unclean	to become	‘to become unclean’.
	[Lev 20:12]	<i>ıƙraħlıƙ</i>	<i>ƙil-</i>	
		disgustingness	to do	‘to do  something  disgusting’.
	[Lev 24:19]	<i>ħillä</i>	<i>ver-</i>	
		blemish; trick	to give	‘to cause a blemish’.

### 2.2.3.2. Voice

#### 2.2.3.2.1 Active Voice

In the active voice, the sentence’s subject serves as the agent of the action, indicated by personal suffixes on the verb stem, a feature prevalent across Turkic languages. It is important to recognize that both transitive and intransitive verbs can be found within this category.

- (127) [Lev 9:23] *gel-di-Ø* to come-PAST-3SG ‘he came’.  
 [Lev 10:1] *sımarla-ma-di-Ø* to order-NEG-PAST-3SG ‘I did not ordered’.

### 2.2.3.2.2. Passive Voice

In opposition to the active voice, the passive voice denotes the target of the action as the subject. Both transitive and intransitive verbs may exhibit passive forms, signified by specific markers. In our dataset, suffixes representing passivity appear as {-I}l, {-U}l, {-I}n, and {-U}n, and are subject to rounding harmony in some examples. If the verb stem concludes with a vowel, the passive voice is typically denoted by the suffix {-n}. Nonetheless, there exists an instance of a verb terminating in a vowel with the suffix {-l} affixed.

- (128) [Lev 11:41] *ye-l-me-sin* to eat-PASS-NEG-3SG.VOL  
 ‘it shall not be eaten’.

Aside from this instance, the passive marker {-l} is not observed in verbs whose stems end with a vowel. Additionally, verbs containing the derivational suffix {-IA} (refer to 2.2.2.1.1.1.) within their stems consistently employ {-n} to signify the passive voice, rather than using {-l}.

- (129) [Lev 10:13] *sımarla-n-di-m* to command-PASS-PAST-1SG  
 ‘I have been commanded’.  
 [Lev 11:43] *ķapa-n-ır-Ø* to close-PASS-AOR-3SG  
 ‘it is/will be closed’.

Within the analyzed corpus, the affixes {-In} or {-Un} are observed when the verbal root concludes with the sonorant *l*.

- (130) [Lev 1:4] *ķabul ol-un-ır-Ø* to be accepted-PASS-AOR-3SG  
 ‘it is/will be accepted’.  
 [Lev 4:28] *bil-in-sä-Ø* to know-PASS-COND-3SG  
 ‘if it is known’.

The suffixes {-Il} and {-Ul} are discernible in all other verbs that lack a terminal sonorant {-l} in their stems.



(131) [Lev 10:14] *ver-il-di-lär* to give-PASS-PASS-3PL  
 ‘they were given’.

[Lev 10:16] *küydür-ül-di-Ø* to burn-PASS-PAST-3SG  
 ‘it was burnt’.

In Prik’s grammar (1976: 112) the passive voice markers are listed as {-(I)l}, {-(I)n}, for Crimean Karaim. The similar markers are common in other Turkic languages as well, e.g., Cr.Tat {- (I)l}, {- (U)l}, {- (I)n}, {- (U)n} (Kavitskaya 2010: 74); Ot.Tur, {- (I)l}, {- (U)l}, {- (I)n} {- (U)n} (Hagopian 1907: 116); T.Kar {- (I)l}, {- (U)l}, {- (I)n} {- (U)n} (Musaev 1977: 47); H.Kar {- (I)n}, {- (u)n} (Musaev 1977: 48). As a result, the disparity between our dataset and Prik’s account lies solely in the presence of rounded variants pertaining to the relevant affixes.

### 2.2.3.2.3. Causative Voice

In sentences displaying the causative voice, a causative agent is generally present alongside the primary agent. The causative agent bears responsibility for initiating or provoking the primary agent to execute the action.

(132) [Lev 26:13] *yürü-t-ti-m* *siz+ni*  
 to walk-CAUS-PAST-1SG 2PL.PRO+ACC  
 ‘I made you walk’.

In fact, the causative construction primarily exhibits ambiguity when dealing with impersonal verbs, complicating the process of distinguishing between two discrete agents. In these situations, the primary agent is an impersonal subject, which further hinders the differentiation between the agents involved. It is worth noting that all the impersonal verbs in Turkic languages are intransitive.

(133) [Lev 9:17] *tol-dur-di-Ø* *avuč+i+ni*  
 to become full-CAUS-PAST-3SG palm+3SG.POSS+ACC  
 ‘he filled his palm’; lit. ‘he caused his palm to be full’.

[Lev 6:4] *čik-ar-sin* *ol külni*  
 to go out-CAUS-3SG.VOL the ash+ACC  
 ‘he shall take out the ashes’; lit. ‘he shall cause the ash|es| to go out’.

The examples presented illustrate that the addition of causative markers to intransitive verbs results in the formation of transitive verbs, while the transitivity of already transitive verbs remains unaltered.

- (134) [Lev 9:16] *yuvuklaş-tir-di-Ø* *ol* *‘ola+nî*  
to come near-CAUS-PAST-3SG the burnt offering+ACC

lit. ‘he made the burnt offering to come near’; ‘he brought the burnt offering’.

Our dataset encompasses numerous productive, semi-productive and unproductive markers for this distinct voice, including {-Ar}, {-Ur}, {-t}, {-Dİr}, {-dUr}, {-tär}, {-yuz} and {-giz}. In other Turkic languages, the same voice category can be identified, accompanied by similar causative markers, such as Cr.Tat, {-(I)t}, {-(U)t}, {-Ir}, {-Ur}, {-Dİr}, {-DUr} (Kavitskaya 72–74); Ot.Tur {-(I)t}, {-(U)t}, {-Ar}, {-Ir}, {-Ur}, {-Dİr}, {-DUr}, {-GUr} (LET: 96–98; Kerslake 2022: 184); T.Kar, {-t}, {-Ir}, {-Ar}, {-Ur}, {-Dİr}, {-DUr}; and H.Kar {-t}, {-Ar}, {-Ir}, {-ur}, {-Dİr}, {-Dur} (Musaev 1964: 248).

In the examined text, the morphemes {-Ar} and {-Ur} predominantly<sup>99</sup> manifest in monosyllabic stems characterized by a terminal consonant.

- (135) [Lev 6:4] *çik-ar-sin* to go out-CAUS-3SG.VOL  
‘he shall take out’.  
[Lev 12:2] *doy-ur-sa-Ø* to be born-CAUS-COND-3SG  
‘if she gives birth’.

In addition, there is a single instance, as previously demonstrated in (132), wherein a verb stem ends with a terminal vowel and is followed by the causative suffix {-t}. In other instances where the verb stem concludes with voiced consonants, the causative suffix employed is {-dİr}.

- (136) [Lev 8:7] *giy-dir-di-Ø anar* to wear-CAUS-PAST-3SG him  
‘he clothed him’.

In the remaining examples, with the exception of the verb *id-* ‘to do’, verbs concluding with voiceless consonants are accompanied by the suffix {-tİr}.

- (137) [Lev 8:33] *aliş-tir-ir-Ø* *kol+uyjiz+nî*

<sup>99</sup> As for a contrasting example, see, [Lev 16:20] *bit-tir-sin* to end (int.)-CAUS-3SG.VOL ‘he shall end [it]’.

to get accustomed-CAUS-AOR-3SG          hand+2PL.POSS+ACC

‘it makes your hand get accustomed’.

[Lev 11:43]    *ı̇kraḥ id-tir-mä-ḡiz*                      *žan+lar+inüz+i*

to disguise-CAUS-NEG-2PL.IMP    soul+PL+2PL.POSS+ACC

‘you shall not make your souls disgusted’.

Notably, a singular occurrence of an unproductive<sup>100</sup> causative marker is attested as {-tär}, followed by an additional causative marker. It is worth noting that the same marker has been documented for Crimean Tatar as an unproductive causative marker (Kavitskaya 2010: 73) and also listed for Western Karaim in a limited number of examples (Zajączkowski 1932: 123).

(138) [Lev 22:16]    *ček-tär-t-sinlär*                      to bear-CAUS-CAUS-3PL.VOL

‘they shall make them bear’.

Lastly, it merits attention that our dataset showcases three distinct verbs featuring the semi-productive<sup>101</sup> causative markers {-yuz} and {-giz}.

(139) [Lev 4:16]    *gir-giz-*                      to enter- CAUS                      ‘to let in; to bring in’.

[Lev 16:7]    *tur-yuz-*                      to stand-CAUS                      ‘to set up; to erect’.

[Lev 23:43]    *otur-yuz-*                      to sit-CAUS                      ‘to seat’.

It is important to highlight that these markers have also been documented for Crimean Tatar (Kavitskaya 2010: 73–74) and all three dialects of Karaim (Musaev 1964: 251; Prik 1976: 113). Indeed, the verb *turyuz* is present in all three dialects of Karaim (KRPS: 547) and attested in numerous Kipchak languages, such as C.Tat *turyuz* (KRUS: 608), as well as in Ottoman Turkish in a slightly different form, e.g., Ot.Tur *turğur-* ‘to stop; to bring a halt; to raise’ (not present in modern Turkish) (EDPT: 541). However, the verbs *oturyuz-* and *girgiz-* (listed as *kirgiz-*) were found exclusively in Crimean Karaim (KRPS: 322; 435). Upon observation, the final consonant *-r* in the East Old Turkic causative marker {-GUr} (Johanson 2022c: 137) undergoes a transformation to *-z* in the marker {-GUz}, a phenomenon which probably initially emerged during the Middle Kipchak period (Berta and Csató 2022a: 156).

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<sup>100</sup> For information regarding this categorization, refer to Zajączkowski 1932: 129.

<sup>101</sup> For further details, see Zajączkowski 1932: 129.



verb *ališ-* is derived from *al-*, possessing a cooperative function initially. However, in later stages, it acquired a new cognate meaning, ‘to get accustomed’, in some Turkic languages. Nevertheless, one example below clearly presents the reciprocal voice in our dataset.

- (142) [Lev 24:10] *tala-š-ti-lar* to bite-RECP (to fight)-PAST-3PL  
‘they fought each other’.

### 2.2.3.3. Tense

#### 2.2.3.3.1. Definite Past Tense

In the present text, the markers {-DI} and {-Du} are utilized to indicate the definite past tense, and they are subsequently followed by personal endings. The adoption of identical and similar forms is an extensively observed linguistic phenomenon across numerous Turkic languages, which includes Crimean Karaim (Prik 1976: 131), Crimean Tatar (Kavitskaya 2010: 66), Ottoman Turkish (Kissling 1960: 69), and Western Karaim (Musaev 1964: 272).

Table 58: *Definite Past Tense Markers*

	Lev of Göz. 1841	Cr. Kar	Cr. Tat	Ot. Tur	T. Kar	H. Kar
<b>1SG</b>	{-DI <sub>m</sub> }	{-DI <sub>m</sub> }	{-DI <sub>m</sub> }	{-DI <sub>m</sub> }, {-DU <sub>m</sub> }	{-DI <sub>m</sub> }, {-DU <sub>m</sub> }	{-DI <sub>m</sub> }, {-Dum}
<b>2SG</b>	-	{-DI <sub>ŋ</sub> }	{-DI <sub>ŋ</sub> }	{-DI <sub>ŋ</sub> }, {-DI <sub>ŋ</sub> }	{-DI <sub>y</sub> }, {-DU <sub>y</sub> }	{-DI <sub>n</sub> }, {-Dun}
<b>3SG</b>	{-DI}, {-Du}	{-DI}	{-DI}	{-DI}, {-DU}	{-DI}, {-DU}	{-DI}, {-Du}
<b>1PL</b>	-	{-DIK}	{-DIK}	{-DIK}, {-DUK}	{-DI <sub>h</sub> }, {-DI <sub>k</sub> }, {-Du <sub>h</sub> }, {-Dük}	{-DIK}, {-Duk}
<b>2PL</b>	{-diŋiz}	{-DI <sub>ŋ</sub> Iz}	{-DI <sub>ŋ</sub> Iz}	{-DI <sub>ŋ</sub> Iz}, {-DU <sub>ŋ</sub> Uz}	{-DI <sub>y</sub> Iz}, {-DU <sub>y</sub> Iz}	{-DI <sub>n</sub> Iz}, {-Duniz}
<b>3PL</b>	{-DI <sub>l</sub> Ar}	{-DI <sub>l</sub> Ar}	{-DI <sub>l</sub> Ar}	{-DI <sub>l</sub> Ar}, {-DU <sub>l</sub> Ar}	{-DI <sub>l</sub> Ar}, {-DU <sub>l</sub> Ar}	{-DI <sub>l</sub> Ar}, {-Dular}

The table above illustrates that the primary distinction between our data and that of Crimean Tatar, Crimean Karaim, and Ottoman Turkish is the use of the {-Du}<sup>102</sup> suffix. It is noteworthy that this particular suffix occurs only four times in total, and across three distinct verb stems within the book.

<sup>102</sup> Doerfer (1959a: 274) also observed the absence of the past tense marker {-DU} in Crimean Turkish, e.g., *ko<sub>y</sub>-di-∅* to put-PAST-3SG ‘she/he/it put’.

- (143) [Lev 10:3]            *sus-tu-Ø*        to keep silent-PAST-3SG        ‘he kept silent’.  
                                  [Lev 18:3]            *otur-du-ŋüz*    to dwell-PAST-2PL            ‘you dwelt’.  
                                  [Lev 18:25/28]        *ķus-tu-Ø*        to vomit-PAST-3SG            ‘it vomited’.

With the exception of the instances that utilize the {-Du} suffix, the past tense marker for all other cases is {-DI}, irrespective of the roundness of vowels present within the verb stems.

- (144) [Lev 5:1]            *gör-di-Ø*        to see-PAST-3SG            ‘he saw’.  
                                  [Lev 8:15]            *tök-ti-Ø*        to pour out-PAST-3SG        ‘he poured out’.  
                                  [Lev 8:17]            *küy-diür-di-Ø* to burn-CAUS-PAST-3SG    ‘he burned’.

In other instances, we observe that, contrary to rounding harmony, consonant harmony is generally adhered to when the marker is appended to words<sup>103</sup>.

- (145) [Lev 6:10]            *ver-di-m*        to give-PAST-1SG            ‘I have given’.  
                                  [Lev 8:5]            *ayt-ti-Ø*        to say-PAST-3SG            ‘he said’.  
                                  [Lev 10:5]            *sözlä-di-Ø*     to say-PAST-3SG            ‘he had said’.

### 2.2.3.3.2. Present Tense

Doerfer (1959a: 278) identified several markers in Crimean Turkish and classified them as *praesens durativum*, which include {- (A)yIr}, {- (I)yIr}, {- (U)yUr}, {- (A)yUr}, {- (I)yur}, {- (U)yur}, and {- (A)yor}. While these suffixes are not present in Prik’s grammar (1976), Çulha (2019: 120) refers to them as present continuous tense markers and lists them for Crimean Karaim based on some Crimean Karaim mejumas that exhibit influences from Crimean Turkish features. It should be noted that this marker has been preserved since the early phases of Ottoman language in the 14th century. The marker was formed through the combination of a converb in {- (y)A} ~ {- (y)I} with the aorist of the auxiliary verb *yüri-* ‘to walk’ (Kerslake 2022: 186). Subsequently, this form acquired a shortened version {- (A)yür } / {- (I)yür } by the end of the fifteenth century and eventually developed into the form {- (I)yor}, which appears as a progressive tense marker in Ottoman Turkish (Kissling 1960: 80). However, it is worth noting that these markers are absent in Crimean Tatar (Kavitskaya 2010: 63–64), Western Karaim

<sup>103</sup> However, our data reveal three exceptions in which the past tense marker, commencing with the voiced consonant {-d}, is affixed to verb stems that end with an unvoiced final consonant, e.g., *değiş-di-Ø* to change-PAST-3SG ‘it has changed’; [Lev 26:43] *ħor it-di-Ø* to despise-PAST-3PL ‘they despised’.



[Lev 11:26]	<i>gevšemäk getir-me-yir-Ø</i>	to chew cud-NEG-PRES-3SG 'it does not chew the cud'.
[Lev 11:41/42]	<i>doy-ayir-Ø</i>	to be born-PRES-3SG 'it swarms'.
[Lev 11:43]	<i>kozla-yir-Ø</i>	to lay eggs-PRES-3SG 'it lays eggs'.
[Lev 25:16]	<i>sat-iyir-Ø</i>	to sell-PRES-3SG 'he is selling'.

Another present tense marker occurs in the book as {-AydIr}. Jankowski (1997: 15) also mentions this type of present tense marker which indicates the progressive actions in contrast to habitual ones. In our data, there are only examples of 1SG: {-eydirmin}, 3SG: {-AydIr}, and 3PL: {-aydırlar}, which appears altogether 13 times.

(147) [Lev 14:34]	<i>ver-äydir-min</i>	to give-PRES-1SG 'I am giving'.
[Lev 15:23]	<i>otur-aydir-Ø</i>	to sit-PRES-3SG 'she is sitting'.
[Lev 17:5, 21:9]	<i>et-äydir-lär</i>	to do-PRES-3PL 'they are doing'.
[Lev 17:7]	<i>az-aydir-lar</i>	to go astray-PRES-3PL 'they are going astray'.
[Lev 18:3, 20:22]	<i>getir-äydir-min</i>	to bring-PRES-1SG 'I am bringing'.
[Lev 18:24, 20:23]	<i>sür-äydir-min</i>	to drive away-PRES-1SG 'I am driving away'.
[Lev 21:6]	<i>yuvuklaştır-aydir-lar</i>	to bring forward-PRES-3PL 'they are bringing forward'.
[Lev 21:8]	<i>yuvuklaştır-aydir</i>	to bring forward-PRES-3SG 'he is bringing forward'.



It should be emphasized that while the aforementioned marker bears resemblance to those delineated in Table 59 for Western Karaim, the precise forms have not been documented for Crimean Tatar, Crimean Turkish, Ottoman Turkish, and Prik’s (1976) Crimean Karaim grammar.

### 2.2.3.3.3. Aorist

The aorist marker  $\{-(X)r\}$  is a feature shared by Turkic languages (Johanson 2022a: 39), and as a result, we can find similar forms of this marker in Crimean Turkish<sup>104</sup> (Doerfer 1959a: 278), Crimean Tatar (Kavitskaya 2010: 64–65), Ottoman Turkish (Hagopian 1907: 152–153), and all three dialects of Karaim (Prik 1976: 138; Musaev 1977: 55–56).

Table 60: *Aorist Markers*

	Cr.Kar	Ot. Tur	Cr.Tat	T.Kar	H. Kar
<b>1SG</b>	$\{-(A)rIm\}$ , $\{-(I)rIm\}$	$\{-(A)rIm\}$ , $\{-(I)rIm\}$ , $\{-(U)rUm\}$	$\{-(A)rIm\}$ , $\{-(I)rIm\}$	$\{-(A)rmIn\}$ , $\{-(I)rmIn\}$ , $\{-(U)rmIn\}$	$\{-(A)rmen\}$ , $\{-(I)rmen\}$ , $\{-(u)rmen\}$
<b>2SG</b>	$\{-(A)rsIn\}$ , $\{-(I)rsIn\}$	$\{-(A)rsIn\}$ , $\{-(I)rsIn\}$ , $\{-(U)rsUn\}$	$\{-(A)rsIn\}$ , $\{-(I)rsIn\}$	$\{-(A)rsIn\}$ , $\{-(I)rsIn\}$ , $\{-(U)rsUn\}$	$\{-(A)rsen\}$ , $\{-(I)rsen\}$ , $\{-(u)rsen\}$
<b>3SG</b>	$\{-(A)r\}$ , $\{-(I)r\}$	$\{-(A)r\}$ , $\{-(I)r\}$ , $\{-(U)r\}$	$\{-(A)r\}$ , $\{-(I)r\}$	$\{-(A)r\}$ , $\{-(I)r\}$ , $\{-(U)r\}$	$\{-(A)r\}$ , $\{-(I)r\}$ , $\{-(u)r\}$
<b>1PL</b>	$\{-(A)rmIz\}$ , $\{-(I)rmIz\}$	$\{-(A)rIz\}$ , $\{-(I)rIz\}$ , $\{-(U)rUz\}$	$\{-(A)rmIz\}$ , $\{-(I)rmIz\}$	$\{-(A)rbIz\}$ , $\{-(I)rbIz\}$ , $\{-(U)rbIz\}$	$\{-(A)rbIz\}$ , $\{-(I)rbIz\}$ , $\{-(u)rbIz\}$
<b>2PL</b>	$\{-(A)rsIz\}$ , $\{-(I)rsIz\}$	$\{-(A)rsInIz\}$ , $\{-(I)rsInIz\}$ , $\{-(U)rsUnUz\}$	$\{-(A)rsI(ηI)z\}$ , $\{-(I)rsI(ηI)z\}$	$\{-(A)rsIz\}$ , $\{-(I)rsIz\}$ , $\{-(U)rsIz\}$	$\{-(A)rsIz\}$ , $\{-(I)rsIz\}$ , $\{-(u)rsIz\}$
<b>3PL</b>	$\{-(A)rlAr\}$ , $\{-(I)rlAr\}$	$\{-(A)rlAr\}$ , $\{-(I)rlAr\}$ , $\{-(U)rlAr\}$	$\{-(A)r(lAr)\}$ , $\{-(I)r(lAr)\}$	$\{-(A)rlAr\}$ , $\{-(I)rlAr\}$ , $\{-(U)rlAr\}$	$\{-(A)rlAr\}$ , $\{-(I)rlAr\}$ , $\{-(u)rlAr\}$

In the Lev of the Göz. 1841, aorist markers are used to form the future/present tense. These markers manifest as  $\{-(i)r\}$ ,  $\{-(A)r\}$ , and  $\{-(U)r\}$  depending on the fronting and rounding harmony, and are followed by personal endings that differ slightly from those described in

<sup>104</sup> The markers were listed as  $\{-(I)r\}$ ,  $\{-(U)r\}$  and  $\{-(A)r\}$ .

Prik's grammar (1976: 138), e.g., 1SG: {-ArmIn}; 2SG: -; 3SG: {-Ar}, {-ur}, {-ür}; 1PL: -; 2PL: {-ArsIz}; 3PL: {-Ar(1Ar)}. It can be observed that the 1SG personal marker {-mIn} is not present in the aforementioned languages, except for Trakai Karaim. However, the fluctuation in 1SG: {-Im}, {-mIn}, {-men}, 2SG: {-sIn}, {-sInj}, {-sen}, and 2PL: {-sIz}, {-sInjIz}, {-sInIz} can be noticed in Crimean Turkish (1959a: 278–279) as well.

There exists a slight discrepancy between our data and Prik's description in terms of rounding harmony. Specifically, in the Lev of the Göz. 1841, only 13 occurrences were found for six distinct lexical items, where verb stems had rounded vowels, and the same rounding was reflected in the aorist suffix.

- |       |                   |                    |                     |                   |
|-------|-------------------|--------------------|---------------------|-------------------|
| (148) | [Lev 11:32]       | <i>yap-ul-ur-Ø</i> | to do-PASS-AOR-3SG  | 'it is done'.     |
|       | [Lev 11:39]       | <i>ül-ür-sä-Ø</i>  | to die-AOR-COND-3SG | 'if it dies'.     |
|       | [Lev 11:32]       | <i>ol-ur-Ø</i>     | to become-AOR-3SG   | 'it will become'. |
|       | [Lev 25:19; 26:5] | <i>otur-ur-süz</i> | to dwell-AOR-2PL    | 'you will dwell'. |

However, in the majority of examples, the rounding harmony was not observed for this marker.

- |       |             |                       |                         |                     |
|-------|-------------|-----------------------|-------------------------|---------------------|
| (149) | [Lev 13:34] | <i>temiz bol-ür-Ø</i> | to become clean-AOR-3SG | 'he will be clean'. |
|       | [Lev 22:9]  | <i>öl-är-lär</i>      | to die-AOR-3PL          | 'they will die'.    |

The variation in the use of the aorist marker in the text could be attributed to the specific characteristics of some chapters that display a strong influence of Oghuzic and/or Ottoman Turkish features. This could be seen in the presence of the variant of the aorist marker {- (U)r} in Crimean Turkish (Doerfer 1959a: 278) and Ottoman Turkish (as indicated in Table 60), which could have had an impact on the usage of the marker in the text.

#### 2.2.3.3.4. Future Tense

The present text furnishes a solitary illustration for the categorical future tense marker, namely {-AžAk}<sup>105</sup>, which conveys an event's anticipated occurrence in the future. Nevertheless, the aforementioned marker performs a distinctive function in the example expounded below, wherein it serves as a thematic marker that is succeeded by an auxiliary verb attached to the conditional mood marker {-sa} (see section 2.2.3.4.4.).

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<sup>105</sup> It is worth noting that the same marker also functions as a future participle marker in our data, as illustrated in Section 2.2.2.6.

(150)	[Lev 1:2]	<i>yuvuklaštir-ažak</i>	<i>ol-sa-Ø</i>
		to bring forward-FUT	AUX-COND-3SG
		‘if he  ever  brings  it  forward’.	

Similar forms of the categorical future tense marker are found in several Turkic languages, e.g., C.Tat, {-AžAk}, {-yžAk} (Kavitskaya 2010: 66); C.Tur, {-ežek}, {-ažah} (Doerfer 1959a: 279); C.Kar, {-AžAk}; {-yžAk}; Ot.Tur {-AžAk} (Kissling 1960: 75–76). However, it is important to mention that in Western Karaim languages, the categorical future tense is marked by the use of the marker {-QAy}, which also serves as an optative mood marker (Musaev 1977: 54–55). Additionally, it should be acknowledged that the optative marker {-QAy} has been found to have prospective functions in other Turkic languages as well (Johanson 2022b: 113). Nevertheless, in our data, the marker {-QAy} only appears in the optative mood and not in any instance of the future tense, as indicated in section 2.2.2.4.3. Consequently, the use of this tense marker in our text differs from that of Western Karaim.

#### 2.2.3.4. Mood

The present study’s data encompasses four categories of mood, namely imperative, voluntative, optative, and conditional. It is worth noting that there exists a close connection between the imperative, voluntative, and optative moods in Turkic languages (Johanson 2022a: 39). As shown below, some scholars have made different categorizations for the same markers in certain Turkic languages. In the interest of clarity, this study has adopted the descriptions of other studies for the purpose of categorization.

##### 2.2.3.4.1. Imperative

The imperative mood, customarily employed to issue directives, is exemplified extensively in the dataset, given that the Book of Leviticus predominantly comprises imperative sentences. This mood is formed with various markers in the Karaim dialects (Musaev 1964: 269; Prik 1976: 143), Crimean Tatar (Kavitskaya 2010: 70), Crimean Turkish (Doerfer 1959a: 278), and Ottoman Turkish (Kissling 1960: 88–89). It typically has forms for the second person singular and plural.

Table 61: *Imperative Mood Markers*

	Cr.Kar	Cr.Tur	Ot. Tur	Cr.Tat	T.Kar	H. Kar
<b>2SG</b>	{-Ø}	{-Ø}	{-Ø}	{-Ø}	{-Ø}, {-QIn},	{-Ø}, {-QIn},

	Cr.Kar	Cr.Tur	Ot. Tur	Cr.Tat	T.Kar	H. Kar
					{-QUn}	{-kun}, {-yun}
<b>2PL</b>	{-(I)ŋIz}	{-In}, {-Iŋ}, {-IŋIz}, {-IŋIz}	{-(y)I(ŋI)z}, {-(y)U(ŋU)z}	{-(I)ŋIz}	{-(I)yIz}, {-(U)yUz}	{-(I)nIz}, {-(u)nuz}

As noted, Prik (1976: 144) does not include the 2SG.IMP markers {-QIn} and {-QUn} for Crimean Karaim in her description, instead considering them as features of Western Karaim. However, Jankowski's study (1997: 16) and Çulha's description (2019: 122–123) both include these forms for Crimean Karaim. Consistent with these sources, our data includes examples of the 2SG.IMP suffix as {-QIn}, while the 2PL.IMP suffix appears as {-(I)ŋIz}, {-(U)ŋIz}, or {-(U)ŋUz}.

As expected, in our dataset, the diverse forms of the imperative marker {-QIn} are determined in accordance with both the vowel and consonant harmony present within the verb stem.

- (151) [Lev 2:15] *ver-gin* to give-2SG.IMP 'give'.  
[Lev 9:2] *al-yin* to take-2SG.IMP 'take'.  
[Lev 19:10] *kemiš-kin* to throw away-2SG.IMP 'throw away'.  
[Lev 25:3] *sač-kin* to sow-2SG.IMP 'sow'.

In the matter of 2PL.IMP markers, it is significant to note that the variant {-(U)ŋUz} appears in a mere three instances within the text, where both complete and partial rounding harmony are adhered to in the context of the 2PL.IMP suffix.

- (152) [Lev 11:44/45] *ol-uŋuz* to be-2PL.IMP 'you shall be'.

Aside from these three instances identified in Chapter 11, rounding harmony is exclusively witnessed in the initial connective vowel of the 2PL.IMP as {-(U)ŋIz} when the verb stem concludes with a consonant in a rounded syllable, a scenario that only presents itself in two occurrences.

- (153) [Lev 8:35] *otur-uŋiz* to sit-2PL.IMP 'you shall sit'.  
[Lev 20:15] *öldür-üŋiz* to kill-2PL.IMP 'you shall kill'.

Finally, it is worth noting that the bare verb stem was not used to form the 2SG.IMP mood in the Lev of the Göz. 1841, which is a common practice in many Turkic languages, including Crimean Tatar, Crimean Turkish, and Ottoman Turkish (Johanson 2022a: 39). Although this type of 2SG.IMP is also listed for Western Karaim, the specific markers listed in Table 61 are mostly encountered in Western Bible Karaim translations. Therefore, this feature distinguishes the language of our data from Crimean Turkish Karaim.

#### 2.2.3.4.2. Voluntative

In our text, the voluntative mood is expressed through forms for 1SG, 1PL, 3SG, and 3PL and is used to convey offers for actions by the subject or to represent the subject's indirect commands, wishes, and demands.

In our data, we encounter only two examples of the 1SG.VOL marker {-äyim} and the 1PL.VOL marker {-lim}.

(154) [Lev 20:24] *ver-ä-yim* to give-VOL-1SG 'I shall give; let me give'.

[Lev 25:20] *aša-lim* to eat-VOL-1PL 'we shall eat; let us eat'.

The text features 3SG.VOL markers in the forms of {-sIn} and {-sUn}, while 3PL.VOL markers are represented by {-sInAr} and {-sUnAr}. Notably, the application of rounding harmony in the examples containing these markers in the text is generally inconsistent. In the majority of examples, the rounding harmony is not observed.

(155) [Lev 1:11] *soy-sin* to slay-3SG.VOL 'he shall slay'.

[Lev 6:11] *ayruḥsi bol-sin* to be sacred-3SG.VOL 'he shall be sacred'.

[Lev 13:3] *gör-sin* to see-3SG.VOL 'he shall see'.

However, it should be noted that there are a total of 13 instances in Chapters 11 and 23 where the rounded variants {-sUn} and {-sUnAr} are attested.

(156) [Lev 11:11/35] *ol-sunlar* to be-3PL.VOL 'they shall be'.

[Lev 11:35] *boz-ul-sun* to destroy-PASS-3SG.VOL 'it shall be destroyed'.

[Lev 23:42] *otur-sunlar* to dwell-3PL.VOL 'they shall dwell'.

Similar and different markers are found in other Turkic languages as well. The table below illustrates the situation in Karaim dialects (Musaev 1964: 269, 286; Prik 1976: 143, 145),

Crimean Turkish (Doerfer 1959a: 278), Ottoman Turkish (Hagopian 1907: 171), and Crimean Tatar (Kavitskaya 2010: 70; Doerfer 1959b: 387).

Table 62: *Voluntative Mood Markers*

	<b>Cr.Kar</b>	<b>Cr.Tur</b>	<b>Ot. Tur</b>	<b>Cr.Tat</b>	<b>T.Kar</b>	<b>H. Kar</b>
<b>1SG</b>	{-(A)yIm}	{-(A)yIm}, {-(A)ym}, {-(A)yIn}	{-(y)AyIm}	{-(A)yIm}	{-(A)yIm}	{-(A)yIm}
<b>2SG</b>	-	{-sAnA}, {-sAηA}	{-sAnA}	{-sAnA}, {-sAηA}	-	-
<b>3SG</b>	{-sIn}	{-sIn}, {-sUn}	{-sIn}, {-sUn}	{-sIn}	{-sIn}, {-sUn}	{-sIn}, {-sun}
<b>1PL</b>	{-(A)yIK}	{-(A)yIK}, {-(a)yih}, {-(A)yK}, {-(a)yh}, {-(A)lIm}	{-(y)AlIm}	{-(A)yIK}	{-(A)yIK}, {-(a)yih}	{-(A)yIK}, {-(a)yih}
<b>2PL</b>	-	-	{-sAηlZA}	-	-	-
<b>3PL</b>	{-sInlAr}	{-sInlAr}	{-sInlAr}, {-sUnlAr}	{-sInlAr}	{-sInlAr}, {-sUnlAr}	{-sInlAr}, {-sunlar}

The 1SG.VOL marker {-(A)yIm} is attested in all of the languages listed above. However, the 1PL.VOL marker {-(A)lIm} is not listed in Crimean Tatar, Western Karaim, and Prik’s Crimean Karaim grammar. Therefore, this marker appears to be a feature of Crimean Turkish and/or Ottoman Turkish, as demonstrated in the Table 62. On the other hand, the 3SG and 3PL voluntative mood markers {-sIn} and {-sInlAr} are present in all of the languages listed, including Karaim dialects (Musaev 1964: 269; Prik 1976: 143), Crimean Tatar (Kavitskaya 2010: 70), Crimean Turkish (Doerfer 1959a: 278), and Ottoman Turkish (Kissling 1960: 87). It is worth noting that the presence of rounded counterparts of these affixes in our dataset has not been documented in Crimean Tatar, Crimean Karaim, and Crimean Turkish. Their appearance might be attributed to Ottoman Turkish influence.

#### 2.2.3.4.3. Optative

The optative mood is closely related to the voluntative mood as it also expresses the subject’s desires, wishes, hope, and also polite commands. In specific structures, it is also used as the

subjunctive mood (Jankowski 1997: 16). Thus in our dataset, it is difficult to distinguish these two moods. In Prik’s Crimean Karaim grammar (1976: 143–145) and Doerfer’s description for Crimean Turkish (1959a: 278), there is no distinction between the optative and imperative mood markers. However, Ottoman Turkish (Kissling 1960: 88), Crimean Tatar (Kavitskaya 2010: 70–71), and Western Karaim (Musaev 1964: 286) present some different optative mood markers.

Table 63: *Optative Mood Markers*

	Ot. Tur	Cr.Tat	T.Kar	H. Kar
<b>1SG</b>	{-(y)Am}	{-QAydIm}, {-QAyIm}	{-GeymIn}, {-ḥeymIn}	{-QAymen}
<b>2SG</b>	{-(y)AsIn}, {-(y)AsUn}	{-QAydIn}, {-QAysIn}	{-GeysIn}, {-ḥeysIn}	{-QAysIn}
<b>3SG</b>	{-(y)A}	{-QAydI}, {-QAy}	{-Gey}, {-ḥey}	{-QAy}
<b>1PL</b>	{-(y)AyIz}, {-(y)AyUz}	{-QAydIK}, {-QAymIz}	{-GeyIz}, {-ḥeybIz}	{-QAybIz}
<b>2PL</b>	{-(y)AsI(ηI)z}, {-(y)AsU(ηU)z}	{-QAydInIz}, {-QAyI(ηI)z}	{-GeysIz}, {-ḥeysIz}	{-QAysIz}
<b>3PL</b>	{-(y)A(IAr)}	{-QAydIIAr},	{-GeyIAr}, {-ḥeyIAr}	{-QAyIAr}

Our data exhibits a mixed characteristic from the languages mentioned above, as it contains both {-(y)A} and {-QAy} markers that are attached to verb stems. Among them, the 3SG.OPT marker {-(y)a} appears five times<sup>106</sup> in the text.

(157) [Lev 15:3; 20:9/11/12] *ol-a-∅* to be-OPT-3SG ‘it shall be’.

In other examples, we find the 2PL.OPT markers {-(y)esiz} and {-(y)äsiz} a total of 6 times. In these examples, we also find the negation marker {-mA}, which is attached to the verb stems.

(158) [Lev 11:4/42] *ye-me-yesiz* to eat-NEG-2PL.OPT ‘you shall not eat’.

<sup>106</sup> Among the pertinent examples, a distinct petrified conjunction can be identified, illustrated by *ol-ma-ya-∅* (to be-NEG-VOL-3SG) in Lev 10:7, which conveys the meaning of ‘or else’. It is essential to highlight that in Crimean Karaim, this conjunction more frequently appears as *bol-ma-γay-∅* (to be-NEG-VOL-3SG), representing ‘or else; lest’ (CKED: 90). Consequently, this particular case accentuates both the phonological and morphological distinctions between Ottoman Turkish and Kipchak linguistic features.

- [Lev 11:9] *ye-yesiz* to eat-2PL.OPT ‘you shall eat’.  
 [Lev 11:44] *id-me-yäsiz* to do-NEG-2PL.OPT ‘you shall not do’.

The dataset reveals that optative mood markers manifest as {-QAY} a total of 11 times, which have not been documented for Ottoman Turkish.

- (159) [Lev 17:5] *ķorban et-käy-lär* to make sacrifice-OPT-3PL  
 ‘they shall make sacrifice’.  
 [Lev 19:17] *ček-mä-gäy-sin* to bear-NEG-OPT-2SG  
 ‘you shall not bear’.  
 [Lev 23:2] *čaķir-ğay-süz* to call-OPT-2PL  
 ‘you shall call’.

According to Prik’s grammar (1976: 145–146), the optative mood marker {-QAY} is characterized as a feature of Western Karaim. Similarly, Doerfer (1959a: 279) suggests that the markers {-ğay} and {-gey} occasionally appear in Crimean Turkish due to influence from Northern Crimean Tatar. Consequently, our dataset exhibits a combination of both Ottoman Turkish and Kipchak linguistic characteristics for this mood.

#### 2.2.3.4.4. Conditional

The conditional mood marker in many Turkic languages, including Crimean Tatar (Kavitskaya 2010: 70), Crimean Turkish (Doerfer 1959a: 278), Ottoman Turkish (Kissling 1960: 81, 83–85), and all three dialects of Karaim (Musaev 1964: 290; Prik 1976: 148), takes the form of {-sA} attached to the verb stem. This suffix undergoes fronting harmony and is followed by the personal endings.

Table 64: *Conditinal Mood Markers*

	Cr.Kar	Cr.Tur	Ot. Tur	Cr.Tat	T.Kar	H. Kar
<b>1SG</b>	{-sAm}	{-sAm}	{-sAm}	{-sAm}	{-sAm}	{-sAm}
<b>2SG</b>	{-sAŋ}	{-sAŋ}	{-sAŋ}	{-sAŋ}	{-sAy}	{-sAn}
<b>3SG</b>	{-sA}	{-sA}	{-sA}	{-sA}	{-sA}	{-sA}
<b>1PL</b>	{-sAK}	{-sAK}	{-sAK}	{-sAK}	{-sah}, {-sek}	{-sAK}
<b>2PL</b>	{-sAŋIz}	{-sAŋIz}	{-sAŋIz}	{-sAŋIz}	{-sAyIz}	{-sAnIz}
<b>3PL</b>	{-sAIAr}	{-sAIAr}	{-sAIAr}	{-sAIAr}	{-sAIAr}	{-sAIAr}



The conditional relation may be emphasized through the use of the conjunction *egär* which was borrowed from Persian. However, it is not obligatory to use this conjunction. The majority of examples in our data show that the conditional marker {-sA} is attached to the verb stem without any tense markers. This type of conditional structure refers to hypothetical actions or states in many Turkic languages (Johanson 2022a: 42). However, a detailed investigation of the context reveals that it does not necessarily imply a hypothetical or unlikely scenario, but rather potential actions or states that may happen in the future.

- (160) [Lev 14:34] *ver-sä-m* to give-COND-1SG 'if I give'.  
 [Lev 17:3] *soy-sa-Ø* to slay-COND-3SG 'if he slays'.  
 [Lev 25:14] *al-sa-η* to take-COND-2SG 'if you buy'.

In our dataset, we found a total of 13 examples in which the conditional suffix is attached to the verb stem following the aorist marker. In contrast, in two examples, the conditional suffix is attached to the *e-/i-* clitic, which comes after a thematic stem composed of an aorist marker. These structures are frequently encountered in other Turkic languages (Johanson 2022a: 42) and refer to potential actions or states of the subject. Therefore, our data does not reveal any distinction between these structures and the previously discussed one.

- (161) [Lev 3:1] *yuvuklaştır-ür e-sä-Ø* to bring forward-AOR CL-COND-3SG  
 'if he brings forward'.  
 [Lev 11:34] *gel-ür-se-Ø* to come-AOR-COND-3SG  
 'if he comes'.  
 [Lev 11:39] *ül-ür-sä-Ø* to die-AOR-COND-3SG  
 'if it dies'.

In the Lev of the Göz. 1841, a total of 11 examples can be found where the conditional mood is used to indicate actions that may have already occurred. It is noteworthy that all of these examples contain the clitic *e-/i-*. The past tense marker is attached to the thematic stem, and the clitic *e-/i-* is followed by the conditional marker.

- (162) [Lev 5:21] *al-dï i-sä-Ø* to take-PAST CL-COND-3SG  
 'if he has taken'.

[Lev 13:4] *degiširil-mä-di e-sä-Ø* to change (int.)-NEG-PAST CL-COND-3SG  
 ‘if it has not changed’.

[Lev 13:37] *tur-di e-sä-Ø* to stop-PAST CL-COND-3SG  
 ‘if it has stopped’.

In a single example found in the text, the conditional marker was attached to thematic stem, whereas the past tense marker followed the clitic *e-*. However, it is worth noting that the personal marker was attached to both the thematic stem and the clitic *e-* in this instance, which could possibly be attributed to a scribal error.

(163) [Lev 10:19] *aša-sa-m e-y-dim* to eat-COND-1SG CL-CONN-PAST-1SG  
 ‘if I had eaten’.

Finally, in our dataset, a solitary instance exhibits the future tense marker {-ažak} succeeded by an auxiliary verb bearing the conditional marker. This conditional mood construction represents hypothetical actions or states that may occur any time in the future.

(164) [Lev 1:2] *yuvuklaštir-ažak* *ol-sa-Ø*  
 to bring forward-FUT AUX-COND-3SG  
 ‘if he ever brings [it] forward’.

### 2.2.3.5. Converbs

It is important to acknowledge that the data being examined encompasses a variety of converbs, which arise from the integration of thematic suffixes, adverbial cases, possessive suffixes, and postpositions. Combinations such as [{QAN}+POSS+CASE+ POST] and [{DIK}+POSS+CASE+ POST] will be explored in a separate section (see section 2.3.1.3.1.). This section is devoted exclusively to the analysis of individual markers. Prior to enumerating the relevant markers, it is pertinent to highlight that the verbal noun marker {-mA} operates as a converb marker in merely a single lexeme, which appears with considerable frequency (a total of 50 instances).

(165) [Lev 1:1] *de-mä* to say-VN ‘saying’.

Musaev (1964: 296) likewise noted an analogous occurrence of this marker in Trakai Karaim, as demonstrated by comparable examples, e.g., *deṃa* ‘saying’; *korma* ‘seeing’. Nevertheless, this marker will not be categorized as a converb marker in the present discussion, as its employment is ascribed to the impact of Biblical Hebrew. This influence adheres to the

source text, rather than exemplifying a generative application, for which additional instances could be identified.

(166) [Lev 1:1] B.Heb: *lê.mōr* Preposition-I.to-say.V:QAL.INF.CONS

**A-) {-A}; {-y}**: The marker under investigation is manifested as {-A} in verbs with terminal consonants in Crimean Tatar (Kavitskaya 2010: 77), Ottoman Turkish (Kissling 1960: 95–96), and Karaim dialects (Prik 1976: 122; Musaev 1977: 61). Conversely, following verbs with final vowels, it adopts the shape of {-y} in Crimean Tatar and Karaim dialects, while it is presented as {-yA} in Ottoman Turkish.

Within the analyzed data, a sparse two lexicalized items were initially marked by the converb marker under investigation. The first example is the postposition *gōrā*, representing ‘according to’ and derived from the verb *gōr* ‘to see’. The postposition assimilated the converb marker {-ä}. Another instance discovered in the data is the solidified verbal adjective *ayayturyan*, which conveys the meaning of ‘flowing’. This word is composed of the verb *aķ* ‘to flow’, followed by the converb marker {-a}, subsequently {-y}, and the auxiliary verb *tur-* with the participle {-yan}. It is likely that this structure originated from an inadvertent error, as it encompasses both the converb marker {-a} and the {-y}. The participle *ayayturyan* is found in Crimean Karaim (CKED: 34; KRPS: 43), while in Western Karaim, the simultaneous use of two converb markers is not present in the equivalent form of the aforementioned term, e.g., [Lev 20:24] H.Kar (J.Sul.III.01) *aķtiradoyan*; T.Kar (ADub.III.73): *ayadoyan* ‘flowing’.

**B-) {-Ip}; {-Up}**: This morpheme is frequently observed in Turkic languages, typically represented as {-(X)p}, such as in Crimean Tatar {-(I)p} (Kavitskaya 2010: 77), Crimean Karaim {-(I)p} (Prik 1976: 121), Trakai Karaim {-(I)p}, {-(U)p}, and Halich Karaim {-(I)p}, {-(u)p} (Musaev 1977: 61). In Ottoman Turkish, however, the forms {-(y)Ip} and {-(y)Up} are encountered (Hagopian 1907: 208). Both of these variants are also present in Crimean Turkish, exemplified by *sāvlāyip*, meaning ‘saying’, and its synonymous term, *sāvlāp* (Doerfer 1959a: 278).

The dataset includes 20 instances of this particular converb marker. Nevertheless, since all verb stems in these examples conclude with a consonant, it remains unclear whether the marker would incorporate the linking -y-, which is solely identifiable in verbs with vowel-ending stems. In the majority of cases within the dataset, the markers manifest as {-Ip}.

(167) [Lev 1:3] *al-īp* to take-CONV ‘taking’.

[Lev 8:33]	<i>toldur-ïp</i>	to fill-CONV	‘filling’.
[Lev 11:24]	<i>tiy-ïp</i>	to touch-CONV	‘touching’.

Notably, in a pair of verbs (appearing five times in total) within our dataset, it has been observed that the converb markers undergo vowel rounding harmony, a characteristic that has not been documented for Crimean Tatar, Crimean Turkish, and Crimean Karaim.

(168) [Lev 19:13]	<i>dut-up</i>	to hold-CONV	‘holding’.
[Lev 19:20]	<i>ol-up</i>	to be-CONV	‘being’.

### 2.2.3.6. Participles

**A-) {- (A)r}**: Our dataset features a single lexical item that appears six times, in which the unproductive participle marker {- (A)r} is demonstrable. This marker is also found in Crimean Tatar (Jankowski 2010: 190–191), Ottoman Turkish (Kissling 1960: 81), and all three dialects of Karaim (Zajączkowski 1932: 99–101; Çulha 2019: 132).

(169) [Lev 12:6]	<i>yaša-r</i>	to live-PART	‘years old’.
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**B-) {- (I)včI}; {- (u)včï}; {- ižï}**: Participles formed with these markers typically convey properties related to the subject or object they refer to. Analogous variants of these markers have been documented in several other Turkic languages, e.g., C.Tat {- (U)vžI}, {- IžI} (Jankowski 2010: 190, 221); C.Kar {- (I)vžI}, {- (I)vžU} (Öztürk 2019: 36); Ot.Tur {- (y)UžU}, {- (y)IžI} (Zajączkowski 1932: 97–98); T.Kar {- (U)včU}, and H.Kar {- (u)vcu}, {- (i)vci} (Zajączkowski 1932: 61–62; Musaeu 1964: 308). In the entire Lev of the Göz. 1841, two instances of the same lexical item were identified, featuring the marker {- (ï)žï}.

(170) [Lev 13:51/14:44]	<i>sizla-t-ižï</i>	to ache-CAUS-PART	‘the thing which causes pain’.
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Nonetheless, the text also exhibits forms such as {- (I)včI} and {- (u)včï}, fulfilling the same function. In several instances, rounding harmony was solely observed in their connective vowels.

(171) [Lev 17:14]	<i>aša-včïlar</i>	to eat-PART-PL	‘the ones who eat’.
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[Lev 20:8]	<i>ayruḥsī et-ivči</i>	to sanctify-PART 'the one who sanctifies'.
[Lev 24:18]	<i>ur-uvči</i>	to kill-PART 'the one who kills'.

As previously stated (refer to Section 2.2.1.1.2), in a significant number of instances, this marker functions as a deverbal formative marker for nominals.

**C-) {- (y)AŽAK}:** It is employed five times throughout the entire text and can be found in Crimean Tatar (Kavitskaya 2010: 77) and Ottoman Turkish (Hagopian 1907: 187). However, it is not present in Western Karaim and Prik's Crimean Karaim Grammar<sup>107</sup>.

(179) [Lev 11:47]	<i>aša-l-ažak</i>	to eat-PASS-PART 'the thing that is going to be eaten'.
[Lev 14:4]	<i>temiz bol-ažak</i>	to be clean-PART 'the one who will be cleansed'.
[Lev 25:22]	<i>gel-ežäk</i>	to come-PART 'the thing that is going to be come in'.

In one example we find the negation marker {-ma}, that is attached to the verb stem, where the connective -y- in {- (y)AŽAK} also appears.

(172) [Lev 11:47]	<i>aša-l-ma-y-ažak</i>	to eat-PASS-NEG-CONN-PART 'the thing which is not going to be eaten'.
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**D-) {-QAn}; {- (y)An}:** The participle {-QAn} is prevalent in a multitude of Turkic languages, encompassing the central and northern dialects of Crimean Tatar (Kavitskaya 2010: 76), Crimean Turkish (Doerfer 1959a: 279), and all three dialects of Karaim (Musaev 1964: 304; Prik 1976: 118). In fact, an Oghuzic variant of this morpheme exists, materializing as {- (y)An} in Ottoman Turkish (Kissling 1960: 90), the Southern dialect of Crimean Tatar (Kavitskaya 2010: 76), and Crimean Turkish (Doerfer 1959a: 279). Mirroring the situation in Crimean Turkish, our data showcases both variants, thereby highlighting the heterogeneous nature of

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<sup>107</sup> Nonetheless, Çulha (2019: 135–136) documents this marker, drawing upon Crimean Karaim mejumas as a source.

this participle. It is important to note that these markers signify entities engaged in or subjected to past or continuous actions<sup>108</sup>.

In the dataset at hand, the participle {-QAn} manifests itself a cumulative total of 297 times throughout all chapters, with the sole exception of Chapter 1. Predictably, this form is created in accordance with both vowel and consonant harmony when appended to verb stems.

(173)	[Lev 7:14]	<i>sač-kan</i>	to sprinkle-PART	‘the one who sprinkles’.
	[Lev 11:24]	<i>deg-gen</i>	to touch-PART	‘the one who touches’.
	[Lev 17:10]	<i>aša-yan</i>	to eat-PART	‘the one who eats’.
	[Lev 24:14]	<i>ešit-kän-lär</i>	to hear-PART-PL	‘the ones who heard’.

As previously elaborated, the participle {(y)An} represents the Oghuzic equivalent of the Kipchak participle marker {-QAn}. This variant is identified a total of 27 times (involving 16 distinct verbs) within the text, rendering the Kipchak variant significantly more prevalent than this specific Oghuzic participle marker (92% to 8%). Furthermore, the Oghuzic feature appears in chapters 1, 2, 4, 11, 21, 23, and 27, with Chapter 11 exhibiting remarkable results, as nearly 75% of the examples (20 instances) are found in that particular chapter.

(174)	[Lev 1:16]	<i>tök-il-än</i>	to pour-PASS-PART	‘the thing which was poured’.
	[Lev 2:7]	<i>piš-en</i>	to be cooked-PART	‘the thing which was cooked’.
	[Lev 11:25]	<i>taši-yan</i>	to carry-PART	‘the one who carries’.
	[Lev 11:46]	<i>doğur-an</i>	to give birth-PART	‘the one who gives birth’.

**E-) {-mİš}**: This postterminal participle is discernible in the Eastern dialect of Crimean Tatar (Jankowski 2010: 189), Crimean Karaim (Priik 1976: 118), and Ottoman Turkish (Kissling 1960: 89–90). Contrastingly, it is absent in Western Karaim as per Musaev’s accounts (1964: 302–309; 1977: 62)<sup>109</sup>. Within our data, a sole example of the participle marker {-miš} is presented.

<sup>108</sup> Pertaining to the deverbal nominal formative functions of the marker {-QAn} within our dataset, see Section 2.2.1.1.1.2.

<sup>109</sup> Nevertheless, Gülsevin (2016: 99–100) records the presence of this marker within the Trakai Karaim.

(175) [Lev 11:37] *ek-il-miš ekin* to sow-PASS-PART crop  
 ‘the crop which has been sowed’.

**F-) {-DIK}:** In our dataset, this participle invariably follows possessive markers, during which the consonant *k/k* consistently undergoes voicing to *y/g* (with the exception of verbs containing the 3PL.POSS marker). It is documented in the Eastern dialect of Crimean Tatar (Jankowski 2010: 193) and Ottoman Turkish (Hagopian 1907: 187). Nonetheless, it is unattested in Prik’s Crimean Karaim grammar and Western Karaim. Within our dataset, all occurrences are observed in the context of 3SG.

(176) [Lev 7:16] *yuvuklaštir-diy-ï* *gün+dä*  
 to offer-PART-3SG.POSS day+LOC  
 ‘on the day that he offers’.

[Lev 7:36] *sil-dig-i* *gün+dän*  
 to anoint-PART-3SG.POSS day+ABL  
 ‘from the day that (the Lord) anointed’.

### 2.2.3.7. Verbal Nouns

**A-) {-mA}:** The verbal noun marker {-mA} is frequently observed in Turkic languages, with evidence present in Crimean Tatar (Jankowski 2010: 191–192), Ottoman Turkish (Kissling 1960: 90–91), and all three dialects of Karaim (Musaev 1964: 294–296; Prik 1976: 116).

(177) [Lev 11:21] *sičra-ma* to leap-VN ‘leaping’.  
 [Lev 25:38] *ver-mä* to give-VN ‘giving’.

**B-) {-mAK}:** The infinitive marker {-mAK} is quite common starting from early stages of Turkic languages (Johanson 2022c: 138), including Crimean Tatar (Kavitskaya 2010: 75), Ottoman Turkish (Kissling 1960: 68–69) and all three dialects of Karaim (Musaev 1964: 296; Prik 1976: 115).

(178) [Lev 8:15] *et-mäk+kä* to make-INF-DAT ‘to make’.  
 [Lev 26:37] *tur-maḳ* to stand-INF ‘to stand’.

## 2.2.4. Conjunctions

Our analysis has identified a variety of conjunctions present in the text. Notably, these conjunctions are predominantly of foreign origin, a characteristic shared among many Turkic languages, such as Crimean Tatar (Jankowski 2010: 268–272), Ottoman Turkish (Hagopian 1907: 230-233), and three dialects of Karaim (Musaev 1964: 321–327; Prik 1976: 157–158).

A significant feature observed in the use of conjunctions in Karaim Bible translations relates to the interpretation of the Biblical Hebrew conjunction  $\text{-} \text{ו} \text{-}$  [və], which conveys meanings such as ‘and’, ‘but’, ‘also’, and ‘then’ (LVTL: 244–246). In Karaim translations, this Hebrew conjunction is represented by *da*, primarily defined as ‘and’, ‘too’, or ‘also’ (CKED: 130). However, due to the literal translation approach, *da* also functions in the mentioned meanings. The high frequency of this conjunction in the original text is reflected in our dataset, with a total of 1,761 instances recorded.

Below, we showcase the conjunctions identified in our dataset, categorized based on their respective functions.

### A-) Connective

(179) [Lev 1:1]	<i>da</i>	‘and; then; also’.
[Lev 11:3; 11:7]	<i>ve; vä</i>	‘and’.
[Lev 18:7; 19:23]	<i>ya ‘ne; ya ‘ni</i>	‘that is (to say)’.

### B-) Disjunctive

(180) [Lev 27:12 ]	<i>geräk... geräk...</i>	‘whether... or...’.
[Lev 7:26]	<i>ne... ne (da)...</i>	‘neither... nor...’.
[Lev 10:7]	<i>olmaya</i>	‘or else’.
[Lev 21:2 ]	<i>ya... (ya)...</i>	‘either... or...’.

### C-) Adversative

(181) [Lev 2:12]	<i>da</i>	‘but’.
[Lev 11:4]	<i>amma</i>	‘but’.
[Lev 11:4]	<i>farzam ki</i>	‘although’.



[Lev 21:22]            *lakin*            ‘but’.

#### **D-) Conditional**

(182) [Lev 13:26]            *egär*            ‘if’.

[Lev 26:37]            *tutki*            ‘as if’.

#### **E-) Causal**

(183) [Lev 17:5;]            *anïj ućun ki*            ‘because’.

[Lev 12:5; 16:34]            *ućun/ućin*            ‘for’.

[Lev 17:11]            *zira*            ‘because’.

[Lev 11:44]            *ki* (of Hebrew origin)            ‘for; since; because’.

### **2.3. Syntax and Morphosyntax**

This section will succinctly outline the syntactic and morphosyntactic characteristics of our dataset. It’s important to note that all translations in the Karaim Bible consistently exhibit a common trait: they strictly adhere to the word and sentence order of Biblical Hebrew and show numerous instances of code copying (see Kowalski 1929: xxxviii-xxxix; Pritsak 1959: 338–339; Musaev 2004; Csató 2011; Olach 2013: 151–185;). It is worth noting that some of these properties do not appear in the spoken language (Musaev 1977: 69), while most of them can also be attributed to Slavic influence due to areal contacts (Csató 2011: 177–180). Given that a detailed analysis of the influence of Biblical Hebrew would not serve as a distinct feature to determine the language of our dataset, this study does not delve into an exhaustive examination of its impact<sup>110</sup>. Instead, it provides a brief overview of the general characteristics. Finally, in this section, we primarily provide examples from Biblical Hebrew with English glosses, except for the parts that require further examination.

#### **2.3.1 Phrases**

##### **2.3.1.1. Nominal Phrases**

The word order within nominal phrases partly exhibits Turkic traits. Among these traits, a commonly encountered Turkic order pattern in a nominal phrase can be seen: ‘cardinal

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<sup>110</sup> For a comprehensive analysis of the influence of Biblical Hebrew on a Karaim Bible translation, refer to Olach (2013).

number+adjective attribute+head’ (Johanson 2022a: 43), e.g., [Lev 8:26] *bir kalin mača* ‘one unleavened cake’. Note that due to the meticulous rendering of the Hebrew Bible’s definite article הַ [ha] by the Karaim demonstrative pronoun *ol* (see section 2.2.2.5.2.), an atypical order also frequently appears in such phrases, e.g., [Lev 14:12] *ol bir koy* ‘one lamb’; lit. ‘the one lamb’. Among the typical Turkic characteristics, we observe the compound pattern of ‘noun+noun+3SG.POSS’ (Johanson 2022a: 44), e.g., [Lev 4:8] *hatat buyasi* ‘the bull of the sin offering’. However, a notable deviation in the genitive constructions within the text is readily apparent. In Turkic languages, the element order within a genitive construction is ‘possessor+possessed item’ (Johanson 2022a: 44). However, the examined corpus predominantly exhibits the reverse order.<sup>111</sup> This distinctive feature can be ascribed to both Hebrew and Slavonic influence (Kowalski 1929: xxxviii-xxxix; Csató 2011: 177–178; Olach 2013: 153–154).

Table 65: *Inverse Order of the Genitive Constructions*

Lev	Hebrew Bible
<b>9:6</b> <i>kəḇōwd</i>	<i>Yahweh</i>
glory-of	Jehovah
<b>Göz. 1841</b>	
<i>kavod+i</i>	<i>YWY+nij</i>
glory+3SG.POSS	YWY+GEN
‘the glory of the Lord’	

Upon analysis of various Bible translations in Turkic languages, we do not typically observe this untypical Turkic characteristic in the translation of Lev 9:6, e.g., Cr.Tat.B, *Rabbiniḡ šureti* ‘the glory of the Lord’, Ot.Tur.B, *Rabbiḡ želali* ‘the glory of the Lord’. However, in Western Karaim Bible translations, we see the influence of Biblical Hebrew word order, as demonstrated in H.Kar.B *šekinasī H-nin*, T.Kar.B *šeḡinasī Adonay{nin}* ‘the divine presence of the Lord’.

Of interest is the observation that our dataset contains a small number of infrequent instances where we observe the expected Turkic order of genitive constructions, as exemplified by [Lev 26:22] *tüz+nij kiyi[k>g]+i*; field+GEN animal+3SG.POSS ‘animals of the field’. Beyond such isolated examples, our text notably exhibits the prevalent feature of Karaim Bible translation.

<sup>111</sup> Besides, noun phrases that function as appositives also present an inverse order, e.g., [Lev 1:5] *oylanlari Aharonnij ol kohenlar* ‘the sons of Aaron the priests’.

Finally, a distinctive feature observed within our data is clearly showing the influence of Biblical Hebrew. For emphasis in Biblical Hebrew, the reduplication of certain nominals and nominal phrases<sup>112</sup> frequently creates universal quantification (see Waltke and O’Connor 2003: 116–117), which is typically indicated by specific quantifiers (see 2.2.2.5.6.) in Turkic languages. However, in our text, we encounter instances where this characteristic was replicated faithfully, adhering strictly to the original structure.

Table 66: *Biblical Hebrew Reduplication 1*

Lev	Hebrew Bible					
17:3	<i>’iš</i>	<i>’iš</i>				
	man	man				
<b>Göz. 1841</b>						
	<i>kiši</i>	<i>kiši</i>				
	man	man				
	‘any man’.					
24:8	Hebrew Bible					
	<i>bəyōwm</i>	<i>haššabbāt</i>	<i>bəyōwm</i>	<i>haššabbāt</i>		
	in day of	the sabbath	in day of	the sabbath		
<b>Göz.1841</b>						
	<i>ol</i>	<i>šabat</i>	<i>gün+dä</i>	<i>ol</i>	<i>šabat</i>	<i>gün+dä</i>
	the	sabbath	day+LOC	the	sabbath	day+LOC
	‘on every Sabbath day’					

Upon examining the translation of Lev 17:3 and Lev 24:8 in some other Turkic Bible translations, it is notable that this particular feature of reduplication is not observed in either the Crimean Tatar or Ottoman Turkish versions, e.g., Cr.Tat.B *birev* ‘someone’; *er raatlık kunü* ‘in every freeness day’; Ot.Tur.B *her adam* ‘every man’; *her sebt gününde* ‘in every Sabbath day’. Interestingly, this pattern is also absent in the Western Karaim Bible translations of Lev 17:3, e.g., H.Kar.B *har kisi* ‘every man’, T.Kar.B *nendiy kiši* ‘any man’. However, an examination of Leviticus 24:8 reveals a similar pattern to our dataset, where reduplication of noun phrases occurs, interestingly in the Trakai Karaim Bible, it appears alongside the quantifier, e.g., H.Kar.B *ol šabat künde ol šabat künde*; T.Kar.B. *har šabat künündä har šabat künündä*. However, it is also noteworthy that these reduplications are also present in the so-called BSMS

<sup>112</sup> In one instance, we also observe this feature within a postpositional construction (refer to Section 2.3.1.2.2).



sister+2PL.POSS+COP she 'she is your sister'.

See also, [Lev 18:11] Cr.Tat.B; *kız kardasıñ*; Ot.Tur.B *seniñ kız karındaşıñdır* 'she is your sister'; H.Kar.B; *atannin tuvduyundu senin ol*; T.Kar.B *ataynin tuvduyuydu ol* 'she is born of your father'.

### (iii) indefinite direct object

(186) [Lev 10:1]

*yuvuklaştir-di-lar* *ald+i+na* *YWY+nin* *yat* *ot*  
to bring forward-PAST-3PL before+3SG.POSS+DAT Lord+GEN strange fire

'they brought forward strange fire before the Lord'.

See also, [Lev 10:1] Cr.Tat.B *koçuli otlar koydilar* 'they put fragrant fire'; [Lev 1:6] Ot.Tur.B *ateş koyalar* 'they shall put fire'; [Lev 10:1] H.Kar.B *yuvuttular alnina H-nin yat ot*; T.Kar.B *yuvuttular alnina Adonaynin yat ot* 'they brought forward strange fire before the Lord'.

### (iv) complement of certain postpositions

(187) [Lev 6:10] *aşam* *gibi*  
**guilt offering** like 'like the guilt offering'

See also, [Lev 6:10] Cr.Tat.B *kabaat için kurban kibi*; Ot.Tur.B *suç için kurban gibi* 'like a sacrifice for **guilt**'; [Lev 10:19] H.Kar.B *bular kibik*; T.Kar.B *bular kibik* 'like these'.

### (v) temporal expressions

(188) [Lev 8:35] *otur-uñiz* *gün da geçü*  
to sit-2PL.IMP **day** and **night**

'you shall sit day and night'.

See also, [Lev 8:35] Cr.Tat.B *geže-kündüz Rabbiniñ bekçileri oluñiz* 'you shall be God's watcher, **day** and **night**'; Ot.Tur.B *geže ve gündüz durasız* 'you shall remain day and night'; H.Kar.B *olturunuz kün da kece*; T.Kar.B *olturuyuz kün da keça* 'you shall sit day and night'.

### (vi) addressing indirective commands

(189) [Lev 19:29] *az-ma-sin* *ol yer halk+i*

to be mistaken-NEG-3SG.VOL      the      **place** **people+3SG.POSS**

‘the people of the land shall not be mistaken’

See also, [Lev 19:29] Ot.Tur.B *vilayet zina etmeye* ‘the county shall not commit adultery’; H.Kar.B *azmasin eli ol yernin*; T.Kar.B *azmasin eli ol yernin* ‘the people of the land shall not fall into prostitution’.

#### (vii) elements of compound nouns

(190) [Lev 25:9]      *kipurim*      *günü*  
   **atonement**      day+3SG.POSS      ‘day of atonement’.

See also, [Lev 25:9] Cr.Tat.B *ödeme küni*; Ot.Tur.B *kefarete günü* H.Kar.B *bosatliklar küni*; T.Kar.B *kipurim küni* ‘day of atonement’.

#### (viii) possessed item of a genitive construction

(191) [Lev 17:5]      *oylan+lar+i*      *Yisra’el+ni*  
   **son+PL+3SG.POSS**      Israel+GEN      ‘sons of Israel’.

See also, [Lev 3:2] Cr.Tat.B *kurbaninin başi* ‘head of his sacrifice’; [Lev 5:9] Ot.Tur.B *kurbaninin kanı* ‘the blood of his sacrifice’; [Lev 17:5] H.Kar.B *uvullari Yisra’elini*; T.Kar.B *ulanlari Yisra’elini* ‘sons of Israel’.

#### (ix) quantifier-preceded relative pronouns introducing free relative clauses

(192) [Lev 27:9]      *her*      *ne*      *ki*      *ver-sä-Ø*      *andan*  
   every      **what**      that      to give-COND-3SG      3SG.DEM.ABL  
   ‘any such that one gives from it’

See also, Ot.Tur.B *her ne ki Rabbe ondan verirse* ‘any such that one gives from it’; H.Kar.B *barca ne ki niyet etse berme andan* ‘any such that one wishes to give from it’; T.Kar.B *barça ne ki berša andan* ‘any such that one gives from it’.

#### (x) the interrogative pronoun *ne* in question sentences where the entity is unspecified

(193) [Lev 25:20]      *ne aša-lim*      **what**      eat-1SG.VOL  
   ‘what shall we eat?’.

See also, [Gen 30:31] Cr.Tat.B *ne bereyim saña?* ‘what shall I give you?’, [Lev 25:20 ] Ot.Tur.B *ne yeyelim*; H.Kar.B *ne asarbiz*; T.Kar.B *ne aşarbiz* ‘what shall we eat?’.

**(xi) aim or intention in adverbial clauses in verbals**

(194) [Lev 14:29]

<i>ver-sin</i>	<i>baş+i</i>	<i>üst+ü+nä</i>	<i>ol</i>
to give-3SG.VOL	head+3SG.POSS	over+3SG.POSS+DAT	the

<i>temiz bol-yan+nij</i>	<i>kapara et-mä</i>	<i>üst+ü+nä</i>
to be clean-PN+GEN	<b>to make atonement</b>	over+3SG.POSS+DAT

‘he shall put on the head of the one who is to be cleansed, to make atonement for him’

This structure is not common in Ottoman Turkish or Crimean Tatar, unlike in Karaim, e.g., [Lev 14:29] H.Kar.B *berin basy istine ol arinuvčunun bosatlık **kolma** anin için*; T.Kar.B *bersin başi üstüña ol arinuvčunun boşatlık **kolma** anin için* ‘he shall put on the head of the one who is to be cleansed, **to make atonement** for him’.

**B-) Accusative Case:** It precedes the following:

**(i) direct definite object**

(195) [Lev 1:4]	<i>taya-sin</i>	<i>kol+u+nü</i>	
	to prop up	hand+3SG.POSS+ACC	‘he shall prop up his hand’

See also, [Lev 1:4] Cr.Tat.B *kolunü koysun* ‘he shall put his hand’; [Lev 3:2] *elini vaz ‘ede* ‘he shall put his hand’; H.Kar.B *sunsun kolun*; T.Kar.B *sunsun oşol kolun* ‘he shall reach out his hand’.

**(ii) relative pronouns which are followed by restrictive relative clauses**

(196) [Lev 22:15]	<i>ne+ni</i>	<i>ki</i>	<i>ayir-sa-lar</i>
	what+ACC	that	to separate-COND-3PL
	‘which they separate...’		

See also, [Lev 22:15], H.Kar.B *neni ki ayirsalar* ‘which they separate’; [Lev 19:34] T.Kar.B *neni ki süvasen* ‘what would you love’.

**(iii) complement of certain postpositions**

- (197) [Lev 19:34] *sev-gin* *anı* *gendiŋ+ni* *gibi*  
to love-2SG.IMP 3SG.PRO.ACC yourself+ACC as  
‘you shall love him as |you do| yourself’.

See also, [Lev 19:34] Ot.Tur.B *onu kendiŋi gibi sevesin* ‘you shall love him as |you do| yourself’.

**C-) Genitive Case:** It precedes the following:

**(i) possessed item of a genitive construction**

- (198) [Lev 3:13] *oylan+lar+i* *Aharon+nıŋ*  
son+PL+3SG.POSS Aaron+GEN

See also, [Lev 3:13] Cr.Tat.B *Harunnıŋ oyulları*; Ot.Tur.B *Harunuŋ oğulları*; H.Kar.B *uvulları Aharonnun*; T.Kar.B *uvulları Aharonnun* ‘sons of Aaron’.

**(ii) the modifier in constructions indicating temporal expressions**

- (199) [Lev 23:24] *bir+i+n+dä* *ol* *ay+nıŋ*  
one+3SG.POSS+PRNM+LOC the month+GEN  
‘on the first |day| of the month’.

See also, [Lev 23:24] Cr.Tat.B; *ayıŋ birinži küniinde*; Ot.Tur.B *ayıŋ evvelkisinde*; H.Kar.B *burunyu küniinde ayın*; T.Kar.B *burunyu küniında yanyayın* ‘the first day of the month’.

**(iii) subject complement**

- (200) [Lev 25:23] *men+im+dir* *ol*  
1SG.PRO+GEN+PRD that ‘it is mine’.

See also, [Lev 25:23] Cr.Tat.B *menimkidir*; Ot.Tur.B *benimdir*; H.Kar.B *menimdi ol*; T.Kar.B *menimdi ol* ‘it is mine’.

**(iv) complement of certain postpositions**

- (201) [Lev 22:5] *anıŋ* *bilän*  
DEM.PRO.GEN with ‘with that’.

See also, [Lev 22:5] Ot.Tur.B *onuŋla* H.Kar.B *anın bila* ; T.Kar.B *anın bila* ‘with it’.



**D-) Dative Case:** It precedes the following:

**(i) physical terminus of a motion verb**

(202) [Lev 14:34]

<i>gel-sä-ηiz</i>	<i>yer+i+nä</i>	<i>Kena'an+niη</i>
to come-COND-2PL.IMP	place+3SG.POSS+ <b>DAT</b>	Canaan+GEN

‘If you come to the land of Canaan’.

See also, [Lev 14:34] Cr.Tat.B *Hanaan topraηina kirgeniηizde*; Ot.Tur.B *Ken'an vilayetine girdigiηiz zaman* ‘when you enter the land of Canaan’; H.Kar.B *kelseniz yerine Kena'annin*; T.Kar.B *kelşayiz yerina Kena'annin* ‘if you come to the land of Canaan’.

**(ii) abstract/non-physical destination of a motion verb**

(203) [Lev 3:7]

<i>ald+i+na</i>	<i>YWY+niη</i>
before+3SG.POSS+ <b>DAT</b>	Lord+GEN ‘before the Lord’.

See also, [Lev 3:7] Cr.Tat.B; *Rabbiniη öniüne*; [Lev 4:4] Ot.Tur.B *Rabbiiη huzuruna*; [Lev 3:7] H.Kar.B *alnina H-nin*; T.Kar.B *alnina Adonaynin* ‘before the Lord’.

**(iii) direction of a motion verb**

(204) [Lev 3:8]

<i>baş+i</i>	<i>üst+ü+nä</i>	<i>ķurban+i+niη</i>
head+3SG.POSS	over+3SG.POSS+ <b>DAT</b>	sacrifice+3SG.POSS+GEN

‘(prop up his hand) on the head of his offering’

See also, [Lev 3:8] Cr.Tat.B *ķurbaniniη bašina*; Ot.Tur.B *ķurbaniniη başı üzerine*; H.Kar.B *başı istine ķarbaninin*; T.Kar.B *başı üstüna ķarbaninin* ‘(reach out/put his hand) on the head of his offering’.

**(iv) reason, intended goal**

(205) [Lev 1:3]

<i>yuvuķlaştir-sin</i>	<i>ani</i>	<i>ķabullu[k&gt;y]+i+na</i>
to bring forward	DEM.PRO.ACC	acceptance+3SG.POSS+ <b>DAT</b>

‘he shall bring forward for his acceptance’.



*yegirmi*      *yaş+tan*      *da*      *altmış* *yaş+ka*      *degin*  
 twenty      age+ABL      and      sixty      age+DAT      until

‘from twenty years old up to sixty years old’

See also, [Lev 27:5] Ot.Tur.B *yigirmi yaşa dek* ‘until twenty years old’; H.Kar.B *altımış yaşkadejin*; T.Kar.B *altmış yaşkadejin* ‘up to sixty years old’.

#### (x) exchange value

(211) [Lev 27:16]

*da*      *bol-sin...*      *urlu[k>y]+i*      *sab+u+nij*  
 and      to be-3SG.VOL      seed+3SG.POSS      stalk+3SG.POSS+GEN

*arpa+lar+nij*      *elli*      *misikal*      *kümüş+ka*  
 barley+PL+GEN      fifty      shekel      silver+DAT

‘A stalk of barley seed shall be fifty shekels of silver’.

See also, e.g., [Lev 27:16] Ot.Tur.B *elli miskal gümüşe*; H.Kar.B *enli mitkal kimiske*; T.Kar.B *enli mitkal kümüşka* ‘(it shall be) for fifty mithqals of silver.’.

#### (xi) reciprocal equivalence

(212) [Lev 24:20]

*siniḳ*      *or(u)n+i+na*      *siniḳ*      *göz*      *or(u)n+i+na*  
 Fracture      place+3SG.POSS+DAT      fracture      eye      place+3SG.POSS+DAT

*göz*      *diş*      *or(u)n+i+na*      *diş*  
 eye      tooth      place+3SG.POSS+DAT      tooth

‘<sub>1</sub>fracture for fracture<sup>113</sup>, <sub>1</sub>eye for eye<sup>114</sup>, <sub>1</sub>tooth for tooth<sup>115</sup>’.

<sup>113</sup> Lit. ‘fracture instead of fracture’. Probably a calque of B.Heb פֶּקַח תַּחַת פֶּקַח; lit. ‘fracture instead of fracture’.

<sup>114</sup> Lit. ‘eye instead of eye’. Probably a calque of B.Heb עֵינַי תַּחַת עֵינַי; lit. ‘eye instead of eye’.

<sup>115</sup> Lit. ‘tooth instead of tooth’. Probably a calque of B.Heb שֵׁן תַּחַת שֵׁן; lit. ‘tooth instead of tooth’.

See also, [Lev 24:20] Ot.Tur.B; *şikest yerine şikest göz yerine göz diş yerine diş*; H.Kar.B *siniqlik siniqlik ornuna köz köz ornuna tiş tiş ornuna*; T.Kar.B *siniqlik siniqlik ornuna köz köz ornuna tiş tiş ornuna* ‘<sub>1</sub>fracture for fracture<sup>1116</sup>, <sub>1</sub>eye for eye<sup>1117</sup>, <sub>1</sub>tooth for tooth<sup>1118</sup>’.

## (xii) Possessor

(213) [Lev 11:10]

*her şey ki yok o+na kanat ve pul*  
 Every thing which there is no 3SG+DAT fin and scale

‘<sub>1</sub>everything that **has**<sup>1119</sup> no fins and scales’.

This function is not observed in Crimean Tatar and Ottoman Turkish. It is most likely a calque from Biblical Hebrew, and thus, it is present in Karaim translations, e.g., H.Kar.B *barca ne ki yohtu anar kanat da kabuq*; T.Kar.B *barča neki yohtur anar kanat da kabuq* ‘<sub>1</sub>everything that has<sup>1120</sup> no fins and scales’.

**E-) Locative Case:** It precedes the following:

### (i) spatial adverbial

(214) [Lev 25:1] *tay+i+n+da Sinay+nin*  
 Mountain+3SG.POSS+LOC Sinai+GEN ‘on mount Sinai’.

See also, [Lev 25:1] Cr.Tat.B *Sinay dayında*; Ot.Tur.B *Sina dağında*; H.Kar.B *tavında Sinaynin*; T.Kar.B *tavında Sinaynin* ‘on mount Sinai’.

### (ii) temporal adverbial

(215) [Lev 6:13]

*yarimisi+n ertä+dü da yarimisi+n aḥşam+da*  
 half+ACC morning+LOC and half+ACC evening+LOC

‘a half of it in the morning, and a half of it at night...’.

<sup>116</sup> Lit. ‘fracture instead of fracture’. Probably a calque of B.Heb שִׁבְרַת שִׁבְרַת; lit. ‘fracture instead of fracture’.

<sup>117</sup> Lit. ‘eye instead of eye’. Probably a calque of B.Heb עֵינַי תַּחַת עֵינַי; lit. ‘eye instead of eye’.

<sup>118</sup> Lit. ‘tooth instead of tooth’. Probably a calque of B.Heb שֵׁן תַּחַת שֵׁן; lit. ‘tooth instead of tooth’.

<sup>119</sup> Lit. ‘everything which there is no to him’. Probably a calque of B.Heb כֹּל אֲשֶׁר אֵין־לוֹ; lit. ‘all which there is no to him’.

<sup>120</sup> Lit. ‘everything which there is no to him’. Probably a calque of B.Heb כֹּל אֲשֶׁר אֵין־לוֹ; lit. ‘all which there is no to him’.

See also, [Lev 23:32] Ot.Tur.B *ahşamda*; H.Kar.B *ingirde*; T.Kar.B *i{n}girdá* ‘at evening’.

### (iii) positional/relational adverbial

(216) [Lev 6:22]

<i>här</i>	<i>erkäk</i>	<i>kohen+lär+dä</i>	<i>aša-sin</i>	<i>ani</i>
every	man	priest+PL+LOC	to eat-3SG.VOL	DEM.PRO.ACC

‘Every male among the priests shall eat it’.

See also, [Lev 6:22] H.Kar.B *kohenlerde*; T.Kar.B *kohenlaráda* ‘among the priests’.

### (iv) possessor

(217) [Lev 13:29]

<i>kiši</i>	<i>ya</i>	<i>hatin</i>	<i>ki</i>	<i>bol-sa-Ø</i>	<i>anda</i>	<i>hastaliķ</i>
man	or	woman	that	to be-COND	3SG.PRO.LOC	disease

‘If a man or woman has a disease’.

See also, [Lev 22:20] Ot.Tur.B *hič onda bir ayb olanı takrib etmeyesiz* ‘You shall not offer anything that has a blemish’; [Lev 13:29] H.Kar.B *kisi yemese katın ki bolsa anda hastaliķ*; T.Kar.B *kiši yemeša katın ki bolsa anda hastaliķ* ‘If a man or woman has a disease’.

## F-) Ablative Case

Ablative markers has many functions in our text. It signifies one of the following:

### (i) departure locale in verbal movement

(218) [Lev 25:42]

<i>čiy-ar-di-m</i>	<i>alar+nü</i>	<i>Misir</i>	<i>yer+i+n+dän</i>
to bring out-PAST-1SG	3PL.PRO+ACC	Egypt	place+3SG.POSS+ABL

‘I brought them out from the land of Egypt’.

See also, [Lev 25:42] Cr.Tat.B *olari Misir toprayından alip čiyardım*; Ot.Tur.B *onları Misir vilayetinden çıkardım*; H.Kar.B *çıyardım alarnü yerinden Micrinin*; T.Kar.B *çıyardım alarnü yerindän Micrinin* ‘I brought them out from the land of Egypt’.

### (ii) onset of temporal verbs

(219) [Lev 24:3] *aḥšam+dan* *ertä+gä*  
 evening+ABL morning+DAT  
 ‘from evening until morning’.

See also, [Lev 24:3] Cr.Tat.B *aḫšamdan sabayaže*; Ot.Tur.B *aḥšamdan sabaha dek*; H.Kar.B *ingirden erten bilayadeyin* T.Kar.B *ingirdan tanyadeyin* ‘from evening until morning’.

### (iii) source of an action

(220) [Lev 5:21]

*al-di-Ø* *i-sä-Ø* *dost+i+n+dan*  
 to take-PAST-3SG CL-COND-3SG friend+3SG.POSS+PRNM+ABL

‘if he has taken away [something] from his friend’.

See also, [Exo 11:2] Cr.Tat.B *ḫomšusindan... alsınlar* ‘they shall take from her/his neighbour’ [Exo 11:2] *ḫoṣšusundan... isteye* ‘she/he shall ask from her/his neighbour’; [Lev 25:15] H.Kar.B *satıñalyñ osol dostundan* ‘you shall buy from your friend’; [Exo 11:2] T.Kar.B *ötkünč alsynlar kişi dostundan* ‘[ever] person shall borrow from her/his friend’.

### (iv) source material in composition

(221) [Lev 13:48] *üskülü+dän da yün+dän...*  
 linen+ABL and wool+ABL ‘...of the linen or of the wool...’.

See also, [Lev 13:48] Cr.Tat.B *teriden yapıyan şeyde* ‘in the thing that is made of leather’ [Lev 13:52] Ot.Tur.B *eger yünđen eger ketenden* ‘whether is made of wool or linen’; [Lev 13:59] T.Kar.B *yundan yemeša üskülüđan* ‘(a garment) of wool or linen’.

### (v) portion/subset derived from a whole

(222) [Lev 14:14]

*al-sın* *ol kohen ḫan+i+n+dan*  
 to take-3SG.VOL the priest blood+3SG.POSS+PRNM+ABL

‘the priest shall take **some of** the blood of...’.

See also, [Lev 1:2] Cr.Tat.B *tuwardan* ‘(you shall sacrifice) from the cattle; [Lev 14:14] Ot.Tur.B *ḫanıñdan*; H.Kar.B *ḫanıñdan*; T.Kar.B *ḫanıñdan* ‘(he shall take some of) its blood’



DEM.PRO.ABL after ‘according to them’

See also, [Lev 18:28] Cr.Tat.B *sizden evel* ‘before you’; [Lev 14:8] Ot.Tur.B *ondan sonra*; H.Kar.B *andan sortun*; T.Kar.B *andan sortun* ‘after that’.

### 2.3.1.2. Verb Phrase

#### 2.3.1.2.1. Biblical Hebrew Infinitival Paronomasia

In the context of Biblical Hebrew, a prevalent characteristic exists, characterized by the amalgamation of an infinitive absolute with a congruent finite verb form, a linguistic phenomenon recognized as infinitival paronomasia (Joosten 2009: 99; Waltke and O’Connor 2003: 585–586), highlighting the intensity of the verb in the sentence. Such a structure is similarly detected in Karaim Bible translations (Olach 2013: 146–147), featuring a non-finite verb inclusive of the verbal noun marker {-mA} preceding an identical verb in a conjugated form. This is typically ascribed to either Biblical Hebrew or Slavonic languages. However, since such structures exist<sup>121</sup> in the oldest Karaim Bible translation (hitherto described), which is written in Crimean Karaim and dates back to the 17th century, the Slavonic influence solely might not be adequate to explain the phenomenon. Considering that the materials of spoken Karaim<sup>122</sup> and secular texts (see Németh 2006: 18) also show the mentioned constructions, it is challenging to conclusively determine if it’s solely a product of code copying from the Biblical source.

Notably, this linguistic phenomenon is also present in our dataset, occurring 31 times.

Table 67: *Paronomastic Usage*

Lev	Hebrew Bible	
<b>5:19</b>	<i>āšōm</i>	<i>āšam</i>
	to be guilty	he was guilty
	(to be punished.V:QAL.INF.ABS) (to be punished.V:QAL.PERF.3SG.MASC)	
	<b>Göz. 1841</b>	
	<i>günähli bol-ma</i>	<i>günähli bol-di-∅</i>
	to become guilty-VN	to become guilty-PAST-3SG
	‘he certainly has become guilty’.	
	<b>Hebrew Bible</b>	
<b>24:16</b>	<i>mōwt</i>	<i>yūmāt</i>
	to be put to death	he shall be put to death

<sup>121</sup> Personal communication, Assoc. Prof. Dr. Michał Németh.

<sup>122</sup> Personal communication, Assoc. Prof. Dr. Michał Németh.



(to die.V:QAL.INF.ABS)	(to die.V:HOP.IMPT.3SG.MASC)
<b>Göz. 1841</b>	
<i>öl-mä</i>	<i>öl-dür-ül-sin</i>
to die-VN	to die-CAUS-PASS-3SG.VOL
‘he shall surely be put to death’.	

In Bible translations for languages that lack this specific structure, intensification is typically conveyed using an adverb, which often signifies ‘certainly’ or ‘surely’. In fact, the opposition regarding this characteristic is observed between Karaim and other Turkic languages in Bible translations, e.g., [Lev 5:19], Cr.Tat.B *qabaatli oldu* ‘he became guilty’ ; Ot.Tur.B *elbette suçlu oldu* ‘he **surely** became guilty’; H.Kar.B. *fasmanli bolma fasmanli boldu*; T.Kar.B *faşmanli bolma faşmanli boldu* ‘he surely became guilty; lit. ‘becoming guilty guilty he became guilty’; [Lev 24:16] Cr.Tat.B *mülaqa öldürilsin*; Ot.Tur.B *elbette öldürüle* ‘he **surely** be killed’; H.Kar.B *elme eltirilsin*; T.Kar.B *ölma öltürülsün* ‘he surely be killed; lit. ‘dying he should be killed’.

It is worth noting that our dataset contains two examples where the Hebrew Bible does not feature infinitival paronomasia, but our text does. Hereby, although rarely, our dataset does not show a strict parallel to Biblical Hebrew for this phenomenon<sup>123</sup>.

Table 68: *Paronomastic Usage 2*

Lev	Hebrew Bible	
<b>6:7</b>	<i>hakrêb</i>	
	to bring near.V:HIP.INF.ABS	
<b>Göz. 1841</b>		
	<i>yuvuqlaştır-ma</i>	<i>yuvuqlaştır-sin</i>
	to bring forward-VN	to bring forward-3SG.VOL
	‘he shall definitely bring forward’	
<b>Hebrew Bible</b>		
<b>25:14</b>	<i>imkərū</i>	
	to sell.V:QAL.IMPT.2PL.MASC	
<b>Göz. 1841</b>		
	<i>satın al-ma</i>	<i>satın al-sağ</i>
	to buy-VN	to buy-COND-2SG

<sup>123</sup> Remarkably, the presence of a similar structure in the Trabzon dialects of Turkey (Coşar 2015: 248–249) warrants further attention. This is especially significant considering the dialect’s pronounced Kipchak influence, while it remains unaffected by the Hebrew Bible. Thus, further research might enlighten the remaining questions.

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‘if you certainly make a sale’.

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However, due to deverbal nominal function of {-mA} (see 2.2.2.1.1.2.), it is uncertain whether these examples above truly demonstrate the phenomenon under discussion. This uncertainty persists despite the fact that such derived nominal forms (*satın alma*, *yuvuklaştırma*) are not listed in dictionaries.

### 2.3.1.3. Adjunct phrases

#### 2.3.1.3.1. Converbial Constructions

Our text presents various converbial constructions, showing a pattern quite common in Turkic languages. These consist of action nominals, followed by possessive markers and case markers, preceding postpositions (see Johanson 2022a: 56). All the examples within our dataset function as time clauses. This type of construction forms the adverbial clauses (see 2.3.2.2.2.2. ).

**A-) {-dik}/{-dük}+POSS+LOC/ABL:** In this structure, an action nominal suffix {-dik} or {-dük} is first attached to the verb stem, followed by personal possessive markers and then either by locative or ablative case markers respectively. Among these structures, those with ablative case markers are typically succeeded by postpositions denoting temporal relationships, such as *burun* ‘before’, or *sonra/ sora* ‘after’. Structures employing locative case markers generally signify ‘when’, while those with ablative case markers can denote ‘before’ or ‘after’, contingent upon the subsequent postposition. In our corpus, we have identified a total of 5 examples of this type of structure.

Table 69: *Converbial Contructions*

Lev	Göz. 1841	
10:9	<i>gir-di[k&gt;g]+iñiz+dän</i>	<i>burun</i>
	‘to enter-AN-2PL.POSS+ABL’	before
	‘before you go into’	
11:31	<i>ül-dik+leri+n+dän</i>	<i>sora</i>
	to die-AN-3PL.POSS-PRNM-ABL	after
	‘after they died’	
11:32	<i>ül-dük+läri+n+dän</i>	<i>sora</i>
	to die-AN-3PL.POSS-PRNM+ABL after	
	‘after they died’	

16:17;	<i>gir-di[k&gt;g]+i+n+dä</i>
16:23	to enter-AN+3SG.POSS+PRNM+LOC 'when he goes in'

It should be noted that this structure is commonly found in Ottoman Turkish (Kissling 1960: 186). However, in Karaim dialects and Crimean Tatar, we frequently encounter the following structure.

**B-) {QAn}+POSS+DAT/LOC/ABL:** These types of structures are identical to the previous ones, with one difference: the actional nominal is the Kipchak equivalent of Ottoman Turkish {-DUK}/{-DIK}, that is, {-QAN}. This feature is prevalent in Crimean Karaim (Kavitskaya 2010: 109) and the Karaim dialects (Musaev 1964: 306–307; Prik 1976: 120). Notably, examples within our data demonstrate that this structure can also include dative case markers, which are followed by specific postpositions that function as temporal boundary markers, indicating the duration or extent of an event up to a certain point in time, e.g., *ƙadar*; *degin* 'until'. As expected, this structure is much more common in our text, occurring 32 times and thus predominating against the structures that include the Ottoman Turkish characteristic (86% vs. 14%).

Table 70: *Converbial Constructions 2*

Lev	Göz. 1841	
15:31	<i>mundar et-kän+läri+n+dä</i> to defile-AN+3PL.POSS.PRNM.LOC 'when they defile'	
16:1	<i>öl-gän+i+n+dän</i> to die-AN-3SG.POSS+PRNM+ABL 'after he died'	<i>sonra</i> after
16:1	<i>yuvuƙlaş+ƙan+lari+n+da</i> to come forward-AN+3PL+PRNM+LOC 'when they came forward'	
23:14	<i>getir-gän+iñiz+gä</i> to bring-AN+2PL.POSS+DAT 'until you (2PL) have brought'	<i>degin</i> until
23:43	<i>čiyar-yan+im+da</i> to bring out-ACT -LOC 'when I brought (them) out'	

**C-) {-mäs}+POSS+ABL:** In our dataset, we identify a structure that mirrors the construction of the previous ones, with the distinct difference that the action nominal manifests as {-mäs}.

Table 71: *Converbial Constructions 3*

Lev	Göz. 1841	
15:31	<i>kel-mäs+i+n+dän</i>	<i>burun</i>
	to come-AN+3SG.POSS+PRNM+ABL	before
	‘before he comes’	

Notably in the translation of Lev 14:26 from other Turkic Bible versions, we observe a similar pattern, e.g., Cr.Tat.B, *kirmezden evel*; Ot.Tur.B, *girmezden evvel* ‘before entering’; H.Kar.B *kelmesten burun*; T.Kar.B. *kelmâstân burun* ‘before coming’. Note that presenting the linear analysis of {-mäsi} as action nominal{-mäs}+3SG.POSS {+i} might be confusing due to its similar appearance to the possible combination of the verbal marker {-mä}+3SG.POSS {+si}. However, an example from another book of Göz.1841, clarifies the case, which clearly shows that the action nominal suffix is {-mAs} in such structures, e.g., [Gen 27: 4] *ölmäsimdän burun* ‘before I die’.

### 2.3.1.3.2. Postpositional and Prepositional Constructions

In their native form, Turkic languages are known to be without prepositions. Nonetheless, in certain Turkic languages, one may observe fossilized lexical elements which include foreign prepositions. For example, despite the absence of prepositions in Crimean Tatar and Ottoman Turkish, the Arabic preposition *بـ* [*bi*] meaning ‘by’ can be identified in specific words within these languages, such as Crimean Tatar *bilakis*<sup>124</sup> ‘on the contrary’ (KRUS: 111) and Ottoman Turkish *bizzat*<sup>125</sup> ‘in person’ (Hagopian 1907: 369). Conversely, the situation diverges in other Turkic languages like Karaim, Gagauz, and Khalaj, wherein the productive use of prepositions serves as an uncharacteristic Turkic syntactic feature due to external influences (Johanson

<sup>124</sup> The term بالعكس [*bil-’aks*] in Arabic is composed of three constituent parts. The first element is *بـ* [*bi*], which means ‘by’ or ‘with’. The second element is the definite article *ال* [*al*]. Finally, the third element is *عكس* [*aks*], a term that translates to ‘opposite’ or ‘contrary’. Taken together, these elements form the complete expression بالعكس [*bil-’aks*], which can be interpreted to mean ‘on the contrary’.

<sup>125</sup> The Arabic word includes several elements Arabic *بـ* [*bi*] ‘by’+ *ال* [*al*] ‘definite article + ذات [*dāt*] ‘person’ = بالذات [*bi’d-dāt*] ‘in person’.

2022b: 114). It is important to emphasize that the presence of prepositions in Karaim is generally ascribed to both Slavonic and Biblical Hebrew influences<sup>126</sup>.

In our dataset, postpositions and prepositions can be primarily categorized into two main groups: those in their uninflected<sup>127</sup> form with case-marked complements, and those which are sets of auxiliary nouns marked by possessive markers and requiring case-marked complements<sup>128</sup>.

### A-) Uninflected Postpositions with Case Marked Complements

In our dataset, an assortment of postpositions is observed which are common in many languages with slight phonological changes in Crimean Tatar (Kavitskaya 2010: 81–84), Ottoman Turkish (Hagopian 1907: 104–110) and all three dialects of Karaim (Musaev 1964: 316–321; Prik 1976: 151–156). Notably, these postpositions appear in their basic form following complements that can be either case marked non-verbal forms or case marked non-finite verbs. The list below enumerates them:

Table 72: *Uninflected Postpositions with Case Marked Complements*

Lev	Structure	Example		
9:17	COMP+ABL <i>başqa</i> ‘apart from; aside from’	<i>‘ola+si+n+dan</i>		<i>başqa</i> beside ‘beside the burnt sacrifice’
1:8; 11:43; 11:21	COMP+NOM/GEN <i>bilän; ilän; ilen</i> ‘with’	<i>baş bilän</i>	head with	‘with head’;
		<i>olar ilän</i>	them with	‘with them’
18:2	COMP+ABL <i>burun</i> ‘before’	<i>siz+dän</i>	<i>burun</i>	
		2PL.PRO+ABL	before	‘before you (2PL)’.
19:6	COMP+DAT <i>degin</i> ‘up to; till; until’	<i>üč+ünži</i>	<i>gün+gä</i>	<i>degin</i>
		three+ORD d	ay+DAT	until ‘until the third day’
6:10 19:18	COMP+NOM/ACC <i>gibi</i> ‘like; as’	<i>ḥatat gibi</i>	sin offering like	‘like the sin offering’
		<i>gendin+ni gibi</i>	oneself+ACC like	‘like (you do) yourself’

<sup>126</sup> However, it is also important to highlight that all the prepositions in our dataset are the result of inverse order of genitive constructions, which also appears in Armeno-Kipchak and the language of the Codex Cumanicus (see Csató 2011: 171).

<sup>127</sup> It is important to recognize that some postpositions and prepositions may already exist in inflected forms. For example, *göre* (as previously mentioned in Section 2.2.2.5.), which means ‘according to’, is derived from the verb *gör-* ‘to see’ and is followed by the converb marker {-a}. In this context, such postpositions and prepositions are also considered as uninflected as they are in petrified forms.

<sup>128</sup> It is essential to highlight that, in the structures identified within our dataset, these case markers comprise dative, ablative, genitive markers, along with the nominative zero suffix.

25:51	COMP+DAT <i>görä</i> ‘according to; as to’	<i>alar+ya</i> they+DAT	<i>görä</i> according to	‘according to them’
11:28	COMP+DAT <i>qadar</i> ‘up to; till; until’	<i>aḥşam+a</i> evening+DAT	<i>qadar</i> until	‘until the evening’
25:15	COMP+ABL <i>sora; soḡra</i> ‘after; following’.	<i>yovel+dän</i> 3SG.PRO+ABL	<i>soḡra</i> after	‘after the jubilee’
4:3; 16:33	COMP+DAT/GEN <i>uĉun; uĉin</i> ‘for; for the sake of’	<i>günäh+i</i> sin+3SG.POSS	<i>uĉun</i> for	‘for his sin’

Interestingly, although prepositions are predominantly found in the following group (those marked by possessive markers), there is one exceptional instance in which a preposition in its petrified form appears before a relative pronoun, within the independent clause preceding the subordinate clause.

(227) [Lev 22:4] Göz.1841; *deginĉä ki temiz bolir* lit. ‘until which he becomes clean’.

In fact, this preposition is classified as a postposition in dictionaries, exemplified by *deginĉe* ‘up to, till’ (CKED: 134). Taking into account the impact of Biblical Hebrew on Karaim Bible translations, this example might be ascribed to the structure of the original text<sup>129</sup>.

### B-) Auxiliary Nouns Marked by Possessive Markers with Case Marked Complements

However, many prepositions and postpositions can be traced back to sets of auxiliary nouns marked by possessive markers followed by case suffixes. Some of them exclusively appear as postpositions or as prepositions, while others can function as both. The following list offers an overview of these prepositions and postpositions that appear with case complements.

- (228) \* *ald*+POSS+CASE ‘before; in front of’ (POST; PREP)
- \* *ard*+POSS+CASE ‘after; behind’ (PREP)
- \* *ara*+POSS+CASE ‘between; among’ (POST; PREP)
- \* *karši*+POSS+CASE ‘against; opposite side’ (PREP)
- \* *kat*+POSS+CASE ‘side of’ (PREP)

<sup>129</sup> The Hebrew relative pronoun  $\text{אֲשֶׁר}$  [‘äšer], signifying ‘which, who, that, because, when, or since’, is often rendered by the Persian counterpart, *ki*, in our text (see 2.3.2.2.2.1.). The presence of a subordinate clause following the main clause and its postpositional nature within the sentence are atypical characteristics in Turkic languages. It is probably the slavish rendering of the original text, e.g., B.Heb ‘*ad* ’äšer yiḥār; ‘until which he is clean’.

* <i>orta</i> +POSS+CASE	‘middle of’	(PREP)
* <i>ön</i> +POSS+CASE	‘before; in front of’	(PREP)
* <i>üst</i> +POSS+CASE	‘onto; over; on behalf of’	(POST; PREP)
* <i>yan</i> +POSS+CASE	‘side of’	(POST; PREP)

The primary reason for the prepositional function of possessive-marked auxiliary nouns with case-marked complements lies in their fundamental role as elements of genitive constructions. These typically display an inverse order of the characteristic Turkic pattern (see section 2.3.1.1.) in our dataset. Consequently, as illustrated in the subsequent examples, the same auxiliary word might appear in either a prepositional or postpositional position, depending on the order within its genitive construction. Importantly, although quite rarely, our text does not consistently mirror the order of Biblical Hebrew genitive constructions.

(229) [Lev 18:18]	<i>an+iñ</i>	<i>ald+i+na</i>	
	3SG.PRO+GEN	before+3SG.POSS+DAT	‘before her’.
[Lev 18:23]	<i>ald+i+na</i>	<i>tuvar+nñij</i>	
	before+3SG.POSS+DAT	animal+GEN	‘before animal’.

Finally, a phenomenon discussed in Section 2.3.1.1, which presents a reduplication of certain nominals for intensification, also appears in one example within our data. Here, a postpositional construction is reduplicated due to Biblical Hebrew influence.

Table 73: *Biblical Hebrew Reduplication 2*

Lev	Hebrew Bible			
<b>6:5</b>	<i>babböker</i>		<i>babböker</i>	
	with morning		with morning	
<b>Göz. 1841</b>				
	<i>ertä</i>	<i>bilän</i>	<i>ertä</i>	<i>bilän</i>
	morning	with	morning	with
	‘every morning’.			

As expected, such duplicates are not found in other Bible translations in Turkic languages, e.g., Cr.Tat.B *er saba*; Ot.Tur.B, *her sabah* ‘every morning’. Interestingly, this duplication is also absent in Western Karaim Bible translations, e.g., H.Kar.B *har erten*, T.Kar.B *har ertenbilada*

‘at every morning’. While once again in another Crimean Bible translation (manuscript BSMS 288) we find the same copy, e.g., *ertä bilän ertä bilän* ‘every morning’ (CrKB I: 173).

## 2.3.2. Sentences

### 2.3.2.1. Simple Sentences

Throughout the Book of Leviticus in Göz. 1841, the sentence syntax adheres strictly to the order of the original Hebrew Bible, an approach which is typically atypical in Turkic languages. The simple sentences in our dataset eschew the common Turkic word order (SOV) in favor of strictly following the original Biblical Hebrew order (VSO). This pattern is also frequently observed in other Karaim translations (Musayev 2002: 223; Olach 2013: 156).

Table 74: *Word order in Simple sentences*

Lev	Hebrew Bible					
<b>8:10</b>	<i>wayyiqqah</i>	<i>mōšeh</i>	<i>'eṭ-šemen</i>	<i>hammišhāh</i>		
	and took	Moses	oil-of	the anointing		
	<b>Göz. 1841</b>					
	<i>da</i>	<i>al-dī</i>	<i>Moše</i>	<i>ol</i>	<i>silmäk</i>	<i>yay+i+nī</i>
	and	to take-3SG.PAST	Moses	the	anointing	oil+3SG.POSS+ACC
	‘then Moses took the anointing oil’.					

As anticipated, the analysis of the verse within Crimean Karaim and Ottoman Turkish Bible translations reveals the expected Turkish word order, e.g., Cr.Tat.B *Soñ Musa yaylav yayini aldi*, ‘Then Moses took the anointing oil’; Ot.Tur.B *Hem Musa tedhin yağini alıp...* ‘And Moses took the anointing oil...’. However, the Western Karaim translations exhibit the expected structure of Biblical Hebrew, e.g., H.Kar *Da aldy Moše osol ol sirtilmis javni*; T.Kar *Da aldy Moše oşol jayınmağ javni* ‘And Moses took the anointing oil’. It should be noted that adherence to the structure of Biblical Hebrew is observed across all categories of simple sentences. The subsequent table illustrates this phenomenon specifically within the context of imperative sentences.

Table 75: *Word order in Imperative Sentences*

Lev	Hebrew Bible		
<b>16:2</b>	<i>dabbêr</i>	<i>'el-'ahārōn</i>	<i>'āhikā</i>
	speak (2SG)	to Aaron	brother of you



Göz. 1841		
<i>sözlägin</i>	<i>Aharon</i>	<i>qardaşıña</i>
say (2SG)	Aaron	to your brother
‘tell your brother Aaron’		

Similar to previous observations, we once again encounter the same method of translation in Karaim Bible translations, a style not seen in Crimean Tatar and Ottoman Turkish Bible translations, e.g., Cr.Tat.B *harun ayana ayt*; Ot.Tur.B *qarındaşıñ Haruna söyle*; H.Kar.B *sözlegin Aharonya qarındaşıña*; T.Kar.B *sözlägin Aharonya qarındaşıya*.

Another noteworthy observation pertains to one of the most prevalent strategies employed in Karaim Bible translations, specifically the consistent rendering of the Biblical Hebrew ׀ [wa], meaning ‘and, so, then, when, or, but, that’ using the Karaim postpositive particle *da* ‘and’ (see Pritsak 1959: 338; Jankowski 1997: 22; Csató 2011: 179). Correspondingly, in our dataset, as well as in other Karaim Bible translations, the majority of sentences commence with *da*<sup>130</sup>.

Table 76: *Rendering of Biblical Hebrew wa*

Lev	Hebrew Bible					
<b>8:9</b>	<i>wayyāšem</i>	<i>hammišneḗet</i>	<i>‘al-</i>	<i>rōšōw</i>		
	and he put	the turban	on	head of him		
<b>Göz. 1841</b>						
	<i>da</i>	<i>qoy-dī-Ø</i>	<i>ol</i>	<i>sariq+ni</i>	<i>baši</i>	<i>üst+ü+nä</i>
	and	to put-PAST-3SG	the	turban+ACC	head+3SG.POSS	over+3SG.POSS+DAT
‘And he put to the turban on his head’.						

As expected, a distinction between the Bible translations in other Turkic languages and Karaim Bible translations is apparent for this feature as well, e.g., Cr.Tat.B; *bašina çalmanı kiydirdi* ‘he put (lit. ‘clothed) the turban on his head’; Ot.Tur.B *ba‘dehu baši üzerine imameyi kodu* ‘after that he put on his head’; H.Kar.B *da koydu osol ol calmanı baši istine*; T.Kar.B *da koydu oşol ol micnefetni baši üstüña* ‘And he put the turban on his head’.

Finally, a significant characteristic is the rendering of the Biblical Hebrew conjunction *ki* for ‘for; since; because’ in its original form as *ki* (CKED: 210). This occurs in most sentences at the beginning of Karaim Bible translations (see Jankowski 1997: 22). It should be noted that

<sup>130</sup> As is demonstrated, only in Chapter 11 is this conjunction replaced with the Arabic *ve*, which was common in Ottoman Turkish and is still used in Turkish (see 2.2.4.).

this conjunction should not be confused with the homonymous Persian *ki*, which stands for ‘which, that’, and is common in many Turkic languages.

Table 77: Simple sentences using Biblical Hebrew word order

Lev	Hebrew Bible			
11:44	<i>kî</i>	<i>’ānî</i>	<i>Yahweh</i>	<i>’ēlōhêkē</i>
	for	I	Lord	your God
<b>Göz. 1841</b>				
	<i>ki</i>	<i>men+min</i>	<i>YWY</i>	<i>Teñri+ñiz</i>
	for	1SG+1SG.PRD	lord	God+2SG.POSS
‘For I am the lord your God’.				

As depicted in Table 77, the syntactical structure of Leviticus in Göz. 1841 once again reaffirms the adoption of the Biblical Hebrew word order, with the nominal predicate preceding the subject for emphasis. Contrarily, when compared to the Karaim Bible translations, Crimean Tatar and Ottoman Turkish translations present the expected Turkic order and also render the Hebrew conjunction *ki* either from their lexicons or omit it, e.g., Cr.Tat.B; *Men Rabbim* ‘I am Lord’; Ot.Tur.B *zira Allahîñiz Rabb benim* ‘Because I am the lord your God.’; H.Kar.B *Ki menmen H Tenriniz*; T.Kar.B *Ki menmen Adonay Tenriyiz* ‘Because I am the lord your God.

### 2.3.2.2. Complex Sentences

#### 2.3.2.2.1. Coordinate Complex Sentences

In such syntactic constructions, independent clauses are juxtaposed using certain conjunctions (see 2.2.4.). This practice is prevalent across various languages, including the Turkic language family. As mentioned earlier, due to the systematic method of rendering the Biblical Hebrew conjunction *wa* by Karaim *da* ‘and’, we encounter this type of sentence in the majority of cases.

(230) [Lev 15:13]

<i>Da</i>	<i>egär</i>	<i>temiz kal-ir-sa-∅</i>	<i>ol</i>	<i>zav</i>
And	if	to remain clean-AOR-COND-3SG	the	the one who has discharge
<i>aqma+sî+n+dan</i>			<i>da</i>	<i>say-sin</i>
discharge+3SG.POSS+PRNM+ABL			<b>and</b>	to count-3SG.VOL
<i>özünä</i>		<i>yedi gün+lär</i>		<i>temizli[k&gt;g]+i</i>
oneself+3SG.POSS+DAT		seven day+PL		cleanness+3SG.POSS

*uĉun da yuv-sin uprak+lar+i+ni*  
 for and to wash-3SG.VOL dress+PL+3SG.POSS+ACC

*da yuv-sin et+i+ni tatli suv+lar bilän*  
 and to wash-3SG-VOL flesh+3SG.POSS+ACC sweet water+PL with

*da temiz bol-sin*  
 and to be clean-3SG.VOL

Lit. ‘And if the one who has a discharge remains cleansed of his discharge, and he shall count for himself seven days for his cleansing, and wash his clothes, and wash his flesh in sweet water, and he shall be clean.’

### 2.3.2.2.2. Subordinate Complex Sentences

#### 2.3.2.2.2.1. Relative Clauses

The relative clauses used in our text can primarily be classified into two groups: those with Turkic characteristics and those with non-Turkic characteristics. In the first group, we encounter the use of participles, which is common in Turkic languages including Crimean Tatar, Ottoman Turkish, and Karaim variety (see 1.2.3.2.), in the dependent clauses (Johanson 2022a: 40).

(231) [Lev 14:11]

*da turyuz-sin ol temiz et-kän kohen kiši+ni ol*  
 and to set-3SG.VOL the to make clean-PN priest person+ACC the  
*temizlä-n-gän*  
 to clean-PASS-PN

‘And the priest who makes [him] clean shall set the man who is being cleaned’.

As for the other type, which is atypical for Turkic languages, we mostly encounter the systematic rendering of the Biblical Hebrew אֲשֶׁר [’äšer], meaning ‘which, who, that, because, when, since’, by the Persian conjunction *ki*. Note that in such a structure, the subordinate clause follows the main clause, which therefore presents untypical Turkic characteristics. It is also worth noting that this is common in Karaim, Krimchak, and Armeno-Kipchak (see Jankowski 2003b: 143–144).

Table 78: *Untypical Turkic Relative Clauses 1*

Lev	Hebrew Bible					
<b>4:14</b>	<i>wəṇōwd'āh</i>	<i>haḥaṭṭāṭ</i>	<i>'āšer</i>	<i>ḥāṭə'ū</i>		
	when becomes known	the sin	which	they have committed upon		
<b>Göz. 1841</b>						
<i>da</i>	<i>bil-in-sü-∅</i>	<i>ol</i>	<i>yaziḳ</i>	<i>ki</i>	<i>yaziḳli</i>	<i>bol-dī-lar</i>
and	to know-PASS-COND-3SG	the	sin	which	to be sinful-PAST-3PL	
<i>aniḡ</i>		<i>uĉun</i>				
DEM.POR.GEN		for				
‘And if the sin which they have sinned is known’						

The comparison of the translation of Lev 4:14 presents a contrast between Karaim and other Turkic languages discussed in this study, e.g., Cr.Tat.B *olarniḡ yapḳan gunalari aĉilyan vaĳitta*; Ot.Tur.B *etdikleri günah ma lum olursa*; H.Kar.B *da bilinse ol yaziḳ ki yaziḳli boldular*; T.Kar.B *da bilinša ol yaziḳ ki yaziḳli boldular* ‘and if the sin which they have sinned is known’. As observed, both Ottoman Turkish and Crimean Tatar recurrently utilize participle markers in relative clauses, in contrast to the Karaim translation. It is noteworthy that such atypical structures often employ an interrogative pronoun as a relative pronoun (see Section 2.2.2.5.5), typically inflected with case suffixes and consistently followed by the Persian conjunction *ki*. Moreover, in verbal sentences that do not utilize the past tense, the verb embedded in the relative clause often bears the conditional marker {-sA}, which operates to signify hypothetical situations (refer to Section 2.2.3.4.4).

(232) [Lev 15:6]

<i>da</i>	<i>her</i>	<i>ne</i>	<i>ki</i>	<i>otur-sa-∅</i>	<i>üst+ü+nä</i>
and	every what	that	to sit-COND-3SG	over+3SG.POSS+DAT	

*mundar bol-sin*

to be unclean 3SG.VOL      ‘And anything on which she sits shall be unclean’.

It should be highlighted that, along with other Karaim dialects, this unconventional structure was also prevalent in Ottoman Turkish, predominantly due to Persian influence. In fact, it was more prevalent in Old Ottoman (mostly in written sources) and began to be replaced by structures incorporating participle markers in Middle Ottoman (Kerslake 2022: 191), e.g., Ot.Tur.B; [Lev 5:16] *ne ki aldi ise* ‘whatever he took’; [Lev 15:4] *her ne ki üzerinde oturursa* ‘anything on which she sits’.

### 2.3.2.2.2 Adverbial Clauses

#### A-) Clause of Time

In such clauses, we frequently encounter converbial constructions as outlined in Section 2.3.1.3.1. These constructions are notably common in Turkic languages (Johanson 2022a: 40).

(233) [Lev 13:55]

*da gör-sin ol kohen yuv-ul-yan+i+n+dan*  
and to look-3SG.VOL the priest to wash-PASS-AN+3SG.POSS+PRNM+ABL

*soğra ol hastalık+nî*  
after the sickness+ACC

‘And the priest shall look at the disease after it has been washed from it.’

This common strategy is also apparent in Crimean Tatar (Kavitskaya 2010: 109–110), Ottoman Turkish (Kissling 1960: 181–182), and Karaim dialects (Musaev 1964: 306–307; Prik 1976: 120). In other examples, we simply encounter the use of certain postpositions appearing after the ablative case-marked complements, which is also common in the mentioned Turkic languages (see 2.3.1.3.2.).

(234) [Lev 23:40]

*Da al-iñiz öz+üniz+gä ol burunžî gün+dän*  
And to take-2PL.IMP self+2PL.POSS+DAT the first day+ABL

*burun yemiş+i+n sıylî ayač+nîñ hurma+lar yaprak+lar+i+nî*  
before fruit+3SG.POSS+ACC choice tree+GEN date+PL leaf+PL+3PL.POSS

‘And you shall take for yourselves before the first day the tree of choice fruits, the leaves of date palm’.

#### B-) Clause of Place

In the majority of examples of this type of clause, we encounter an atypical structure previously mentioned (see 2.3.2.2.2.1), where the Persian conjunction *ki* is used. In this structure, the relative pronoun *ne* appears before the word *yer* ‘place’, which is attached with a locative marker. This sequence is invariably followed by the Persian conjunction *ki* that introduce a clause describes the place.

(235) [Lev 14:13]

<i>Da soy-sin</i>	<i>ol</i>	<i>qoy+nï</i>	<i>ne</i>	<i>yer+dä</i>	<i>ki</i>
And to slay-3SG.VOL	the	lamb+ACC	what	place+LOC	that

<i>soy-ar-∅</i>	<i>ol</i>	<i>‘ola+nï</i>
to slay-AOR-3SG	the	burnt offering+ACC

‘And he shall slay the lamb in the place where he slays the sin offering’.

Note that this type is not attested in Crimean Tatar or Ottoman Turkish, as they use participle markers in the dependent clause, e.g., C.Tat.B *qurban soyulyan erde* ‘in the place where the sacrifice is slayed’; Ot.Tur.B *boğazlandığı yerde* ‘in the place where it is slaughtered’. However, Karaim Bible translations exhibit the mentioned structure, e.g., [Lev 14:13] H.Kar.B *Da soysun osol ol qozunu ne orunda ki soysa osol ol hatatni*; T.Kar.B *Da soysun oşol ol qozunu ne ornunda ki soysa oşol ol hatatni* ‘And he shall slay the lamb in the place where he slays the sin offering’.

In other examples, we usually find participle markers in verbs denoting the word *yer* ‘place’, which is common in Turkic languages.

(236) [Lev 1:16]

<i>da taşla-sin</i>	<i>anı</i>	<i>yan+i+na</i>	<i>ol</i>
and to stone-3SG.VOL	DEM.PRO.ACC	side+3SG.POSS+DAT	DEM.PRO

<i>mizbeah+nij</i>	<i>gün doyuşı</i>	<i>taraf+ka</i>	<i>ol</i>	<i>kül</i>	<i>tök-il-än</i>	<i>yer+gü</i>
altar+GEN	east	side+DAT	the	ash	to pour out-PASS-PN	place+DAT

‘he shall cast it beside the altar on the east side, in the place where ashes are thrown away’.

The translation of this verse also employs this common strategy, e.g., [Lev 1:16] Cr.Tat.B *kul olyan erge* ‘to the place where there are ashes’; Ot.Tur.B *maşriğa doyrulan küliñ yerine* ‘to the place of the ashes that is towards the east; H.Kar.B *ol kil tegiledoyac orunya* ‘to the place where the ashes are thrown away’. Although the Trakai Bible translation (A.Dub.III.73) does not use the same structure for this translation, such characteristics can also be attested in Trakai Karaim (Gülsevin 2016: 117).

### C-) Cause Clauses

In this type of clauses, we encounter certain conjunctions (see 2.2.4.) which express the reason for an action in Turkic languages.

(237) [Lev 21:8]

<i>Da</i>	<i>ayruḡsi et-kin</i>	<i>anı</i>	<i>zira</i>
And	to sanctify-2SG.IMP	DEM.PRO.ACC	<b>because</b>

<i>qorban+i+n</i>	<i>Teḡri+ḡ+nıḡ</i>	<i>ol</i>
offering+3SG.POSS+ACC	God+3SG.POSS+GEN	3SG.PRO

*yuvuqlaştır-aydır-∅*

to bring forward-PRES-3SG

‘And you shall sanctify him, **because** he is bringing forward the offerings of your God’.

As expected, such a structure can be attested in all Turkic languages investigated in our study, e.g., [Lev 21:8] Cr.Tat.B *čünki o siziḡ Allāḡizniḡ ašini ketire*; Ot.Tur.B *zira Allahıḡıḡ ta ‘amini takrib eder*; H.Kar.B *ki osol qorbanin Tenrinnin ol yuvutadi* T.Kar.B *ki oşol qorbannin Tenriynin ol yuvutadi* ‘And you shall sanctify him, because he is bringing forward the offerings of your God’.

#### D-) Conditional Clauses

As demonstrated earlier (see 2.2.3.4.4.), the conditional is indicated with the marker {-sA} in verb or clitic stems in Turkic languages. It should be noted that this structure appears only in the independent clause, which may be introduced by the Persian conjunction *egär* ‘if’, a common feature in most of the Turkic languages (Johanson 2022a: 57).

(238) [Lev 3:12]

<i>Da</i>	<i>egär</i>	<i>ečki</i>	<i>e-sä-∅</i>	<i>qorban+i</i>	<i>da</i>
and	if	goat	<b>CL-COND</b>	sacrifice+3SG.POSS	and

<i>yuvuqlaştır-sin</i>	<i>anı</i>	<i>ald+i+na</i>	<i>YWY+nıḡ</i>
to bring forward-3SG	DEM.PRO.ACC	before+3SG.POSS+DAT	Lord+GEN

‘If his offering is a goat, then he shall offer it before the Lord’.

#### E-) Clause of purpose

In this type of clause, the expression of intention or aim of the action is found. In the majority of cases, the verb in the independent clause is accompanied by a verbal noun ending {-mA} or an infinitive ending {-mAK}, which may be followed by a dative, ablative marker, or can be in nominative form.

(239) [Lev 17:9]

*Da eši[k>g]+i+nä ohel mo 'ed+nin ketir-mä-sä-∅*  
 And door+3SG.POSS+DAT tent of meeting+GEN to bring-NEG-COND-3SG

*ani kıl-ma+ya ani YWY+ya*  
 DEM.PRO.ACC to do-VN+DAT DEM.PRO.ACC Lord+DAT

‘And if he does not bring it to the door of the tent of meeting to make it to the Lord’.

The translation of biblical verses also shows this common strategy in Turkic languages, e.g., [Num 11:20] Cr.Tat.B *nege kerek edi bizge Misirdan çıķip ketmege?* lit. ‘What was the necessity for us to leave Egypt’; [Lev 17:9] Ot.Tur.B; *onu Rabbe takrib etmeđe žema ‘at meskeniniń kapısına getirmezse*; H.Kar.B *Da esigine ‘ohel mo ‘ednin keltirmese ani kılma ani alnında H-nin*; T.Kar.B *Da ešigińa ohel mo ‘ednin keltirmäsa ani kılma ani Adonayya*. ‘And if he does not bring it to the door of the tent of meeting to make it to the Lord’.

In most other usages, the dependent clause is introduced by conjunction *ki* or *da*, and the verb in the dependent clause is followed by an optative or imperative marker.

(240) [Lev 19:17]

*ügütlä-mä ügütlä-gin dost+uñ+nı ki*  
 to admonish-VN to admonish-2SG.IMP friend+2SG.POSS+ACC that

*ček-mä-gäy-sin o+nin ućun žürüm*  
 to bear-NEG-OPT-2SG 3SG.PRO+GEN for iniquity

‘you shall not regard your brother in your heart |as| an enemy, you shall surely admonish<sup>131</sup> your friend, lest you bear iniquity because of him’.

<sup>131</sup> Lit. ‘admonishing, you shall admonish’. A calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.2.1.), e.g., B.Heb תּוּקֶה תּוּקֶה; lit. ‘to correct you shall correct’.



Similar strategies are found in Ottoman Turkish and Karaim translations as well, e.g., [Lev 10:6] Ot.Tur.B *esvabiñizi yırtmañ ki ölmeyesiz*; H.Kar.B *upraqlariniñni sekmeniz da elmeniz*; T.Kar.B *upraqlariyiziñni sökmayiz da ölmayiz* ‘and do not rip your clothes, lest you die’.

#### F-) Clauses of Manner

In this variety of clauses, adverbs frequently surface, delineating the nature of the action—a characteristic prevalent in Turkic languages (refer to section 2.2.2.7. for further detail). In several instances, the postpositional clause is introduced with the term *neçiki* ‘so as, so that’.

(241) [Lev 4:20]

*da*    *ķil-sin ol*                      *buğa+ya*    ***neçiki*** *ķil-di-∅*  
and    to do-3SG.VOL                      bull+DAT    how    to do-PAST-3SG

*buğa+sï+na*                              *ol*    *ħatat+nij*  
bull+3SG.POSS+DAR                      the    sin offering+GEN

‘And he shall do to the bull as he did to the bull of the sin offering’.

Bible translations demonstrate that the same structures were present in Ottoman Turkish and Karaim dialects, e.g., Ot.Tur.B *bu genž boğaya böyle eyleye niže ki günah için takrib olunan genž boğaya etdi ise*; H.Kar.B *ķilsin tanaya ki nežik ķildi tanasina ol ħatatnïn alay ķilsin anar* ‘he shall do to the calf as he did to the calf of the sin offering’; T.Kar.B *da ķilsin tanaya ki neçik ķildi tanasina ol ħatatnïn ki özünün alay ķilsin anar* ‘he shall do to the calf as he did to the calf of the sin offering, which is his own’.

#### 2.4. Lexicon

In the dataset under study, the total count of distinct lexical items amounts to 1,075<sup>132</sup>. The frequency distribution of these words is delineated in the following table.

Table 79: *Distribution of Lexical Item in the Dataset*

Origin	Distribution
Turkic	726 (67.53%)
Arabic	109 (10.14%)

<sup>132</sup> Note that inflected forms are only counted when they refer to a new meaning. Besides, slight phonological differences are also considered as different examples.

Origin	Distribution
Hebrew	91 (8.47%)
Persian	65 (6.05%)
Unknown	24 (2.23%)
Arabic+Turkic	22 (2.05%)
Persian+Turkic	15 (1.39%)
Greek	6 (0.56%)
Hebrew+Turkic	5 (0.47%)
Italian	2 (0.19%)
Arabic+Persian	3 (0.28%)
Mongolian+Turkic	2 (0.19%)
Turkic+Persian	1 (0.09%)
Armenian+Turkic	1 (0.09%)
Sogdian	1 (0.09%)
Hungarian	1 (0.09%)
Russian	1 (0.09%)

In the subsequent section, we will undertake the categorization and examination of these lexical items. The CKED dictionary will serve as our principal resource for our dataset during this analysis, offering insights into the etymology of some words and/or their recent donor language where applicable. However, it is worth mentioning that the CKED dictionary may not encompass the full complexity or provide clarification for some ambiguous cases.

#### 2.4.1. Turkic Vocabulary

The primary vocabulary of the corpus prominently features Turkic lexical items, showcasing 726 distinct Turkic words. The majority of these words are traceable to Crimean Tatar, Crimean Turkish, Ottoman Turkish, and the three dialects of Karaim, often exhibiting minor phonological modifications. In specific instances, unique Oghuz and Kipchak lexical disparities can be identified, e.g., [Lev 11:30] *güneş* ‘sun’ [Lev 22:7] *kuyaş* ‘id’. As expected, many of these Oghuz characteristics can be directly linked to Ottoman Turkish. Further examination reveals that animal names, predominantly featured in Chapter 11, appear to be direct borrowings from specific Ottoman Bible translations into the Lev of Göz. 1841, inclusive of some lexical copying errors (refer to section 2.4.6.). In conjunction with these words, the CKED dictionary indicates that, out of the 655 Turkic lexical items listed therein, 95 are identified as loanwords from Ottoman Turkish. Upon scrutinizing the lexical items credited to Ottoman Turkish, it is apparent that some of these are commonly found in Turkic vocabulary, exhibiting

Ottoman Turkish phonological characteristics (see section 2.1.2.2.1.), e.g., *kel-* > *gel-* ‘to come’, which is also notable in Crimean Karaim. However, it is important to emphasize that no specific Crimean Tatar word was found in our dataset. As for the Turkic lexical items of Western Karaim, distinguishing them from Crimean Karaim poses a considerable challenge and thus only a few words can be attributed to Western Karaim as they show some Western Karaim phonological characteristics, e.g., [Lev 19:10] *čöplä-* ‘to gather; to collect’; [Lev 26:21] *kile-* ‘to wish’.

It is important to acknowledge that our dataset contains a total of 71 Turkic-origin words which are not referenced in either the CrKB or KRPS for Crimean Karaim. A subset of these words display only minor phonological alterations, while others do not appear in any recognizable form. Therefore, we believe it would be more appropriate to catalogue them separately. Subsequently, a table will present 26 Turkic lexical items that appear in dictionaries with minor modifications.

Table 80: *Unlisted Variants of Turkic Lexical Items*

Göz. 1841		Dictionaries		
[Lev 19:18 ]	<i>arķardaš</i>	<i>arķadaš</i>	‘comrade; fellow’	(CrKB: 48; KRPS: 73)
[Lev 4:6]	<i>barmaķ</i>	<i>parmaķ</i>	‘finger’	(CKED: 275; KRPS: 446)
[Lev 20:27]	<i>bildiži</i>	<i>bildeži</i>	‘sorcerer; healer’	(CKED: 83; KRPS: 118–119)
[Lev 15:9]	<i>binek</i>	<i>minek</i>	‘saddle beast’ <sup>133</sup>	(CKED: 243; KRPS: 407)
[Lev 21:10]	<i>böyük</i>	<i>büyük</i>	‘big; great’ (via Ot.Tur)	(CKED: 100; KRPS: 144)
[Lev 11:22]	<i>čekirtke</i>	<i>čegirtke</i>	‘locust’	(CKED: 115; KRPS: 639)
[Lev 16:23]	<i>češ-</i>	<i>teš-; čez-</i>	‘to untie; to unfasten’	(CKED: 398; KRPS: 568)
[Lev 26:39]	<i>čüri-</i>	<i>čiri-; čürü-</i>	‘to rot, to decay’	(CKED: 123; KRPS: 629)
[Lev 1:15]	<i>damla-</i>	<i>tamla-</i>	‘to drip, to ooze’	(CKED 381; KRPS: 510)
[Lev 11:32]	<i>deri</i>	<i>teri</i>	‘skin; hide’	(CKED: 396; KRPS: 566)
[Lev 13:25]	<i>derän</i>	<i>terän</i>	‘deep’	(CKED: 396; KRPS: 567)
[Lev 16:10]	<i>diri</i>	<i>tiri</i>	‘living; alive’	(CKED: 404; KRPS: 529–530)

<sup>133</sup> It is important to highlight that in our text, the word *binek* is used exclusively to signify ‘saddle’. Therefore, this usage deviates from the definitions provided in standard dictionaries.

<b>Göz. 1841</b>		<b>Dictionaries</b>		
[Lev 17:8]	<i>diril-</i>	<i>tiril-</i>	‘to keep alive’	(CKED: 404; KRPS: 539)
[Lev 2:2]	<i>dolu</i>	<i>tolu</i>	‘full; filled’	(CKED: 407; KRPS: 537)
[Lev 11:16]	<i>duyan</i>	<i>yaduyan; yeduya</i>	‘hawk’	(CKED: 440; KRPS: 216)
[Lev 11:4]	<i>degil</i>	<i>dügül</i>	‘not; it is not’	(CKED: 143; KRPS: 182)
[Lev 15:22]	<i>dürli</i>	<i>dürlü</i>	‘various’ (via Ot.Tur)	(CKED: 144)
[Lev 16:12]	<i>gırgız-</i>	<i>kırgız-</i>	‘to let in; to bring in’	(CKED: 213; KRPS: 322)
[Lev 5:7]	<i>gögürçün</i>	<i>kögürçün</i>	‘pigeon’	(CKED: 216; KRPS: 336)
[Lev 26:36]	<i>göñül</i>	<i>köñül</i>	‘heart; mind’	(CKED: 217; KRPS: 338)
[Lev 13:3]	<i>görüm</i>	<i>körüm</i>	‘appearance; look’	(CKED: 219; KRPS: 339)
[Lev 26:16]	<i>kaltramağ</i>	<i>kaltıramağ</i>	‘to shiver; to tremble’	(CKED: 286; KRPS: 360)
[Lev 26:6]	<i>kaltratıvçi</i>	<i>kaltıratıvçi</i>	‘causing shivering’	(CKED: 286; KRPS: 360)
[Lev 11:6]	<i>tavušan</i>	<i>tafšan</i>	‘hare; rabbit’	(CKED: 379; KRPS: 518)
[Lev 23:36]	<i>tiyilmäk</i>	<i>tıyılmağ</i>	‘delay; constipation’	(CKED: 402; KRPS: 556)
[Lev 7:34]	<i>yokarı</i>	<i>yukarı</i>	‘above; up’ (via Ot.Tur)	(CKED: 467–468; KRPS: 246)

As observable, some differences (a total of 15 examples) can be clearly attributed to Ottoman Turkish features (refer to 2.1.2.2.1.), while others exhibit sporadic changes, as previously illustrated (see sections 2.1.2.1 and 2.1.2.2.). On the other hand, the following table presents 45 lexical items that are not attested in either the CKED or KRPS for Crimean Karaim.

Table 81: *Unlisted Turkic Lexical Items*

<b>Göz. 1841</b>	<b>Cr.Tat</b>	<b>Ot.Tur</b>	<b>H.Kar</b>	<b>T.Kar</b>
[Lev 11:5] <i>ada</i> <i>tavušan</i> ‘hare; European rabbit’	-	<i>ada tavšanı</i> (LET: 618)	-	-
[Lev 11: 14] <i>ağ baba</i> ‘vulture’	<i>ağbaba; aybaba</i> (KRUS: 44)	<i>ağbaba</i> (ETD: 475)	-	-
[Lev 15: 2] <i>ağkan</i> ‘flow’	-	-	-	-

Göz. 1841	Cr.Tat	Ot.Tur	H.Kar	T.Kar
[Lev 15:13] <i>ağma</i> 'flow'	-	-	-	-
[Lev 15:3] <i>ağmağ</i> 'flow'	-	-	<i>ağmak</i> (KRPS: 58)	<i>ağmağ</i> (KRPS: 58)
[Lev 15:28] <i>ağman</i> 'flow'	-	-	-	-
[Lev 25:27] <i>artkan</i> 'remainder'	-	-	-	-
[Lev 11:19] <i>balığçin</i> 'heron; egret'	<i>balığçil</i> (KRUS: 95)	<i>balığçil; balığçin</i> (LET: 397)	-	-
[Lev 2:11] <i>bekmáz</i> 'grape molasses'	<i>bekmez; pekmez;</i> <i>petmez</i> (KRUS: 105)	<i>bekmez; petmez</i> (ETD: 541)	-	-
[Lev 24:12] <i>beyin</i> 'brain'	<i>beyin</i> (KRUS: 104)	<i>beyin</i> (LET: 92)	<sup>134</sup>	<sup>135</sup>
[Lev 21:20] <i>bodir</i> 'short; shortie'	-	<i>bodur</i> 'dwarf; short in stature amounting to deformity' (ETD: 544)	-	-
[Lev 21:13] <i>boylık</i> 'virginity'	-	-	-	-
[Lev 11:22] <i>žudžud</i> 'cicada'	-	<i>žiržir</i> (YTL: 363)	-	-
[Lev 23:2] <i>čakirmek</i> 'convocation'	-	-	-	-
[Lev 11:14] <i>čaylağ</i> 'kite'	-	<i>čaylağ</i> (ETD: 633)	-	-
[Lev 22:25] <i>čaypalmağ</i> 'corruption; defect'	-	-	-	<i>čaypamağ</i> (KRPS: 621) 'destruction; extermination'
[Lev 21:5] <i>čizmağ</i> 'line'	-	-	-	-
[Lev 11:13] <i>deñiz</i> <i>ğartali</i> 'sea eagle'	-	<i>deñiz ğartali</i> (Işık 2021: 350)	-	-

<sup>134</sup> It appears as *miy* (KRPS: 406–407).

<sup>135</sup> It appears as *miy* (KRPS: 406–407).

<b>Göz. 1841</b>	<b>Cr.Tat</b>	<b>Ot.Tur</b>	<b>H.Kar</b>	<b>T.Kar</b>
[Lev 11:36] <i>devşirilmä</i> ‘concentration’	-	<i>devşirilme</i> <sup>136</sup> (ÖTS 2: 1192)	-	-
[Lev 11:16] <i>deve kuşı</i> ‘ostrich’	<i>deve kuşu</i> (KRUS: 153)	<i>deve kuşu</i> (ETD: 228)	-	-
[Lev 18:11] <i>doyurtkan</i> ‘begotten’	-	-	-	-
[Lev 25:30] <i>dolyinža</i> ‘fully’	<i>tolyun</i> (KRUS: 597)	<i>dolyun</i> (KRUS: 352)	-	-
[Lev 5:23] <i>dutup</i> <i>almaz</i> ‘plundered item’	-	-	-	-
[Lev 11:16] <i>duyan</i> ‘hawk’	-	<i>doyan</i> (ETD: 805)	-	-
[Lev 11:37] <i>ekin</i> ‘crop; cereal crops’	<i>ekin</i> (KRUS: 774)	<i>ekin</i> (ETD: 480)	-	-
[Lev 11:3] <i>gevšemäk</i> ‘cud’	<i>kevšek</i> (KRUS: 222)	<i>geviş</i> (LET: 200)	-	-
[Lev 11:3] <i>gevšemäk</i> <i>getir-</i> ‘chew the cud’	-	<i>geviş getir-</i> (LET: 200)	-	-
[Lev 11:3] <i>gevşä-</i> ‘chew the cud’	<i>kevşe-</i> (KRUS: 222)	-	-	-
[Lev 11:30] <i>göztöbä</i> ‘mole’	-	<i>köstebek</i> (ETD: 942)	-	-
[Lev 11:30] <i>güneş</i> <i>kelerisi</i> lit. ‘sun lizard’	-	<i>güneş keleri</i> (Işık 2020a: 155)	-	-
[Lev 11:18] <i>kaşikçi</i> <i>kuşı</i> ‘pelican’	<i>kaşikkuş</i> (KRUS: 289)	<i>kaşikçi kuşu</i> (ÖTS 3: 2464).	-	-
[Lev 10:7] <i>olmaya</i> ‘or else; lest’	-	-	-	-
[Lev 22:27] <i>öte</i> ‘beyond; further’	- <sup>137</sup>	<i>öte</i> (ETD: 499)	-	-

<sup>136</sup> Despite the fact that the precise form *devşirilme* is not documented in our available Ottoman Turkish dictionaries, it does appear in ÖTS in the context of Turkish. However, it is not explicitly stated whether this form was indeed present in Ottoman Turkish, a possibility that remains highly plausible.

<sup>137</sup> In Crimean Tatar, the term *öte* is only listed before the word *kün*, denoting ‘yesterday’. When it appears before *yil*, it signifies ‘last year’ (KRUS: 423).

Göz. 1841	Cr.Tat	Ot.Tur	H.Kar	T.Kar
[Lev 2:4] <i>piširmä</i> 'baking'	- <sup>138</sup>	<i>piširmeklik</i> (LET: 60)	-	-
[Lev 6:14] <i>pišmäk</i> 'cooked'	-	-	-	-
[Lev 7:30] <i>sallamağ</i> 'wave offering'	-	-	-	-
[Lev 25:25] <i>satқан</i> 'sold'	-	-	-	-
[Lev 8:2] <i>silmäk yayı</i> 'anointed oil'	-	-	-	-
[Lev 11:29] <i>sivri</i> <i>sičan</i> 'shrew'	-	<i>sivri sičan</i> (Işık 2021: 364)	-	-
[Lev 19:14] <i>sürünmäk</i> 'obstacle'	-	-	-	-
[Lev 19:4] <i>tökmä</i> 'molten'	-	-	-	-
[Lev 15:16] <i>tökmäk</i> 'emission'	-	-	-	-
[Lev 11:17] <i>ügi kuşu</i> 'eagle owl'	-	<i>ögü kuşı</i> (TLO I: 535)	-	-
[Lev 16:32] <i>yerine</i> 'instead'	-	<i>yerine</i> (ETD: 171)	-	-
[Lev 11:30] <i>yıldız</i> <i>kelerisi</i> lit. 'star lizard'	-	<i>yıldız keleri</i> (Işık 2020a: 156)	-	-

The analysis reveals that out of the 46 items assessed, 25 surface in Ottoman Turkish, 10 in Crimean Tatar, 2 in Trakai Karaim, and a solitary instance in Halich, while 19 items are conspicuously absent in these languages. A closer examination of these particular absent words reveals common derivational strategies, wherein the fundamental nominal or verb stem frequently appears in other languages.

#### 2.4.2. Arabic Loanwords

Predominantly, the non-Turkic vocabulary is Arabic in origin, as demonstrated by 108 lexical items. The incorporation of these words presents distinct characteristics, as elucidated in section

<sup>138</sup> In Crimean Tatar, the word *piširme* stands for 'jam', which therefore differs from our data.

2.1.2. It is notable that, according to the CKED, out of the 85 Arabic loanword lexical items presented in the dictionary, 71 of them have been identified as being adopted into Crimean Karaim via Ottoman Turkish. Notably, 23 lexical items were not catalogued in either CKED or KRPS. In a manner parallel to the previous subchapter, we divide these unlisted items into two groups, with some appearing in dictionaries subsequent to minor phonological modifications while others are not preserved in any form. The subsequent table clarifies that 11 such items are present in dictionaries, albeit with certain alterations.

Table 82: *Unlisted Variants of Arabic Loanwords*

<b>Göz. 1841</b>	<b>Dictionaries</b>		
[Lev 5:21] <i>amanat</i>	<i>emanet</i>	‘trust; deposit’ (via Ot.Tur)	(CKED: 150; KRPS: 660)
[Lev 17:7] <i>dävür</i>	<i>devir</i>	‘period; epoch’ (via Ot.Tur)	(CKED: 137; KRPS: 183)
[Lev 19:20] <i>fihat</i>	<i>fiyat</i>	‘price’ (via Ot.Tur)	(CKED: 163; KRPS: 594)
[Lev 10:13] <i>hak̄k</i>	<i>hak̄</i>	‘truth; law; salary (via Ot.Tur)	(CKED: 176; KRPS: 606)
[Lev 11:37] <i>helal</i>	<i>helal</i>	‘clean; pure’ (via Ot.Tur)	(CKED: 182–183; KRPS: 608)
[Lev 26:28] <i>kaḥer</i>	<i>kaḥar</i>	‘anger’	(CKED: 284)
[Lev 26:30] <i>kayip</i>	<i>yayib</i>	‘lost; missing’ (via Ot.Tur)	(CKED: 171; KRPS: 163)
[Lev 12:6] <i>kumru</i>	<i>hümri; hümri</i>	‘ring dove’ (via Ot.Tur)	(CKED: 188; 374)
[Lev 11:19] <i>legläg</i>	<i>leglek</i>	‘stork’	(CKED: 229)
[Lev 19:5] <i>morad</i>	<i>murad</i>	‘aim; goal’ (via Ot.Tur)	(CKED: 246; KRPS: 411)
[Lev 15:25] <i>zeyada</i>	<i>ziyada</i>	‘much; more’ (via Ot.Tur)	(CKED: 482)

Certain variations can once again be attributed to the adaptation of Ottoman Turkish forms or dedicated to sporadic changes. On the contrary, 12 lexical items were not listed in any similar form in the dictionaries.

Table 83: *Unlisted Arabic Loanwords*

<b>Göz. 1841</b>	<b>Cr.Tat</b>	<b>Ot.Tur</b>	<b>T.Kar</b>	<b>H.Kar</b>
[Lev 13:2] <i>žüzam</i> ‘leprosy’	<i>žüzam</i> (KRUS: 744)	<i>žüzam</i> (LET: 477)	-	-



<b>Göz. 1841</b>	<b>Cr.Tat</b>	<b>Ot.Tur</b>	<b>T.Kar</b>	<b>H.Kar</b>
[Lev 11:32] <i>espap</i> 'clothing; garment'	-	<i>esvap</i> (LET: 357)	-	-
[Lev 26:26] <i>fa`iz</i> 'interest; usury'	-	<i>faiz</i> (ETD: 846)	-	-
[Lev 11:14] <i>farzam</i> 'although; though'	-	<i>farzen</i> 'supposing that' (ÖTS 2: 1548)	-	-
[Lev 25:24] <i>hılas</i> 'redemption'	<i>halas; hales</i> (KRUS: 670)	<i>halas</i> (LET: 629)	-	-
[Lev 11:19] <i>hüdhiid</i> 'hoopoe'	<i>üdiid kuş</i> (KRUS: 628)	<i>hüdhiid</i> (LET: 405)	-	-
[Lev 20:20] <i>maħrim</i> 'deprived'	<i>marum; maħrum</i> (KRUS: 338; 340)	<i>maħrum</i> (ÖTS 3: 3020)	-	-
[Lev 7:18] <i>maħbul</i> 'accepted'	<i>maħbul</i> (KRUS: 331)	<i>maħbul</i> (YTL: 705)	-	-
[Lev 25:21] <i>mamur</i> 'cultivated'	<i>mamur</i> (KRUS: 334)	<i>mamur</i> (ETD: 1034)	-	-
[Lev 11:10; 11:23] <i>miķruh; miķruħa</i> 'abominable'	<i>mekruh</i> (KRUS: 345)	<i>mekruh</i> (LET: 2)	-	-
[Lev 25:30] <i>muķam</i> 'location; residence'	<i>maķam</i> 'melody; an air of music' (KRUS: 330)	<i>maķam</i> 'a place; a high office; an air (of music) (ETD: 1040)	-	-
[Lev 26:16] <i>tain</i> 'appointment'	<i>tain</i> (KRUS: 538)	<i>ta`yin</i> (LET: 32)	-	-

It can be observed that all the unlisted Arabic loanwords are present in Ottoman Turkish, with four of them also appearing in Crimean Tatar. It's noteworthy that none of these words are present in the Western Karaim languages.

It warrants mention that there exist two Arabic lexical items which were consistently utilized in lieu of their Turkic equivalents throughout Chapter 11 of the Göz. 1841. In other chapters, however, such Arabic words, which were prevalent in Ottoman Turkish cannot be attested.

Table 84: *Usage of the Arabic ve and evlad in the Dataset*

Glosses	Lev of the Göz. 1841 (all chapters except for 5, 11 and 14)	Lev of the Göz. 1841 (Only in Lev 11)
‘and’	<i>da</i>	<i>ve; vä</i>
‘son’	<i>oylan</i>	<i>evlad</i>

Regarding the derivative forms of Arabic loanwords, we identify some common strategies. Considering nominals, all loanwords are treated as nominals, even if they originate as verbal forms. Consequently, we discover numerous instances where expected denominal, highly productive formative markers—referenced in section 2.2.2.1.1.1—are appended to Arabic stems.

- (242) [Lev 3:17] *ömür+lik* life+DER ‘life long’.  
 [Lev 12:2] *ar+siz* shame+DER ‘shameless’.

It’s significant to mention that we also come across instances where the derivation results from the compounding of Arabic and Persian elements.

- (243) [Lev 8:11] *tas+läkän* bowl+washbowl ‘bowl’.  
 [Lev 24:4] *šam+(i)dan* candle+holder ‘candlestick’.

In regard to verbal forms, we identify several predominant strategies. These primarily include the use of Turkic auxiliary verbs such as *et-/it-* ‘to do; to make’ and *ol-/bol-* ‘to be; to become’, among other verbs, which follow Arabic nominals. It is crucial to underscore that this structure is commonplace in numerous Turkic languages.

- (244) [Lev 5:23] *amanat koy-* deposit; to put ‘to deposit’.  
 [Lev 25:27] *hesab et-* calculation; to do ‘to calculate’.

In certain instances, the Turkic denominal verb marker {+IA} is affixed to the word stem, a procedure that is commonplace in Turkic languages, as illustrated in section 2.2.3.1.1.1.

- (245) [Lev 19:13] *zülüm+lä* oppression+DER ‘to violate, oppress’.

[Lev 26:32] *maymun+la+n* sad+DER+REFL ‘to be upset’.

### 2.4.3. Persian Loanwords

Within our dataset, we identify a total of 65 words of Persian origin. Among these, seven were not indexed in Karaim dictionaries. Further analysis reveals that four among these seven exhibit slight discrepancies when compared with their dictionary entries.

Table 85: *Unlisted Variants of Persian Loanwords*

Data	Dictionaries
[Lev 11:27] <i>ženavar</i>	<i>žanavar</i> ; <i>žanivar</i> ‘animal; beast; butcher’ (CKED: 102; KRPS: 171)
[Lev 12:4] <i>hič</i>	<i>heč</i> ‘nothing’ (CKED: 182; KRPS: 608)
[Lev 11:38] <i>tohum</i>	<i>tohum</i> ‘seed; grain; lineage; family’ (via Ot.Tur) (CKED: 409)
[Lev 11:25] <i>umundar</i>	<i>mundar</i> ‘unclean; impure; dirty’ (CKED:245; KRPS: 410)

However, three of them do not manifest in any recognizable form in Karaim dictionaries.

Table 86: *Unlisted Persian Loanwords*

Göz. 1841	Cr.Tat	Ot.Tur	H.Kar	T.Kar
[Lev 11:13] <i>iron</i> ‘bearded vulture ( <i>gypaetus barbatus</i> )’	-	<i>iron</i> ; <i>irun</i> (Işık 2021: 350)	-	-
[Lev 11:36] <i>sarnič</i> ‘cistern’	-	<i>sarnič</i> (ETD: 52)	-	-
[Lev 11:19] <i>šepere</i> ‘bat’	-	<i>šepere</i> (ETD: 66)	-	-

It is significant to mention that, among the 58 Persian-origin words listed in the CKED, 39 of them are attributed to Ottoman Turkish.

Analogous to the previous subchapter, the derivation of Persian loanwords also exhibits similar characteristics to those found in Arabic loanwords. Pertaining to nominal derivations, we encounter expected markers (refer to section 2.2.2.1.1.1.) affixed to Persian loanwords.

(246) [Lev 4:13] *günāh+li* sin+DER ‘sinful’.

[Lev 25:35] *din+daš* religion+DER ‘coreligionist’.

Regarding verb forms, we also observe the affixation of certain auxiliary verbs or the suffixation of the marker {+IA}.

- (247) [Lev 6:2] *šimar-la* order+DER ‘to order’.  
 [Lev 26:43] *ħor et-* despicable+DER ‘to disdain’.

However, there is a remarkable example where a non-Turkic word, a nominal is processed as a Turkic verb and subsequently conjugated as such, a phenomenon that is exceedingly rare in Turkic languages.

- (248) آشكار [āškār] ‘evident’ (NS: 77);

[Lev 18:6] *aškär-t* make evident-CAUS ‘to make evident’ (CKED: 54).

The verb is notable for its attestation in other Turkic languages as well, e.g., T.Kar *aškart-* (KRPS: 92) and H.Kar *askart-* (KRPS: 80). In Anatolian Turkish we also identify *ešker-* ‘to be evident’ and *eškert-* ‘to make evident’ (ÖTS 2: 1501). Furthermore, the verb form *eškerit-* is observed, deriving from *ešker it-* (ÖTS 2: 1501). As such, the form *aškärt-* might be explicated by vowel deletion in the auxiliary verb *it-*. However, the presence of forms such as *aškart-*; *askart-* in Western Karaim adds a layer of complexity to the discussion. It’s noteworthy that although the word *aškara* is present (CC: 44), no verb form of this word is observed in the Codex Cumanicus.

#### 2.4.4. Biblical Hebrew Loanwords

In the analyzed corpus, there are 92 words of Biblical Hebrew origin. Out of these, 39<sup>139</sup> are not cataloged in Karaim dictionaries. Among these unlisted words, five bear significant resemblance to entries in the CKED dictionary.

Table 87: *Unlisted Variants of Hebrew Loanwords*

Göz. 1841	Dictionaries
[Lev 5:13; 6:23] <i>kapara; keparat</i>	<i>kappara; kapara</i> ‘apology; forgiveness’ (CKED: 202)
[Lev 23:6] <i>mača</i>	<i>mačča</i> ‘unleavened bread’ (CKED: 231)
[Lev 26:1] <i>mačeva</i>	<i>maččeva</i> ‘pillar’ (CKED: 231)
[Lev 23:34] <i>suka</i>	<i>sukka</i> ‘booth’ (CKED: 363)

<sup>139</sup> This group does not encompass any personal proper names.

Göz. 1841	Dictionaries		
[Leb 16:31] <i>šabat</i>	<i>šabbat</i>	‘saturday; Sabbath’	(CKED: 370)

The primary divergence, as can be observed, resides in the medial gemination of specific consonants. This is related to a diacritical mark, known as *dagesh hazaq* ( ), found in Biblical Hebrew. When affixed to a letter representing a consonant, it signals gemination of that consonant, a feature not present in modern Hebrew. This phenomenon is attested in the lexical items illustrated in the above table. However, this characteristic is not indicated in our transcription, as we conform to the general transcriptional method employed in published Karaim Bible translations. As such, the differences displayed in the table primarily reflect transcription methodology, rather than linguistic variants. However, the subsequent table introduces 34 lexical items that are not cataloged in Karaim dictionaries.

Table 88: *Unlisted Biblical Hebrew Lexical Items*

Biblical Hebrew	Göz. 1841
אָשָׁם [‘ <i>āšām</i> ] ‘guilt offering’ (CEDHL: 58)	[Lev 5:15] <i>ašam</i>
בַּמֶּה [‘ <i>bāmāh</i> ] ‘stage; pulpit; platform; high altar’ (CEDHL: 76)	[Lev 26:30] <i>bama</i>
בֹּהַק [‘ <i>bōhak</i> ] ‘a kind of disease (a hapax legomenon in the Bible); brightness’ (CEDHL: 65)	[Lev 13:39] <i>bohak</i>
אֶפֶד [‘ <i>ēpōd</i> ] ‘ephod, a garment worn by the high priests’ (CEDHL: 45)	[Lev 8:7] <i>efod</i>
גִּבְעַהּ [‘ <i>gibbêah</i> ] ‘bald on the forehead (a hapax legomenon in the Bible)’ (CEDHL: 89)	[Lev 13:41] <i>gibeah</i>
חֲגָב [‘ <i>hāgāb</i> ] ‘locust; grasshopper’ (CEDHL: 207)	[Lev 11:22] <i>hagav</i>
חָמֵץ [‘ <i>hāmēš</i> ] ‘ <i>hametz</i> , leavened (bread)’ (CEDHL: 222)	[Lev 2:11] <i>hameč</i>
חֲרָגֹל [‘ <i>hargōl</i> ] ‘a kind of locust (a hapax legomenon in the Bible)’ (CEDHL: 230)	[Lev 11:22] <i>hargol</i>
חַטָּאת [‘ <i>hattāt</i> ] ‘sin; guilt; sin offering’ (CEDHL: 213)	[Lev 4:3] <i>hatat</i>
חֲזִיר [‘ <i>hāzīr</i> ] ‘pig; swine’ (CEDHL: 212)	[Lev 11:7] <i>hazīr</i>
חֵרֶם [‘ <i>hêrem</i> ] ‘thing devoted; ban; devotion; destruction’ (CEDHL 233)	[Lev 27:28] <i>herem</i>
חֹשֶׁן [‘ <i>hōšen</i> ] ‘breastplate of high priest’ (CEDHL: 236)	[Lev 8:8] <i>hošen</i>
כֶּרֶחַח [‘ <i>kêrêah</i> ] ‘bald (a hapax legomenon in the Bible)’; place from which plants have been removed’ (CEDHL: 593).	[Lev 13:40] <i>kereah</i>
קָרְבָּן [‘ <i>kārbān</i> ] ‘offering; sacrifice; oblation; victim’ (CEDHL: 591)	[Lev 1:2] <i>korban</i>
קֹדֵשׁ [‘ <i>kāqōš</i> ] ‘holy; sacred; saint, saintly’ (CEDHL: 562)	[Lev 11:44] <i>quduš</i>

Biblical Hebrew	Göz. 1841
מְלִיקָה [mêlîkâ] ‘nipping off (the neck of a bird)’ (CEDHL: 350)	[Lev 5:8] <i>melika</i>
מְלוּאִים [millu’îm] ‘filling in, setting; ‘installation; supplement; addition’ (CEDHL: 348)	[Lev 7:37] <i>milu’im</i>
מִשְׁקָל [mišqāl] ‘mithqal, a unit of mass; weight’ (CEDHL: 678)	[Lev 19:35; 27:4] <i>miskal; mesqal</i>
מֹלֵךְ [mōlek] ‘Molech’	[Lev 18:21] <i>Moleh</i>
נֶטֶק [netek] ‘scab’ (CEDHL: 431)	[Lev 13:30] <i>netek</i>
נֶבֶלָה [nəbēlāh] ‘corpse, carcass; an animal that died a natural death’ (CEDHL: 402)	[Lev 7:24] <i>nevela</i>
נָאָף [nō`ēp] ‘to commit adultery’ (CEDHL: 400)	[Lev 20:10] <i>no`ef</i>
פָּסוּל [pāsul] ‘unfit; defective; disqualified’ (CEDHL: 515)	[Lev 7:18] <i>pasul</i>
פְּחֵתַת [pəḥetet] ‘sunken spot in leprosy (a hapax legomenon in the Bible); defect; fault’ (CEDHL: 502)	[Lev 13:55] <i>pehetet</i>
רָחָם [rāhām] ‘carrion vulture’ (CEDHL: 613)	[Lev 11:18] <i>raḥam</i>
שַׁבָּתוֹן [šabbātōwn] ‘Sabbath observance; complete rest’ (CEDHL: 639)	[Lev 16:31] <i>šabaton</i>
שְׁחִיטָה [šəḥîṭa] ‘ritual slaughtering’ (CEDHL 649)	[Lev 17:5] <i>šeḥita</i>
שֵׁם [šēm] ‘name; as designation of God’ (CEDHL: 664)	[Lev 24:11] <i>šem</i>
טְרֵפָה [təṣpāh] ‘an animal tom by wild beasts; an animal with organic defect; ritually forbidden food’ (CEDHL: 252)	[Lev 7:24] <i>terefa</i>
תּוֹר [tōr] ‘turtle-dove’ (CEDHL: 695)	[Lev 14:30] <i>tor</i>
תּוּמִים [tummîm] ‘one of the two objects attached to the breastplate of the high priest’ (CEDHL: 706)	[Lev 8:8] <i>tumim</i>
אֲוִרִים [’ūrîm] ‘one of the two objects attached to the breastplate of the high priest (CEDHL: 14).	[Lev 8:8] <i>urim</i>
זָבַב [zōwb] ‘flux; issue’ (CEDHL: 195)	[Lev 15:2] <i>zav</i>
זֹנָה [zōnāh] ‘harlot; prostitute’ (CEDHL: 196)	[Lev 21:7] <i>zona</i>

It is important to note that of the lexical items listed above, only the Arabic form of Biblical Hebrew *korban*, known as *ḵurban*, meaning ‘sacrifice’, is attested in Crimean Tatar (KRUS: 302), Ottoman Turkish (ETD: 299), and Western Karaim (KRPS: 347). The remaining lexical items are not attested in these languages.

Similar to the loanwords previously explored, all Biblical Hebrew loanwords in our dataset present as nominals. Their patterns of nominal derivation align with the strategies previously illustrated in this study.

- (249) [Lev 12:5] *nida+lik* menstrual+DER ‘menstruation’.  
 [Lev 21:9] *kohen+lik* priest+DER ‘priesthood’.

On the other hand, the derivation of verbs from the nominals of these Hebrew words invariably involves the affixation of a Turkic auxiliary verb.

- (250) [Lev 23:9] *ħag et-* feast; to make ‘to make a feast’.  
 [Lev 7:18] *pasul bol-* abominable; to be ‘to be abominable’.

#### 2.4.5. Loanwords from Other Languages

In our dataset, numerous lexical elements of diverse origins, including Turkic, Arabic, Persian, and Hebrew, are found. Notably, there are 14 distinct lexical elements that are considered loanwords, borrowed from various languages. It is essential to highlight that most of these loanwords are verifiable in Karaim dictionaries. In certain cases, the Crimean Karaim Dictionary (CKED) elucidates the donor language, and this information is subsequently incorporated into the table provided below. However, it is imperative to clarify that for other examples, while we identify their provenance, it does not necessarily imply that these are the donor languages.

Table 89: *Loanwords from Other Languages*

Origin	Göz. 1841
Armenian+Turkic	[Lev 25:25] <i>zügürt+lä-</i> ‘to become poor’ (for the adjective <i>zügürt</i> see CKED: 483; NS: 985) (via Ottoman Turkish)
Greek	[Lev 2:1] <i>tīmyan</i> ‘incense’ (CKED: 400; KRPS: 556) [Lev 4:30; ] <i>temel</i> ‘foundation; base’ (CKED: 393; NS: 875) (via Ottoman Turkish) [Lev 13:47] <i>üskülü</i> ‘flax; linen’ (CKED: 434; KRPS: 591) [Lev 19:13] <i>iryat</i> ‘servant, workman, hired hand’ (CKED: 191; KRPS: 651; NS: 378) (via Ottoman Turkish)
	[Lev 21:20] <i>ħambur</i> ‘hump’ (CKED: 287; KRPS: 361; NS: 434)
	[Lev 24:6] <i>terapiz</i> ‘trapezium, a little table’ (NS: 902)
Hungarian	[Lev 23:43] <i>čalaš</i> ‘hut, cabin; shelter’ (CKED: 109; KRPS: 622)

Origin	Göz. 1841
Italian	[Lev 11:28; 11:25] <i>rubā/urba</i> ‘clothes’ (CKED: 328, 427; KRPS: 580; NS: 743) (via Ottoman Turkish)
Mongolian+Turkic	[Lev 16:16] <i>tohta-yan</i> ‘one who stops; one who dwells (see for the verb <i>tohta-</i> CKED: 406; KRPS: 539–540)
Mongolian+Turkic	[Lev 19:24] <i>maht(a&gt;o)-v</i> ‘praising, praise’ (CKED: 232–233; KRPS: 405)
Russian	[Lev 6:21] <i>čöräp</i> ‘shell’ (CKED: 127; KRPS: 602)
Sogdian	[Lev 14:46] <i>aḡšam</i> ‘evening’ (CKED: 35; KRPS: 86; NS: 40)

#### 2.4.6. Copies from Ottoman Bible Translations

Within the Book of Leviticus in the Torah, there exists a substantial inventory of animal nomenclature, each delineated as either clean or unclean pertaining to consumption and/or sacrificial purposes. However, the definitive equivalencies of certain animal appellations found within the Hebrew Bible remain ambiguous, thus presenting significant challenges to translators in identifying the precise counterparts to the Biblical Hebrew terminologies. Various words, absent in contemporary Hebrew, persist in a state of definitional uncertainty, potentially due to the folk taxonomic structures prevalent among the ancient Hebrews (refer Cansdale, 1970; Ferguson, 1974). In addition to this, numerous other words are categorized as *hapax legomena*, introducing further complexities in the structural analysis. Consequently, this gives rise to an extensive range of preferences concerning the ambiguous identification of certain animal names in Bible translations.

Within our dataset, there exists a collection of 52 distinct animal names, representative of various species, including mammals (20), insects (4), reptiles (5), and birds (23). Upon juxtaposition of our data with other Karaim and Ottoman Turkish Bible translations, striking similarities become apparent between our text and the Ottoman Bible translations. Indeed, in previous publications (Işık 2020a; 2021), a series of articles have been published that meticulously analyze these lexical items in detail, contrasting them with the Ottoman Bible translations and another Crimean Karaim Bible translation (CrKB I). These analyses have culminated in the conclusion that the translator(s) or compiler(s) of the Göz. 1841 unambiguously replicated thirty-two animal names from Chapter 11 of the Lev from the Kieffer 1827 edition, which was itself premised on an earlier Ottoman Bible translation, Ali Bey 1665 (Işık 2021: 363)<sup>140</sup>.

<sup>140</sup> For the descriptions of these two Ottoman Turkish Bible translations, please refer to the abbreviations section.



The forthcoming table will provide an exhaustive comparative assessment, this time including both the Halich and Trakai Karaim translations. It's important to note that specific examples, previously presented in dictionaries dedicated to Crimean Karaim, which do not necessarily signify direct replication, will be omitted from this table.

Table 90: *Animal Names Appearing in Chapter 11 of Lev*

Lev	Biblical Hebrew	ADub.III.73 (T.Kar.B)	JSul.III.01 (H.Kar.B)	Kieffer 1827 (Ot.Tur.B)	Göz. 1841
11:5	שָׁפָן [šāpān] 'rock badger; cony rabbit'	<i>krolik</i>	<i>dafsan</i>	<i>ada tavšan</i> 'hare; European rabbit'	<i>ada tavušan</i> 'hare; European rabbit'
11:6	אַרְנֵבֶת [ʿarnebet] 'hare; rabbit'	<i>ḳoyan</i>	<i>ḳoyan</i>	<i>tavšan</i>	<i>tavušan</i>
11:7	חֲזִיר [ḥāzîr] 'pig; swine'	<i>ḥazîr</i>	<i>ḥazîr</i>	<i>ḥinzîr</i>	<i>ḥinzîr</i>
11:13	נֶשֶׁר [nešer] 'eagle; vulture'	<i>nešer</i>	<i>nešer</i>	<i>ḳartal</i> 'eagle'	<i>ḳartal</i> 'eagle'
11:13	פֶּרֶס [peres] 'bearded vulture'	<i>peres</i>	<i>peres</i>	<i>iron/irun</i> 'a kind of eagle'	<i>ironi</i> 'a kind of eagle'
11:13	עֲזֹנְיָה [ʿāzōnyāh] 'black vulture'	<i>ʿazniya</i>	<i>ʿazniya</i>	<i>deñiz ḳartali</i> 'sea-eagle'	<i>deñiz ḳartali</i> 'sea-eagle'
11:14	דָּאָה [dāʾāh] 'eagle and/or vulture; kite; red kite'	<i>daʾa</i>	<i>daʾa</i>	<i>aḳ baba</i> 'vulture'	<i>aḳ baba</i> 'vulture'
11:14	אַיָּה [ʿayyāh] 'falcon; kite; hawk; black kite'	<i>aya</i>	<i>aya</i>	<i>čaylaḳ</i> 'kite'	<i>čaylaḳ</i> 'kite'
11:16	יַעֲנָה [yaʿnāh] 'female ostrich; ostrich'	<i>anḳit</i>	<i>anḳit</i>	<i>deve ḳušī</i>	<i>deve ḳušu</i>
11:16	שְׂחָף [šāḥap] 'seagull'	<i>šahaf</i>	<i>šahaf</i>	<i>ḳuku ḳušī</i> 'cuckoo'	<i>ḳuku ḳušī</i> 'seagull'? (see CKED: 319; KRPS: 374)'

Lev	Biblical Hebrew	ADub.III.73 (T.Kar.B)	JSul.III.01 (H.Kar.B)	Kieffer 1827 (Ot.Tur.B)	Göz. 1841
11:16	נָזַר [nêš] 'hawk; falcon'	kiryiy	kiryiy	doyan 'hawk; falcon'	duyan 'hawk; falcon'
11:17	שָׁלַח [šālāk] 'cormorant; fish owl'	šalah	šalaḵ	ḵara bataḵ 'cormorant'	ḵara bataḵ 'tern?' (see CKED: 290; KRPS: 363)
11:17	יָנֻשׁוּף [yanšūp] 'long-eared owl; bee-eater'	yanšuf	ḵuzyun 'owl'	to/tu 'a species of owl'	toyī 'ibis?' (see CKED: 410; KRPS: 535)
11:18	תִּנְשֵׁמֶת [tinšemet] 'white owl; chameleon'	tinšemet	tinšemet	ḵuyu 'swan'	ḵoyu 'swan'
11:18	קָשִׁיף [kā'āf] 'pelican; little owl; jackdaw'	ḵa'at	puhac 'a species of owl'	ḵašikjī ḵušī 'pelican'	ḵašikčī ḵušī 'pelican'
11:18	רְחָמַי [râhâm] 'carrion vulture'	raḥam	raḥam	raḥam	raḥamī
11:19	חַסִּידָה [ḥāsīdāh] 'stork'	ḥasida	busyol	legleg	leglāg
11:19	אַנָּפָה [anafa] 'heron; egret'	anafa	anafa	balikčīn 'heron'	balikčīn 'heron'
11:19	דּוּכִיפַת [dūkīpāt] 'hoopoe'	duḥifat	duḥifat	hüdhüd 'hoopoe'	hüdhüdi 'hoopoe'
11:19	עֲטָלֵפַי [ʿāṭallêp] 'bat'	yari ḵanat	yari ḵanat	šebpere 'bat'	šepere 'bat'
11:22	סָלְעָם [sāl'ām] 'a kind of locust'	sal'am	sal'am	judjud/jüdjüd 'cicada'	judjud/jüdjüd 'cicada'
11:22	חַרְגֹּל [ḥargōl] 'a kind of locust'	ḥargol	ḥargol	ḥargol	ḥargol
11:22	חֲגָבַי [ḥāḡāb] 'locust; grasshopper'	ḥagav	ḥagav	ḥagab	ḥagav
11:29	חֹלֵד [ḥōled] 'mole-rat, mole weasel'	ḥoled	ḥoled	gelinjik 'weasel'	gelinčik

Lev	Biblical Hebrew	ADub.III.73 (T.Kar.B)	JSul.III.01 (H.Kar.B)	Kieffer 1827 (Ot.Tur.B)	Göz. 1841
					‘mole?’ (see CKED: 164; KRPS: 166)
11:29	עֲכָבָר [‘ <i>akbār</i> ] ‘mouse’	<i>aḥbar</i>	<i>scican</i>	<i>sičan</i> ‘rat; mouse’	<i>sičan</i> ‘rat; mouse’
11:29	צָב [ <i>ṣāb</i> ] ‘turtle; turtoise; a kind of lizard’	<i>cav</i>	<i>scur</i>	<i>kaplubuya</i> ‘turtle; turtoise’	<i>kapli baya</i> ‘turtle; turtoise’
11:30	אַנְקָה [‘ <i>anākāh</i> ] ‘gecko; a kind of lizard’	<i>anaḡa</i>	<i>anaḡa</i>	<i>sivri sičan</i> ‘shrew mouse’	<i>sivri sičan</i> ‘shrew mouse’
11:30	כָּח [ <i>kōaḥ</i> ] ‘a kind of lizard’	<i>kovaḥ</i>	<i>koah</i>	<i>güneş keleri</i> lit. ‘sun lizard’	<i>güneş</i> <i>kelerisi</i> lit. ‘sun lizard’
11:30	לְטָאָה [ <i>ləṭā’āh</i> ] ‘a kind of lizard’	<i>leta’a</i>	<i>leta’a</i>	<i>yıldız keleri</i> lit. ‘star lizard’	<i>yıldız kelerisi</i> lit. ‘star lizard’
11:30	חֲמַט [‘ <i>ḥōmeṭ</i> ] ‘lizard’	<i>ḥomet</i>	<i>ḥomet</i>	<i>kertenkele</i> ‘lizard’	<i>kerten kelesi</i> ‘lizard’
11:30	תְּנִשְׂמֶת [ <i>tinšāmeṭ</i> ] ‘white owl; chameleon’	<i>tinšamet</i>	<i>tinšamet</i>	<i>köstebek</i> ‘mole’	<i>göz töbä</i> ‘mole’

Upon inspection, all instances within our dataset align with the Ottoman Bible translation, while the Halich and Trakai Karaim versions exhibit variances, occasionally presenting untranslated Biblical Hebrew terms. The apparent reliance on Ottoman Bible translations clearly stems from challenges associated with the interpretation of ambiguous animal names. However, this replication process introduces intriguing errors, which are also erroneously reflected in dictionaries. An examination of these problematic items reveals several systematic errors. One of them is unnecessary duplication of accusative markers.

Table 91: *Usage of Double Accusative Case Markers in the Dataset* (Işık 2021: 366)

Lev	Kieffer 1827	Göz. 1841
11:13	<i>iron+i</i>	<i>iron+i+nī</i>

Lev	Kieffer 1827	Göz. 1841
	eagle+ ACC (Ogh.)	eagle+ACC (Ogh.)+ACC (Kip.)
11:16	<i>baykuš+i</i> owl+ACC (Ogh.)	<i>bay kuš+i+nī</i> owl+ACC (Ogh.)+ACC (Kip.)
11:17	<i>tu+yī</i> owl+ACC (Ogh.)	<i>to+yī+nī</i> owl?+ACC (Ogh.)+ACC (Kip.)
11:18	<i>raḥam+i</i> carrion vulture+ACC (Ogh.)	<i>raḥam+i+nī</i> carrion vulture+ACC (Ogh.)+ ACC (Kip.)
11:19	<i>hüdhüd+i</i> hoopoe+ACC (Ogh.)	<i>hüdhüd+i+ni</i> hoopoe+ACC (Ogh.)+ACC (Kip.)
11:20	<i>žüdžüd+i</i> cicada+ACC (Ogh.)	<i>žüdžüd+i+ni</i> cicada+ACC (Ogh.)+ACC (Kip.)

Another replication error entails the superfluous duplication of 3SG.POSS markers in three compound nouns<sup>141</sup>, along with the unnecessary addition of a 3SG.POSS marker in another compound noun.

Table 92: *Unusual Usage of 3SG.POSS Suffixes in the Dataset* (Işık 2021: 366)

Lev	Kieffer 1827	Göz. 1841
11:29	<i>güneš keler+i</i> sun lizard+3SG.POSS	<i>güneš keler+i+si</i> sun lizard+3SG.POSS+3SG.POSS
11:29	<i>yıldız keler+i</i> star lizard+3SG.POSS	<i>yıldız keler+i+si</i> star lizard+3SG.POSS+3SG.POSS
11:29	<i>kertenkele</i> lizard	<i>kerten kele+si</i> lizard+3SG.POSS

Lastly, it is noteworthy that a previous study's (Işık 2021) findings suggest that five words featured in the Crimean Karaim dictionaries may be inaccurately defined. The unusual forms in Göz. 1841 appear to have led dictionary compilers to draw comparisons with other Bible translations when formulating their descriptions. As previously highlighted, various Bible translations often reference differing animals within identical verses. It is crucial to note that all these problematic words originate from Shapsal's lexical corpus and are thus incorporated in the KRPS dictionary. This dictionary lists Karaim words in conjunction with Russian and Polish descriptions. As demonstrated earlier (Işık 2021: 367–368), the comparison between the

<sup>141</sup> Regarding the structure of compound nouns, see Section 2.2.2.1.2.

Russian description of these five words in the KRPS and corresponding sections of a 19th-century Russian Bible translation (RSO 1876) reveals a clear parallel. Subsequently, the uncertain and erroneous animal nomenclature of Göz. 1841 in the dictionaries, is likely the result of comparisons with equivalent biblical verses from a Russian Bible. This approach, however, led to misinterpretations, as these words originally referred to distinct animals, corroborated by the evidence presented in Kieffer 1827.

Table 93: *Erroneous Lexical Items in Karaim Dictionaries*

Lev	Göz. 1841	Karaim Dictionaries	RSO 1876	Kieffer 1827
11:17	<i>toyï</i>	‘ibis’ (CKED: 410; KRPS: 535)	<i>убус</i> ‘ibis’	<i>to</i> ‘a kind of owl’+ACC > <i>toyï</i> (Işık 2021: 367)
11:16	<i>kuğu kuşï</i>	(appears solely as <i>kuğu</i> ) ‘seagull; mew’ (CKED: 319; KRPS: 374)	<i>чайку</i> ‘seagulls’	<i>kuğu kuşï</i> ‘cuckoo’
11:17	<i>karabatağ</i>	‘tern; fisher (bird)’ (CKED: 290; KRPS: 363)	<i>рыболов</i> ‘fisher (bird)’	<i>karabatağ</i> ‘cormorant’
11:17	<i>ağ-baba</i> <i>kuşï</i>	‘kite’ (KRPS: 377)	<i>кориун</i> ‘kite’	<i>ağ baba</i> ‘vulture’
11:30	<i>gelinçik</i>	‘mole’ (CKED: 164; KRPS: 166)	<i>кром</i> ‘mole’	<i>gelinjik</i> ‘weasel’

### 3. Conclusion

#### 3.1. Phonology

Following a comprehensive analysis, it is evident that the phonemic inventory of the scrutinized text displays no marked disparities when contrasted with Crimean Tatar, Crimean Turkish, and Ottoman Turkish. In contrast, in line with expectations, the text does not incorporate the unique phonemes of Western Karaim, which demonstrate Slavonic influence. A deeper examination of the phonological attributes indicates that certain features, when juxtaposed with the aforementioned languages, do not exhibit a homogenous characteristic. These features predominantly hinge on chosen lexical items, complicating the identification of stable characteristic traits, e.g., fluctuations between the vowels /a/ ~ /ä/ in words [Lev 1:5 vs 26:5] *saç-* vs *säç-* ‘to sprinkle’ [Lev 24:7; 24:6] *yaraştırmağ* vs *yäräştirmäk* ‘arrangement’ [Lev 27:7 vs 27:6] *yaş* vs *yäš* ‘years; age’, addition of a vowel in [Lev 11:25] *umundar* (see [Lev 5:2] *mundar*) ‘unclean’ *irenk* (see [Lev 13:55] *renk*) ‘colour’, [Lev 11:23] *mikruğa* ‘abominable’

(see [Lev 11:11] *miḵruḥ*). Nonetheless, it is worthy of note that when comparisons are drawn, certain discrepancies become apparent between the studied languages. A number of features reveal instances of divergence from Ottoman Turkish characteristics while mirroring a recurring pattern discernible in Crimean Tatar, Crimean Turkish, and Western Karaim dialects in specific instances. These encompass the degree of openness in vowels, the adaptation of fronting harmony in some non-Turkic lexemes, the transformation of the velar voiceless plosive *-k* into the velar fricative *-ħ*, metathesis in some words, and the shifting of vowel-consonant pairs from [iɣ], [aɣ] to [uv] or [ov] (see sections 2.1.2.1. and 2.1.2.2.2.). In regard to the interrelationships between our dataset and the Western Karaim dialects, it can be posited that, barring a few characteristics such as the alternation from *t- > č-* and *t- > k-*, and the omission of consonants in certain Arabic words (see sections 2.1.2.2.2.2. and 2.1.2.2.2.4.), there is no significant association in features that diverge from Crimean Turkish, Crimean Tatar, and Ottoman Turkish. Notably, with regard to Crimean Tatar, we do not identify any distinctive phonological features that are exclusively present in both Crimean Tatar and our dataset.

In categorizing the phonological characteristics, the most salient features are those pertaining to Ottoman Turkish consonantal alternations (see section 2.1.2.2.1.), which fundamentally underpin the classification of Crimean Karaim variants. It is well-established that Bible translations penned in Crimean Karaim phonologically exhibit Kipchak traits, while secular texts, such as *mejumas*, frequently display Ottoman Turkish attributes. As alluded to previously, these distinctions are recognized in Jankowski's taxonomy (2015: 202–205), where the variant embodying Ottoman Turkish characteristics is designated as Crimean Turkish Karaim, and the one demonstrating Kipchak traits is labeled as Crimean Kipchak Karaim. Our text reveals some intriguing observations, as the influence of Ottoman Turkish phonological features is notably pronounced in a Crimean Karaim Bible translation. We classify such Ottoman Turkish consonantal features into seven subgroups. Among them certain Ottoman Turkish traits are dominant over the Kipchak counterparts, e.g., *k- ~ g-* (8% vs 92%); *b- ~ v-* (0% vs 100%), while others are not, e.g., *t- ~ d-* (59% vs 41%); *b- ~ Ø* (92% vs 8%); *b- ~ m-* (7% vs 93%), *b- ~ p-* (86% vs 14%), *ol ~ o* (95% vs. 5%). It's important to underscore that the distribution of these features is characteristically heterogeneous. This can also be further corroborated by the occasional presence of both Ottoman Turkish and Kipchak equivalents within the same sentences in our dataset. However, in specific chapters, for instance, Chapter 11, such Ottoman Turkish features are highly predominant.

In conclusion, while it is arduous to categorize the variant of Crimean Karaim utilized in our text, given its amalgamation of both Crimean Kipchak Karaim and Crimean Turkish Karaim traits, it should be underscored that pronounced Crimean Turkish features are unusual for Crimean Karaim Bible translations. This aspect renders our text distinct among other Crimean Karaim Bible translations<sup>142</sup>. Accordingly, it can be convincingly proposed that, despite preserving fundamental Kipchak traits, the text also mirrors the phonological tendencies prevalent during the linguistic epoch of its publication.

### 3.2. Morphology and Morphophonology

The morphological and morphophonological attributes observed in our dataset once more showcase a fusion of characteristics. Primarily, in terms of general tendencies of morphophonological traits, numerous analogous patterns emerge. These are identifiable in our dataset and within the other Turkic languages explored in this current analysis, such as intersyllabic vowel harmony, consonant harmony, intervocalic lenition, and vowel deletion (refer to section 2.2.1.). Nonetheless, our text reveals certain unique characteristics specific to our dataset, which are absent in other languages. These include metathesis in a single inflected lexical item and a consonant deletion mostly in the aorist marker (refer to sections 2.2.1.5. and 2.2.1.6.). Yet, the most notable difference lies in the presence of rounded forms of particular suffixes which are absent in Crimean Tatar, Crimean Karaim Bible translations or as depicted in Prik's (1976) account for Crimean Karaim. Examples of these distinctions include the following: denominal nominal derivative markers {+IU}, {+IUK}; the deverbal nominal derivative markers {-U}, {-(U)K}, {-(U)m}, {-(U)š}, {-(u)včĭ}, {-(U)v}; the possessive markers {+(u)m}, {+(U)ŋ}, {+U}, {+(U)ŋUz}; the accusative case marker {+nu}; the ordinal marker {+(U)nžI}; the passive voice marker {-U1}; the causative voice marker {-Ur}, {-dUr}, {-yuz}; the reflexive voice marker {-un}, the definite past tense marker {-Du}; the aorist marker {-(U)r}; the imperative mood markers {-(U)ŋUz}, {-(U)ŋIz}; the volutative mood marker {-sUn}; the converb marker {-up}; and the participle marker {-(u)včĭ} (see sections 2.2.2. and 2.2.3.). It's crucial to acknowledge that these rounded variants also have unrounded counterparts, which are significantly more prevalent compared to the rounded versions. In addition, these characteristics should not be ascribed to the influence of Western Karaim. Instead, they seem to faintly echo an Ottoman Turkish morphophonological process which was

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<sup>142</sup> An exception exists with the so-called Ortaköy 1832-1835 edition, which was not published in Crimea, and its language is occasionally referred to solely as Turkish while it also presents some Karaim features (Jankowski 2018: 52–53).

also, albeit scarcely, prevalent in Crimean Turkish. Indeed, apart from the presence of the present tense marker {-AydIr} (see section 2.2.3.3.2.), our dataset does not exhibit any distinct Western Karaim features pertaining to this category.

In regard to the morphological dimension, the text uncovers a series of Ottoman Turkish markers that are not found in Prik's description of Crimean Karaim or Crimean Karaim Bible translations. Examples include the participle markers {-(y)An}, {-iži}, {-Dik}; the first person voluntative mood marker {-(A)IIm}; the third person singular optative mood marker {-(y)A}; and the future tense marker {-AžAK} (see sections 2.2.3.6., 2.2.3.4.2., and 2.2.3.3.4.). It's crucial to highlight that, except for the 1PL.VOL marker {-(A)IIm}, all the markers introduced have Kipchak equivalents within our text. Remarkably, these Kipchak variants predominate over their Ottoman Turkish counterparts (88% vs 12%). However, it is only in specific chapters, such as Chapter 11, that Ottoman Turkish characteristics are more prevalent. Nevertheless, the overarching conclusion is that while our text does display Ottoman Turkish morphophonological and morphological characteristics, they do not exhibit predominance. This stands in contrast to certain phonological characteristics discussed in the preceding subsection.

### **3.3. Syntax and Morphosyntax**

The syntactic and morphosyntactic characteristics observed in the text yield anticipated results, as all Karaim Bible translations exhibit various influences from Biblical Hebrew features. These include the inverse order in genitive constructions, systematic renderings of Biblical Hebrew conjunctions such as *ki* and *wa*, the Hebrew definite article, repetition of certain nominals and postpositional structures, and the use of infinitival paronomasia by certain Karaim equivalents. Furthermore, these influences pervasively shape the structures and word order in both simple and complex sentences, elements that are atypical for Turkic languages. Perhaps the most common influence in complex sentences is the rendering of the Hebrew relative pronoun אֲשֶׁר [ʾăšer] by certain pronouns. This presents an atypical relative clause structure that is common in Karaim and also existed in written Ottoman sources due to Persian influence. On the other hand, the text also exhibits some Turkic characteristics, as we observe the use of participles in relative clauses, the usage of specific conjunctions, and verbal noun markers in adverbial clauses, which bear similarities to aspects of Crimean Tatar, Ottoman Turkish, and other Karaim dialects. Furthermore, an analysis of case marker functions reveals that out of 43 different functions, only three of them demonstrate atypical Turkic usages, likely the result of Biblical Hebrew influence. Additionally, with respect to a specific Biblical Hebrew influence,



such as the reduplication of specific nominals and postpositional constructions, e.g., [Lev 6:5] *ertä bilän ertä bilän* ‘every morning’; [Lev 17:3] *kiši kiši* ‘every man’, our text diverges from the previously examined Western Karaim Bible translations. Instead, it exhibits similarities with another Crimean Karaim Bible translation (specifically, the manuscript BSMS 288). In conclusion, our text adheres closely to the parameters of Karaim Bible translation, reflecting an age-old canonical tradition along with certain Turkic characteristics which cannot be attributed to a specific Turkic language.

### 3.4. Lexicon

Within our dataset, we identify a total of 1075 unique lexical elements, 939 of which are documented in Karaim dictionaries. Upon evaluating the representation of these words in the languages exhibited in our text, it is frequently observed that a majority of the words are prevalent across all languages, albeit with differing phonological adaptations. In examining the lexical content of Western Karaim dialects, it is notable that, barring two verbs showing the Western Karaim phonological adaptations (see section 2.4.1.), our dataset displays no discernible influence from such Karaim dialects. Interestingly, our data also lacks any specific Crimean Tatar words. However, the situation is markedly different with respect to Ottoman Turkish. According to the CKED, 209 of the 939 listed examples originate from Ottoman Turkish as adopted in Crimean Karaim. In addition, our investigation reveals that this number increases to 286 out of 1075 total items when unlisted lexical items are taken into account. Thus, Ottoman Turkish served as a donor language for approximately 27% of the lexical elements in our dataset, contributing words of Turkic, Arabic, Persian, Greek, Italian and Armenian origin. The influence of Ottoman Turkish within the chapters is not uniformly distributed. Notably, Chapter 11 evidences a pronounced use of Ottoman Turkish lexicon and a systematic replacement of two Karaim words with their Arabic-origin Ottoman Turkish equivalents.

In relation to Biblical Hebrew, our dataset includes 38 words that, while absent in dictionaries, are present in Karaim Bible translations. Additionally, there exist twenty unique lexical items within our data that do not appear in any other sources. These items are primarily derived from common Turkic verb and nominal stems.

In concluding the examination of this category, we can revisit the insights derived from the previous subchapter. Although the text prominently features lexical elements intrinsic to Crimean Kipchak Karaim, a substantial presence of Crimean Turkish Karaim features is also

observed, attributed to the influence of Ottoman Turkish. Notably, such an intensive level of Ottoman Turkish lexical influence is yet to be observed in other Crimean Karaim Bible translations, except for the so-called Ortaköy 1835 edition, the language of which is sometimes referred to as Turkish.

### **3.5. Final Remarks**

This study meticulously scrutinizes the linguistic properties of a section of the printed edition known as the Gözleve Bible, the language of which has sparked scholarly discourse. Our exhaustive investigation delineates these linguistic elements in detail, providing a comprehensive comparison with Crimean Tatar, Ottoman Turkish, all three Karaim dialects, and occasionally, Crimean Turkish. It is clear that the text exemplifies translation strategies typically found in all Karaim translations. This includes a literal translation approach, such as reflecting Biblical Hebrew syntax or replicating various linguistic characteristics of Biblical Hebrew that are atypical in Turkic languages. However, in a wide array of categories, the text appears to undergo Ottomanization across phonological, morphophonological, morphological, and lexical dimensions, sporadically incorporating direct borrowings from Ottoman Bible translations. Simultaneously, the text reveals pronounced Kipchak traits in these categories, which predominantly outweigh the Ottoman Turkish equivalents in general. Notably, the text intermittently showcases specific phonological features and lexical elements which, while not atypical for Turkic languages, are absent in other languages that have been compared with our dataset. In light of these findings, Shapira's assertion (2003: 696; 2013: 134) that this edition represents a hasty attempt to Tatarize or vulgarize older Łuck editions, resulting in superficial Tatarization, does not align with our results. Quite the contrary, the text does not display any features that are solely characteristic of Crimean Tatar. Rather, it manifests common Karaim traits alongside non-dominant Ottoman Turkish features, which were prevalent in both Crimean Turkish and Crimean Tatar. Therefore, based on Jankowski's descriptions (2015a: 202–205) of Crimean Karaim variants, the language of the Lev of Göz. 1841 encompasses a blend of Crimean Kipchak Karaim and Crimean Turkish Karaim. Undoubtedly, a more comprehensive analysis is required to provide an accurate portrayal of the entire edition.

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609.

## Appendix

### Transcription

#### Preliminary Transcription Notes

The overarching strategies pertaining to our transcription have been extensively discussed earlier (refer to sections 1.1. and 2.1.1.). Consequently, this segment primarily enumerates supplementary notes that complement the previous explanations.

\* Given the text's use of Hebrew script, the exact value of vowels in non-Biblical words remains uncertain in certain vowel pairs *a-ä*, *o-ö*, *u-ü*, and *i-i*. To navigate this ambiguity, we referred to the Crimean Karaim dictionary (CKED) for specific lexical items. Consequently, we did not apply certain Turkish phonotactics to Arabic and Persian words, adhering instead to the dictionary's illustrations, e.g., [Lev 19:17] *dušman* (CKED: 143) 'enemy' vs Trk *düšman* 'id'; [Lev 26:39] *günäh* (CKED: 169) 'sin' vs Trk *günah* 'id'.

\* Our transcription comprises only two punctuation marks. The first is a period (.) that demarcates the end of verses. The second is a short hyphen (-), which precedes the continuative syllables of a word that extends into the succeeding line. In select cases, certain case marking suffixes following a parenthesis also employ a short hyphen, e.g., *ada tavušan (kirpi) -ni* rabbit (hedgehog)+ACC. This notation also applies following the tetragrammaton YWY, e.g., [Lev 10:19] *YWY-nyŋ* Lord+GEN. We have faithfully replicated this approach in one instance where we found this sign in a folio, e.g., [Lev 26:30] *bama-lariŋizni*.

\* All proper nouns, instances of the tetragrammaton YWY and the term *Teŋri*; *Täŋri* denoting Jehovah, as well as all verse beginnings, are capitalized.

\* Although the text does not consistently link suffixes with the corresponding word stem attached, we have chosen not to represent when there is a separation, e.g., [Lev 9: 17] *ertä niŋ* > *ertäniŋ* 'morning+GEN'.

## Editorial Notes

abc	Karaim text
אבג	text in Biblical Hebrew
[.]	missing or illegible portion of text
[abc]	reconstructed portion of text
<abc>	deletion
[123]	verse numbers added by the editor
(abc)	Karaim text written in parentheses
<sub>1</sub> abc <sup>123</sup>	portion of text commented in a footnote
<sup>123</sup> אבג <sub>1</sub>	Hebrew portion of text commented in a footnote

## Transcription of the Book of Leviticus from Gözleve Bible (1841)

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### Chapter 1

143]תרגום ספר וייקרא<sup>143</sup> (1)

144]וַיִּקְרָא אֶל מֹשֶׁה וַיְדַבֵּר יְיָ אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר<sup>144</sup> (2...)

- (...2) [1:1] Da čakirdi Mošegä ohel  
(3) mo'eddän da sözlädi YWY aḡar demä. דבר [1:2] Sözlägin oylanlarına Yisra'elniḡ  
(4) da aytḡin alarḡa adam gendiḡizdän egär yuvuḡlaštıraḡaḡ olsa ḡorban YWY-ḡa  
(5) ol tuvardan ol siḡirdan ya ol ḡoydan yuvuḡlaštirinḡiz ḡorbaninḡizni. א  
(6) [1:3] Egär 'ola esä ḡorbanī ol siḡirdan saylam erkäkni aliḡ yuvuḡlaštirsin anī  
(7) ešiginä ohel mo'edniḡ yuvuḡlaštirsin anī ḡabulluḡina aldina YWY-ninḡ. וסמך  
(8) [1:4] Da tayasın ḡolunī bašī üstünä ol 'olaninḡ da ḡabul olunir aḡar keparat etmäḡä  
(9) üstünä. וישחט [1:5] Da soysin balasin ol siḡirninḡ aldina YWY-ninḡ  
(10) da yuvuḡlaštirsinlar oylanlarī Aharonninḡ ol kohenlär ol ḡannī da sačsinlar ol  
(11) ḡannī ol mizbeaḡ üstünä čüpčüvrä ki ešigindä ohel mo'edniḡ. והפשיט  
(12) [1:6] Da terisin siḡirsin ol 'olaninḡ da buvumlasin anī buvumlarinḡa. ונתנו  
(13) [1:7] Da versinlär oylanlarī Aharon[ninḡ]<sup>145</sup> ol kohen ot ol mizbeaḡ üstünä da  
yaraštirsinlar  
(14) aḡačlar ol ot üstünä. וערכו [1:8] Da yaraštirsinlar oylanlarī Aharon[ninḡ]<sup>146</sup> ol  
(15) kohenlär ol buvumlarinī ol baš bilän da ol ḡarin yaḡini ol aḡačlar üstünä

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- (1) ki ol ot üstünä ki ol mizbeaḡ üstünä. וקרבו [1:9] Da ḡarininī da ayaḡlarinī  
(2) yuvsin suvlar bilän da tütätsin ol kohen ol žümläni ol mizbeaḡta 'oladir ol  
(3) otlu ḡorban ḡo[k]usi<sup>147</sup> ḡabullikninḡ YWY-ḡa. ואם [1:10] Da egär ol ḡoydan esä ḡorbanī  
(4) ol ḡoylardan ya ol ečkilärdän 'olaya saylam erkäkni aliḡ yuvuḡlaštirsin  
(5) anī. וישחט [1:11] Da soysin anī uḡu yanında ol mizbeaḡninḡ ki čafon tarafında

<sup>143</sup> 'The translation of Book of Leviticus' in Biblical Hebrew.

<sup>144</sup> Lev 1:1 in Biblical Hebrew. It is also the beginning of a weekly Torah portion: Parashot Vayikra (Lev 1:1–5:26).

<sup>145</sup> JSul.IV.02A: *Aharon*; probably a scribal error. | BSMS 288: *Aharonninḡ*. | JSul.III.01: *Aharonnun*. | A.Dub.III.73: *Aharonnun*.

<sup>146</sup> JSul.IV.02A: *Aharon*; probably a scribal error. | BSMS 288: *Aharonninḡ*. | JSul.III.01: *Aharonnun*. | A.Dub.III.73: *Aharonnun*.

<sup>147</sup> JSul.IV.02A: *ḡousi*; a scribal error. | BSMS 288: *isi*. | JSul.III.01: *iyisi*. | A.Dub.III.73: *iy*.



- (6) aldına YWY-niñ da sačsinlar oylanları Aharonniñ ol kohenlär qanin ol mizbeaḥ
- (7) üstünä čüpčüvrä. ונתח [1:12] Da buvumlasin ani buvumlarınça da başin da
- (8) qarın yayini yaraštirsın ol kohen alarni ol ayačlar üstünä ki ol ot
- (9) üstünä ki ol mizbeaḥ üstünä. והקרב [1:13] Da ol qarinni da ol ayaklarni
- (10) yuvsin suvlar bilän da yuvuqlaštirsın ol kohen ol žümläni da tütätsin ol
- (11) mizbeaḥta ‘oladir ol otlu qorban qokusi kabullikniñ YWY-ya. ואם
- (12) <ואם> [1:14] Da egär ol kuştan esä ‘ola qorbanı YWY-ya da yuvuqlaštirsın ol
- (13) qumrulardan ya o kögürčin balalarından qorbanini. והקריבו [1:15] Da yuvuqlaštirsın ani
- (14) ol kohen ol mizbeaḥqa da kessin başini da tütätsin ol mizbeaḥta
- (15) da damlanılsın qanı duvarı üstünä ol mizbeaḥniñ. והסיר [1:16] Da ketärsin qarini
- (16) yünü bilän da tašlasin ani yanina ol mizbeaḥniñ gün doyuši tarafqa ol
- (17) kül tökilän yergä. ושסע [1:17] Da yirtsın ani qanatlarından (sirtından)<sup>148</sup> ayirmasin
- (18) da tütätsin ani ol kohen ol mizbeaḥta ol ayačlar üstünä ki ol ot
- (19) üstünä ‘oladir ol otlu qorban qokusi kabullikniñ YWY-ya.

## Chapter 2

- (20) (ב) ונפש [2:1] Da žan ki yuvuqlaštirsa qorban minḥa YWY-ya özek olsin
- (21) qorbanı da töksin üstünä yay da versin üstünä timyan. והביאה
- (22) [2:2] Da getirsın ani oylanlarına Aharonniñ ol kohenlärgä da avučlasin andan dolu
- (23) avučini özäğindän da yayından žümlä timyanı bilän da tütätsin ol kohen tütidmasını
- (24) ol mizbeaḥta otlu qorban qokusi kabullikniñ YWY-ya. והנותרת [2:3] Da ol
- (25) qalyanni ol minḥadan Aharonya da oylanlarınadır kodeši kodešläрниñ otlu
- (26) qorbanlarından YWY-niñ. וכי [2:4] Da egär yuvuqlaštirsın qorban minḥa tandur piširmäsi

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- (1) özak qalın mačalar qarışilyanlar yay bilän da yufqa mačalar silingänlär yay bilän. ואם
- (2) [2:5] Da egär minḥa ol tava içindä esä qorbanıñ özak qarışilyan yay bilän mača
- (3) bolsın. פתות [2:6] Tilimlämä tilimlägin ani tilimlär da koyyin üstünä yay
- (4) minḥadır ol. ואם [2:7] Da egär tänžärädä pišen minḥası esä qorbanıñ özak
- (5) yay bilän qilinsın. והבאת [2:8] Da ketirgin ol minḥanı bulardan YWY-ya

<sup>148</sup> JSul.IV.02A: Unvocalized text.

- (6) da yuvuqlaštir[γ]in<sup>149</sup> anī ol kohengä da yuvuqlaštirsın anī ol mizbeaḥka. והרים  
 (7) [2:9] Da ayirsın ol kohen ol minḥadan tütsüsini da tütätsin ol mizbeaḥta otlu  
 (8) qorban qoqusı qabullıknıñ YWY-ya. והגותרת [2:10] Da ol qalyanı ol minḥadan  
 (9) Aharonya da oylanlarinadır kodeši kodešlärniñ otlu qorbanlarından YWY-niñ.  
 (10) כל [2:11] Här ol minḥa ki yuvuqlaštirsanıñ YWY-ya qilinmasın ḥameç mitlaq  
 (11) hiç açi ḥamur da hiç bekmäz tütätmäñiz andan otlu qorban YWY-ya. קרבן  
 (12) [2:12] İlk qorbanı yuvuqlaštiriñiz alarnı YWY-ya da ol mizbeaḥka çıkmasınlar  
 (13) qoqusına qabullıknıñ. וכל [2:13] Da žümlä minḥa qorbanıñni tuz bilän tuzlayın  
 (14) da eksitmegin şart tuzın Teñriñniñ üstündän minḥañniñ här qorbanıñ üstünä  
 (15) yuvuqlaštiryñ tuz. ואם [2:14] Da egär yuvuqlaštirsanıñ ilklär minḥasini  
 (16) YWY-ya arpa baši çirkingän otqa taze arpa kürpäsi yuvuqlaštiryñ ilkläriñniñ  
 (17) minḥasini. ונתתי [2:15] Da vergin üstünä yaq da qoyyın üstünä timyan minḥa-  
 (18) dir ol. והקטיר [2:16] Da tütätsin ol kohen tütsüsini kürpäsindän da yayından žümlä  
 (19) timyanı bilän otlu qorban YWY-ya.

### Chapter 3

- (20) (ג) ואם [3:1] Da egär šelamim qorbanı esä qorbanı egär ol siyirdan ol  
 (21) yuvuqlaštirir esä geräk erkäk geräk diši saylamni yuvuqlaštirsın  
 (22) anı aldına YWY-niñ. וסמך [3:2] Da tayasın qolunı baši üstünä qorbanıñniñ  
 (23) da soysın anı ešigindä ohel mo'edniñ da saçsınlar oylanları Aharonniñ ol kohen-  
 (24) lär ol qanni ol mizbeaḥ üstünä çüpçüvrä. והקריב [3:3] Da yuvuqlaštirsın  
 (25) ol šelamim qorbanından otlu qorban YWY-ya ol yayni ol yapqan ol qarinni  
 (26) da žümlä ol yayni ki ol qarın üstünä. ואם [3:4] Da eki ol bögräklärni

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- (1) da ol yayni ki üstlärindä ki ol emizlär üstünä da ol artıksini ki  
 (2) ol bayir üstünä ol bögräklär bilän ketärsin anı. והקטיר [3:5] Da tütätsinlär  
 (3) anı oylanları Aharonniñ ol mizbeaḥta ol 'ola üstünä ki ol ayaçlar üstünä  
 (4) ki ol ot üstünä otlu qorban qoqusı qabullıknıñ YWY-ya. ואם [3:6] Da egär  
 (5) ol qoydan esä qorbanı šelamim qorbanına YWY-ya erkäk ya tiši saylam-  
 (6) ni yuvuqlaštirsın anı. אם [3:7] Egär qozu ol yuvuqlaštirir esä qorbanıni

<sup>149</sup> JSul.IV.02A: *yuvuqlaštirsın*; a scribal error. | BSMS 288: *yuvuqlaštiryñ*. | JSul.III.01: *yuvutsun*. | A.Dub.III.73: *yuvutsun*.

- (7) da yuvuqlaštirsin anı aldına YWY-niņ. וסמך [3:8] Da tayasın ƙolunı başı üstünä
- (8) ƙorbaniniņ da soysın anı aldına ohel mo'edniņ da sačsınlar oylanları Aharonniņ
- (9) ƙanıni ol mizbeaħ üstünä čüpčüvrä. והקריב [3:9] Da yuvuqlaštirsın ol šelamim
- (10) ƙorbanından otlu ƙorban YWY-ƙa tamam ol ƙuyruƙ yayıni ƙaršısına ol yumuľyanniņ
- (11) ketärsin anı da ol yayni ol yapƙan ol ƙarinni da žümlä ol yayni ki ol
- (12) ƙarın üstünä. ואת [3:10] Da eki ol bögräklärni da ol yayni ki üstlärinä
- (13) ki ol emizlär üstünä da artıksini ol bayır üstünä ol bögräklär bilän
- (14) ketärsin anı. והקטירו [3:11] Da tütätsin anı ol kohen ol mizbeaħta otlu
- (15) ƙorban YWY-ƙa. ואת [3:12] Da egär ečki esä ƙorbanı da yuvuqlaštirsın anı aldına
- (16) YWY-niņ. וסמך [3:13] Da tayasın ƙolunı başı üstünä da soysın anı aldına ohel mo'ed-
- (17) niņ da sačsınlar oylanları Aharonniņ ƙanıni ol mizbeaħ üstünä čüpčüvrä.
- (18) והקריב [3:14] Da yuvuqlaštirsın andan ƙorbanini otlu ƙorban YWY-ƙa ol yayni ol
- (19) yapƙan ol ƙarinni da žümlä ol yayni ki ol ƙarın üstünä. ואת [3:15] Da
- (20) eki ol bögräklärni da ol yayni ki üstlärinä ki ol emizlär üstünä
- (21) da artıksini ki ol bayır üstünä ol bögräklär bilän ketärsin anı.
- (22) והקטירם [3:16] Da tütätsin alarnı ol kohen ol mizbeaħta otlu ƙorban ƙoƙusına
- (23) ƙabullıƙniņ žümlä yayni YWY-ƙa. הקת [3:17] Ömürlik räsım dävürläriņizgä žümlä
- (24) oturašlarıņızda hič yayni da hič ƙanıni ašamaņız.

#### Chapter 4

- (25) (ד) וידבר [4:1] Da sözlädi YWY Mošegä demä. דבר [4:2] Sözlägin oylanlarına
- (26) Yisra'elniņ demä žan ki yazıƙlı bolsa yaņlıšlıƙ bilän žümlä mičva-

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- (1) larından YWY-niņ ki ƙılınmaslardır da ƙılsa birsini birdän alardan. אם [4:3] Egär
- (2) ol silingän kohen yazıƙlı bolsa günähi učen ol ulusniņ da yuvuqlaštirsın
- (3) yazıyı učen ki yazıƙlı boldı buƙa balasın siyirniņ saylamni YWY-ƙa ğatatƙa.
- (4) והביא [4:4] Da ketirsın ol buƙanı äšiginä ohel mo'edniņ aldına YWY-niņ da tayasın
- (5) ƙolunı başı üstünä ol buƙanı da soysın ol buƙanı aldına YWY-niņ. ולקח
- (6) [4:5] Da alsın ol silingän kohen ƙanından ol buƙanı da girgizsin anı ohel mo'edgä.
- (7) וטבל [4:6] Da mänčsin ol kohen barmayıni ol ƙanya da sačsın ol ƙandan yedi kerätlär
- (8) aldına YWY-niņ aldına pärdäsiniņ ol ƙodešniņ. ונתן [4:7] Da versin ol kohen

- (9) ol qandan kovuš<sup>150</sup> köšeläri üstünä ol otyamlar tütsüsi mizbeahñij aldına
- (10) YWY-niñ ki ohel mo'eddä da žümlä qanin ol buyaniñ töksin temälinä mizbeah-
- (11) hiniñ ol 'olanij ki ešigindä ohel mo'edniñ. ואת [4:8] Da žümlä yayin
- (12) ol hatat buyasiniñ ayirsin andan ol yayni ol yapkan ol qarın
- (13) üstünä da žümlä ol yayni ki ol qarın üstünä. ואת [4:9] Da eki ol
- (14) bögräklärni da ol yayni ki üstlärinä ki ol emizlär üstünä da ol
- (15) artıksini ki ol bayir üstünä ol bögräklär bilän ketärsin ani. כאשר [4:10] Neçiki ayirilir ögüzindän ol šelamim qorbaniniñ da tütätsin alarni ol
- (16) kohen mizbeahij üstünä ol 'olanij. ואת [4:11] Da terisin ol buyaniñ da žümlä
- (17) etin bašin ayaqlari bilän da qariniñ da tezägin. והוציא [4:12] Da čiyarsin täkmil
- (18) ol buyani avuldan čihari temiz yergä ol kül tökän yergä da küydürsin ani
- (19) ayaclar üstünä otqa ol kül töken yerdä küydürülsin. ואת [4:13] Da egär
- (20) žümlä žama'ati Yisra'elniñ yañilsalar da yaširin bolsa bir şey gözlärindän ol
- (21) qahalniñ da qilsalar birni žümlä mičvalarindan YWY-niñ ki qilinmaslardir
- (22) da günähli olsalar. ויודעה [4:14] Da bilinsä ol yazik ki yazik[li]<sup>151</sup> boldilar anij uçun
- (23) da yuvuklaštirsinar ol qahal buya siyir balasini hatatqa da getirsinar
- (24) ani aldına ohel mo'edniñ. וסמכו [4:15] Da tayasinar kartlari ol žama'atniñ qollarini
- (25) baši üstünä ol buyaniñ aldına YWY-niñ da soysin ol buyani aldına YWY-niñ.

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- (1) ויהביאו [4:16] Da girgizsin ol silingän kohen qanindan ol buyaniñ ohel mo'edgä.
- (2) וטבל [4:17] Da mänčsin ol kohen barmayini ol qandan da sačsin yedi kerätlär aldına
- (3) YWY-niñ aldına ol perdäniñ. ומן [4:18] Da ol qandan versin bučqaqlari üstünä
- (4) ol mizbeahñij ki aldına YWY-niñ ki ohel mo'eddä da žümlä ol qanni
- (5) töksin binyatına mizbeahñij ol 'olanij ki ešigindä ohel mo'edniñ. ואת [4:19] Da žümlä yayini ayirsin andan da tütätsin ol mizbeahita. ועשה [4:20] Da qilsin
- (6) ol buyaya neçiki qildi buyasina ol hatatniñ alay qilsin añar da keparat
- (7) itsin üstlärinä ol kohen da boşatilir alarya. והוציא [4:21] Da čiyarsin ol buyani
- (8) avuldan čihari<sup>152</sup> da küydürsin ani neçiki küydürdi ol burunyi buyani hatati ol qahal-
- (9) niñdir ol. אשר [4:22] Egär aya yazikli bolsa da qilsa birni žümlä mičvalarindan YWY
- (10) Täñrisiniñ ki qilinmaslardir yanlišlik bilän da günähli bolsa. או [4:23] Ya

<sup>150</sup> JSul.IV.02A: *kovš*; an orthographical tendency (see 2.1.1.2.2.).

<sup>151</sup> JSul.IV.02A: *yazik*; a scribal error. | BSMS 288: *yazikli*. | JSul.III.01: *yazikli*. | A.Dub.III.73: *yazikli*.

<sup>152</sup> JSul.IV.02A: *čikari/čikäri*; a scribal error. | BSMS 288: *čihari*. | JSul.III.01: *tışkartin*. | A.Dub.III.73: *tışkartin*.

- (12) bilinsä aḡar yazıyï ki yazıqlı boldï anıḡ uḡun da getirsın ḡorbanını ulayın
- (13) eḡkilärniḡ saylam erkäk. ָמס [4:24] Da tayasın ḡolunı başı üstünä ol ulakniḡ
- (14) da soysın anı ne yerdä ki soysa ol ‘olanı aldına YWY-niḡ ḡatatdır ol.
- (15) ָל [4:25] Da alsın ol kohen ḡanından ol ḡatatniḡ barmaḡı bilän da versın ḡovus<sup>153</sup>
- (16) köšeläri üstünä mizbeaḡniḡ ol ‘olanıḡ da ḡanıni töksin temälinä mizbeaḡniḡ
- (17) ol ‘olanıḡ. ָא [4:26] Da žümlä yayini tütätsin ol mizbeaḡta yayı gibi
- (18) ḡorbaniniḡ ol šelamimlärniḡ keparat etsin üstünä ol kohen yazıyından
- (19) da bošatılır aḡar. ָא [4:27] Da egär bir žan yazıqlı bolsa yaḡlıšlıḡ bilän ulusından
- (20) ol yerniḡ ḡilyanında birni miḡvalarından YWY-niḡ ki ḡilinmaslardır da günäḡli
- (21) bolsa. ָא [4:28] Ya bilinsä aḡar yazıyï ki yazıqlı boldï da getirsın ḡorbanini
- (22) ulayın eḡkilärniḡ saylamni yazıyï uḡun ki yazıqlı boldï. ָמס [4:29] Da tayasın
- (23) ḡolunı başı üstünä ol ḡatatniḡ da soysın ol ḡatatni yerindä ol
- (24) ‘olanıḡ. ָל [4:30] Da alsın ol kohen ḡanından barmaḡı bilän da versın ḡovus<sup>154</sup>
- köšeläri
- (25) üstünä mizbeaḡniḡ ol ‘olanıḡ da žümlä ḡanıni töksin temelinä ol
- (26) mizbeaḡniḡ. ָא [4:31] Da žümlä yayini ketärsin neḡiki ketäridi yay üstündän

## 96 r°

- (1) ḡorbaniniḡ ol šelamimlärniḡ da tütätsin ol kohen mizbeaḡta ḡoḡusına
- (2) ḡabullıḡniḡ da keparat etsin üstünä ol kohen da bošatılır aḡar. ָא
- (3) [4:32] Da egär ḡozu getirsä ḡorbanini ḡatatḡa saylam tišini getirsın anı. ָמס
- (4) [4:33] Da tayasın ḡolu[n]<sup>155</sup> başı üstünä ol ḡatatniḡ da soysın anı ḡatatḡa ne
- (5) yerdä ki soyar ol ‘olanı. ָל [4:34] Da alsın ol kohen ḡanından ol ḡatatniḡ
- (6) barmaḡı bilän da versın buḡḡakları üstünä mizbeaḡniḡ ol ‘olanıḡ da žümlä
- (7) ḡanıni töksin binyatına ol mizbeaḡniḡ. ָא [4:35] Da žümlä yayini ketärsin
- (8) neḡiki ketärilir yayı ol ḡoyniḡ ḡorbanından ol šelamimlärniḡ da tütätsin ol
- (9) kohen alarnı ol mizbeaḡta otlu ḡorbanları üstünä YWY-niḡ da kapara etsin
- (10) üstünä ol kohen yazıyï uḡun ki yazıqlı boldï da bošatılır aḡar.

## Chapter 5

- (11) (ה) ָפ [5:1] Da žan ki yazıqlı bolsa da ešitsä avazın antniḡ da ol šaḡad

<sup>153</sup> JSul.IV.02A: *ḡovš*; an orthographical tendency (see 2.1.1.2.2.).

<sup>154</sup> JSul.IV.02A: *ḡovš*; an orthographical tendency (see 2.1.1.2.2.).

<sup>155</sup> JSul.IV.02A: *ḡoluḡi*; a scribal error. | BSMS 288: *ḡolun*. | JSul.III.01: *ḡolun*. | ADub.III.73: *ḡolun*.

- (12) ya gördi ya bildi egär aňlatmasa da kötärsin günähin. א
- (13) [5:2] Ya žan ki tiysä žümlä mundar nemägä ya gövdäsinä mundar kiyikniň ya
- (14) gövdäsinä mundar tuvarniň ya gövdäsi[n]ä<sup>156</sup> mundar qozlayanniň da yaširin bolsa
- (15) andan da ol mundar boldi da günähli boldi. א [5:3] Ya ki tiysä mundarliýina
- (16) adamniň žümlä mundarliýinža ki mundar bolir anıň bilän da yaširin
- (17) bolsa andan da ol bildi da günähli boldi. א [5:4] Ya žan ki ant etsä
- (18) sözlämä erinlär bilän yaman etmä ya yaħšī etmä žümlägä ki sözlär ol adam
- (19) ant bilän da yaširin bolsa andan da ol bildi da günähli boldi birgä bulardan.
- (20) והיה [5:5] Da bolıyay ki peşman bolsa birgä bulardan da ikrar etsä ki yazıqlı
- (21) boldi anıň uçun. והכיא [5:6] Da getirsin peşmanlıýini YWY-ya yazıyı uçun ki
- (22) yazıqlı boldi tişini ol qoydan qozu ya ulayin eçkilärniň hatatqa
- (23) da keparat etsin üstünä ol kohen yazıyından. ואת [5:7] Da egär yetmäsä quvatı qoyya
- (24) da getirsin peşmanlıýini ki yazıqlı boldi eki qumrular ya eki balalarin
- (25) gögürçünniň YWY-ya birni hatatqa da birni ‘olaya. והביא [5:8] Da ketirsin
- (26) alarni ol kohengä da yuvuqlaştırsin birni ki hatatniň burun da meliqa

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- (1) etsin başini qarşisından eñsäsiniň da ayırmasin. והיה [5:9] Da saçsin qanından ol
- (2) hatatniň duvari üstünä ol mizbeahnıň ol qalyan ol qandan tamsin binyatına
- (3) ol mizbeahnıň hatatdir ol. ואת [5:10] Da ol ekinžini kılsin ‘ola töräçä
- (4) da kapara etsin üstünä ol kohen yazıyından ki yazıqlı boldi da boşatilir
- (5) aňar. ואת [5:11] Da egär quvatı yetmäsä eki qum[ru]larya<sup>157</sup> ya eki balalarına
- gögürçünniň
- (6) da getirsin qorbanini ki yazıqlı boldi onunži payin ol kebiçniň özäk hatat-
- (7) qa qoymasin üstünä yay da vermäsın üstgä timyan zira hatatdir ol. והביאה
- (8) [5:12] Da getirsin anı ol kohengä da avuçlasin ol kohen andan dolu avuç<sup>158</sup> bilän
- tütsüsi-
- (9) ni da tütätsin ol mizbeahta utlu qorbanlari üstünä YWY-niň hatatdir
- (10) ol. וכפר [5:13] Da kapara etsin üstünä ol kohen yazıyı uçun ki yazıqlı boldi

<sup>156</sup> JSul.IV.02A: *gövdäsindä*; probably a scribal error. | BSMS 288: *gövdäsinä*. | JSul.III.01: *gevdesine*. | ADub.III.73: *gövdäsiña*.

<sup>157</sup> JSul.IV.02A: *qumlarya*; a scribal error. | BSMS 288: *torlarya*. | JSul.III.01: *bedenelerge*. | ADub.III.73: *bedeňalarğa*.

<sup>158</sup> JSul.IV.02A: Spelled אבוצי; a scribal error.

- (11) birsinden bulardan da boşatilir aḡar da bolsin ol kohengä minḡa gibi. וידבר
- (12) [5:14] Da sözlädi YWY Mošegä demä. נפש [5:15] Žan ki tansa tanmaḡ da yazikli bolsa
- (13) yaḡlišlik bilän kodešlarindän YWY-niḡ da getirsin pešmanliḡini YWY-ya saḡlam
- (14) ḡoḡar ol ḡoydan ḡiymatiḡ bilän gümüş mišḡallar mišḡali bilän ol kodešniḡ
- (15) ašamya. ואת [5:16] Da neni ki yazikli boldi ol kodešdän ödesin da bešinži
- (16) payini arttirsin üstünä da versin ani kohengä da ol kohen kapara etsin
- (17) üstünä ḡoḡari bilän ol ašamniḡ da boşatilir aḡar. ואת [5:17] Da egär žan ki
- (18) yazikli bolsa da ḡilsa birni žümlä mičvalarindan YWY-niḡ ki ḡilinmaslardir
- (19) da bilmädi günähli boldi da čeksin žürümin. והביא [5:18] Da getirsin ḡoḡar saḡlam
- (20) ol ḡoydan ḡiyasiḡ bilän ašamya ol kohengä da kapara etsin üstünä ol
- (21) kohen yaḡlišliḡi uḡun ki yaḡildi da ol bilmädi da boşatilir aḡar. אשם
- (22) [5:19] Ašamdür ol günähli bolma günähli boldi YWY-ya. וידבר [5:20] Da sözlädi YWY
- (23) Mošegä demä. נפש [5:21] Žan ki yazikli bolsa da tansa tanmaḡ YWY-ya da tansa
- (24) dostina amanatḡa ya ḡol bilän ḡoyḡan[ḡ]a<sup>159</sup> ya zülüm bilän ya dutup aldi isä
- (25) dostindan. או [5:22] Ya tapsa tas bolḡanni da tansa aḡar da ant etsä yaḡanyä
- (26) bir uḡun žümlädän ki ḡilar ol adam yazikli bolma alar bilän. והיה

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- (1) [5:23] Da bolḡay ki yazikli bolsa da pešman bolsa da ḡaytarsin ol zülümni ki zülümlädi
- (2) ya ol dutup almaḡni ki dutup aldi ya ol amanatni ki amanat ḡoyuldi
- (3) birgäsinä ya ol tas bolḡanni ki tapti. או [5:24] Ya žümlädän ki ant etsä
- (4) aniḡ uḡun yaḡanyä da ödäsin ani baši bilän da bešinžisin arttirsin
- (5) üstünä aḡar ki ol aniḡ versin ani pešman bolḡan günündä. ואת [5:25] Da
- (6) pešmanliḡini getirsin YWY-ya saḡlam ḡoḡar ol ḡoydan ḡiyasiḡ bilän ašam-
- (7) ya ol kohengä. וכפר [5:26] Da kapara etsin üstünä ol kohen aldina
- (8) YWY-niḡ da boşatilir aḡar birsi uḡun žümlädän ki ḡilar günähli
- (9) bolsa aniḡ bilän.

## Chapter 6

<sup>159</sup> JSul.IV.02A: *ḡoyḡanna*; a scribal error. | BSMS 288: *ḡoyḡanyä*. | JSul.III.01: *ḡoymayinda*. | ADub.III.73: *ḡoymayinda*.

160 פְּדֻשֵׁת צֶרֶף (10)

161 וַיְדַבֵּר יְיָ אֶל מֹשֶׁה לֵּאמֹר (11)

- (12) [6:1] Da sözlädi YWY Mošegä demä.  
(13) צו [6:2] Simarlayin Aharonya da oylanlarina demä budir torasi  
(14) ol 'olanin oldir ol 'ola oçayı üstünä ki ol mizbeah üstünä žümlä  
(15) ol gečä ol ertäyä degin da otu ol mizbeahnin yansin anda. ולבש  
(16) [6:3] Da giysin ol kohen kisäyi uprak da kisäyi könčäk kiysin eti üstünä da ayirsin  
(17) ol külni ki örtär ol ot ol 'olanı ol mizbeah üstünä da koysin anı  
(18) yanina ol mizbeahnin. ופשת [6:4] Da češin upraklarini da giysin öngä upraklar  
(19) da čiķarsin ol külni avuldan čiķari aruv yergä. והאש [6:5] Da ol ot ol mizbeah  
(20) üstünä yansin anda sönmäsin da yandirsin üstünä ol kohen ayaçlar ertä  
(21) bilän ertä bilän da yaraštirsin üstünä ol 'olanı da tütätsin üstünä  
(22) yağların ol šelamimların. אט [6:6] Dayim ateš yansin ol mizbeah üstünä  
(23) sönmäsin. וזאת [6:7] Da budir torasi ol minhanin yuvuķlaštirma  
(24) yuvuķlaštirsin anı birsi oylanlarinin Aharonnin aldina YWY-nin aldina  
(25) ol mizbeahnin. והרים [6:8] Da ayirsin andan avuči bilän özäginän ol minhanin

### 97 v°

- (1) da yayından da žümlä ol timyanni ki ol minha üstünä da tütätsin ol  
(2) mizbeahta koķusi kabullıķnin tütsüsi YWY-ya. והנותרת [6:9] Da ol qalyanni andan  
(3) ašasinlar Aharon da oylanları mačalar ašalsin ayruhsı yerdä azbarında ohel mo'ed-  
(4) nin ašasinlar anı. לא [6:10] Pišmäsin hameč paylarini verdim anı otlu  
(5) qorbanlarimdan kodeši kodešlarınidir ol hatat gibi da ašam gibi. כל  
(6) [6:11] Žümlä erkäk ki oylanlarında Aharonnin ašasin anı räsimi dunyanin  
dävürläriņizgä  
(7) otlu qorbanlarından YWY-nin här kim ki tiysä alarğa ayruhsı bolsin. וידבר  
(8) [6:12] Da sözlädi YWY Mošegä demä. זה [6:13] Budir qorbanı Aharonnin da  
oylanlarinin  
(9) ki yavuķlaštiryaylar YWY-ya silingän gündän soņra ki silsä anı onunži  
(10) payı ol kebičnin özek minha dayim yarimisın ertädä da yarimisın aħšamda.  
(11) על [6:14] Tava üçünä yay bilän kılinsin qavurulyanni getirtgin anı (pišmäklärin)

<sup>160</sup> The weekly Torah portion: Parashot Tzav (Lev 6:1–8:36).

<sup>161</sup> Lev 6:1 in Biblical Hebrew.



- (12) yanaštıryın dilimlär minhasini yuvuklaštıryın koqusına kabullıknıñ YWY-ya.
- (13) הַן [6:15] Da ol silingän kohen ornına oylanlarından kılsın anı räsimi dunyanıñ YWY-
- (14) ya täkmil tütätilsin. וְכֹל [6:16] Da här minhası kohenniñ täkmil atešä
- (15) bolsın ašalmasın. וַיְדַבֵּר [6:17] Da sözlädi YWY Mošegä demä. דַּבַּר [6:18] Sözlägin
- (16) Aharonya da oylanlarına demä budır torası ol hatatnıñ ne yerdä ki
- (17) soyulsa ol 'ola soyulsın ol hatat aldına YWY-niñ kodeši kodešläriñ-
- (18) dir ol. וְהַכֹּהֵן [6:19] Ol kohen ol hatat etkän anı ašasın anı ayruhsı yerdä
- (19) ašalsın azbarında ohel mo'edniñ. כֹּל [6:20] Här ne ki tiysä etinä ayruhsı
- (20) bolsın da egär saçılса қanıñdan ol upraq üstünä ki saçılса üstünä
- (21) yuvyın ayruhsı yerdä. וְכֹל [6:21] Da çöräp sayıt ki pišsä içindä sindirilsın
- (22) da egär bakır sayıtta pišsä da kırilsın da yayқalsın suvlar bilän. כֹּל [6:22] Här
- (23) erkäk kohendlärdä ašasın anı kodeši kodešläriñdir ol. וְכֹל [6:23] Da her hatat
- (24) ki girgizilsä қanıñdan ohel mo'edgä keparat etmägä kodešdä
- (25) ašalmasın otқа küydürülsin.

## Chapter 7

- (26) (ד) וַיֹּאמֶר [7:1] Da budır torası ol ašamnıñ kodeši kodešläriñdir ol.

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- (1) בַּמְקוֹם [7:2] Ne yerdä ki soysalar ol 'olanı soysınlar ol ašamnı da
- (2) қanıñni saçsın ol mizbeah üstünä çüpcüvrä. וַיֹּאמֶר [7:3] Da žümlä yayıñı
- (3) yuvuklaštırsın andan ol қuyruқnı da ol yaynı ol yapқан ol қarıñnı. וַיֹּאמֶר [7:4] Da
- (4) eki ol bögräklärni da ol yaynı ki üstläriñä ki ol emizlär üstünä
- (5) da ol artıқsını ol bayır üstünä ol bögräklär bilän ketärsin anı. וְהַקֵּטִיר [7:5] Da tütätsin alarnı ol kohen ol mizbeahta otlu қorban YWY-ya ašamdır
- (6) ol. כֹּל [7:6] Här erkäk kohendlärdä ašasın anı ayruhsı yerdä ašalsın kodeši
- (7) kodešläriñdir ol. כִּהְטֵאת [7:7] Neçiki hatat alay ašam bir tora alarya
- (8) ol kohen ki kapara etsä anıñ bilän aңar bolsın. וְהַכֹּהֵן [7:8] Da ol kohen ol
- (9) yuvuklaštıryan kišiniñ 'olasını terisi ol 'olanıñ o kohengä ki
- (10) yuvuklaštırdı anı aңar bolsın. וְכֹל [7:9] Da här minha ki pišsä tandurda da här қilinyan
- (11) tenžärädä ya tava içindä ol kohengä ol yuvuklaštıryan anı aңar bolsın.
- (12) וְכֹל [7:10] Da här minha қarıšılyan yay bilän ya қuru žümlä oylanlarına Aharon-
- (13) niñ bolsın här kišigä қardaşı gibi. וַיֹּאמֶר [7:11] Da budır torası ol šelamim

- (15) qorbaniniñ ki yuvuqlaštirsa YWY-ya. אַם [7:12] Egär šükürlik uçun yuvuqlaštirsa  
 (16) anı da yuvuqlaštirsın ol šükürlik qorbanı bilän qalın maçalar qarışılğanlar  
 (17) yay bilän da yufqa maçalar silingänlär yay bilän da qavurulğan özägi qalınlar  
 (18) qarışılğanlar yay bilän. עַל [7:13] Hameç qalın ötmäklär bilän yuvuqlaštirsın qorbanini  
 (19) šükürlik šelamim qorbaniniñ yanına. וְהַקְרִיב [7:14] Da yuvuqlaštirsın andan birer  
 (20) ekmäk här bir soy qorban ekmäğindän ayırmaq YWY-ya ol kohengä ol saçqan  
 (21) ol šelamim qanini aqar bolsın. וּבֶשֶׂר [7:15] Da eti šükürlik qorbaniniñ šelamimläriniñ  
 (22) qorban etkän günü[n]dä<sup>162</sup> ašalsın qonmasın andan ertägä degin. וְאֵם [7:16] Da egär  
 (23) inyät ya žomartlıq esä šelamim qorbanı yuvuqlaštirdiği gündä qorbanini  
 (24) ašalsın da sabahında da ol qalğan andan ašalsın. וְהַנּוֹתֵר [7:17] Da ol qalğan ol  
 (25) šelamim etindän ol üçünzi gündä otqa küydürilsin. וְאֵם [7:18] Da egär  
 (26) ašalma ašalsa etindän šelamim qorbaniniñ ol üçünzi gündä maqbul bolmastır

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- (1) ol yuvuqlaštırğan anı qorban sayılmaz aqar bayat (pasul<sup>163</sup>) bolir da ol žan  
 (2) ol ašayan andan günähini çekär. וְהַבֶּשֶׂר [7:19] Da ol et ki tiysä birsinä här dürli  
 (3) mundar şeyniñ ašalmasın otqa küydürilsin da ol kodeš eti här temiz  
 (4) kiši ašasın kodeš etini. וְהַנֶּפֶשׁ [7:20] Da ol žan ki ašasa et ol šelamim  
 (5) qorbanından ki YWY-ya da mundarlıyı olsa üzärindä da kesilir ol žan uluslarından.  
 (6) וּנְפֹשׁ [7:21] Da žan ki tiysä žümlä mundarğa mundarlıyına adamniñ ya mundar  
 (7) tuvarğa ya žümlä mundar iränçigä da gizli ašasa etindän ol šelamim  
 (8) qorbaniniñ ki YWY-ya kesilir ol žan uluslarından. וְיִרְבֵּר [7:22] Da sözlädi YWY  
 (9) Mošegä demä. דְּבַר [7:23] Sözlägin oylanlarına Yisra'elniñ demä hiç yayin ögüzniñ  
 (10) ne koyniñ ne ečkiniñ ašamañiz. וְהַלֵּב [7:24] Da yayı nevelaniñ da yayı terefanıñ  
 (11) qılinsın här iškä anča[k]<sup>164</sup> ašama ašamañiz anı. כִּי [7:25] Zira här ašayan kimsä  
 (12) yay ol tuvardan ki yuvuqlaštirir andan otlu qorban YWY-ya kesilir ol  
 (13) gizli ašayan žan uluslarından. וְכֹל [7:26] Da hiç qanni ašamañiz žümlä  
 (14) oturašlarıñizda ne kuştan ne da tuvardan. כֹּל [7:27] Žümlä žan ki ašasa hiç  
 (15) qan da kesilir ol žan uluslarından. וְיִדְבֵר [7:28] Da sözlädi YWY Mošegä demä.  
 (16) דְּבַר [7:29] Sözlägin oylanlarına Yisra'elniñ ol yuvuqlaštırğan šelamim qorbanini  
 YWY-

<sup>162</sup> JSul.IV.02A: *günüñdä*; a scribal error. | BSMS 288: *künindä*. | JSul.III.01: *küninde*. | ADub.III.73: *künündä*.

<sup>163</sup> JSul.IV.02A: A partially unvocalized text.

<sup>164</sup> JSul.IV.02A: *anča*; a scribal error. | BSMS 288: *da*. | JSul.III.01: *vale*. | ADub.III.73: *da*.

- (17) ya getirsin qorbanini YWY-ya qorbanından ŧelamimlärni. ידיי [7:30] Qolları getirsinlär
- (18) otlu qorbanların YWY-niñ ol yayni ol toŧ bilän getirsin anı ol
- (19) toŧni sallamağa anı önünä sallamaq aldina YWY-niñ. והקטיר [7:31] Da tütätsin
- (20) ol kohen ol yayni ol mizbeahta da bolsin ol toŧ Aharonğa da oylanlarına. ואת
- (21) [7:32] Da ol oñ butni veriñiz kötärip sallamaq ol kohengä qorbanlarından ŧelamimleriñizniñ. המקריב
- (22) [7:33] Ol yuvuqlaŧtırğan ol ŧelamim qanıni da ol yayni oylanlarından Aharonniñ
- (23) añar bolsin ol oñ but payğa. כי [7:34] Zira ol öñünä sallamaq toŧini da
- (24) ol yoqarı sallamaq butuni aldım yanından oylanlarıniñ Yisra'elniñ ŧelamim
- (25) qorbanlarından da verdim alarni Aharon ol kohengä da oylanlarına räsiminä dunyanıñ
- (26) yanından oylanlarıniñ Yisra'elniñ. זאת [7:35] Budir büyüklik payi Aharonniñ da büyüklik

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- (1) payi oylanlarıniñ otlu qorbanlarından YWY-niñ yuvuqlaŧtırğan gündän alarni
- (2) kohenlik etmäğä YWY-ya. אשר [7:36] Ki simarladı YWY vermä alarğa sildigi
- (3) gündän alarni yanından oylanlarıniñ Yisra'elniñ ömirlik räsimi dövürlärinä.
- (4) זאת [7:37] Budir ol tora 'olaya minħaya da ħatatqa da aŧamğa
- (5) da milu'imgä da ol ŧelamim qorbanına. אשר [7:38] Ki simarladı YWY Moŧegä
- (6) tayında Sinayniñ simarladıyi gündä oylanlarına Yisra'elniñ yuvuqlaŧtırmaya
- (7) qorbanlarını YWY-ya yabanında Sinayniñ.

## Chapter 8

- (8) (ה) וידבר [8:1] Da sözlädi YWY Moŧegä demä. קח [8:2] Alıñin Aharonni da
- (9) oylanlarını birgäsini da ol upraklarını da ol silmäk yayini
- (10) da ol ħatat buyasını da eki ol qoçqarlarını da ol maçalar selläsini.
- (11) ואת [8:3] Da žümlä ol žama'atni toplayin eŧiginä ohel mo'edniñ. ויעש
- (12) [8:4] Da kildi Moŧe neçiki simarladı YWY añar da toplandı ol žama'at eŧiginä ohel
- (13) mo'edniñ. ויאמר [8:5] Da aytti Moŧe ol žama'atqa budir ol söz ki simarladı
- (14) YWY kilmaya. ויקרב [8:6] Da yuvuqlaŧtırdi Moŧe Aharonni da oylanlarını da yuvdi
- (15) alarni suvlar bilän. ויתן [8:7] Da verdi üstünä ol gölmäkni da kuŧadı anı
- (16) inçkir bilän da giydirdi añar ol ŧuŧmanni da verdi üstünä ol efodni

- (17) da ƙuſadī anī bayī bilān ol efodnīŋ da bayladī anī anīŋ bilān. וישׁוּ [8:8] Da ƙoydī  
 (18) üstünä ol hoſenni da verdi ol hoſengä ol Urimni da ol Tumimni.  
 (19) וישׁוּ [8:9] Da ƙoydī ol sarīƙnī baſī üstünä da ƙoydī ol sarīƙ üstünä  
 (20) ƙarſisīna yüzläriniŋ ol altın čičekni ol ƙodeſ tažini nečiki ſimarladī YWY  
 (21) Moſegä. ויקח [8:10] Da aldī Moſe ol silmäk yayīnī da sildi ol miſkanni  
 (22) da žümläni ki anda da ayruħſi etti alarnī. וי [8:11] Da sačtī andan ol  
 (23) mizbeaħ üstünä yedi kerätlär da sildi ol mizbeaħnī da žümlä ta[ƙ]imlarini<sup>165</sup>  
 (24) da ol ƙumyanni da tasläkänini ayruħſi etmägä alarnī. ויצק [8:12] Da tökti yayīndan  
 (25) ol silmäknīŋ baſī üstünä Aharonnīŋ da sildi anī ayruħſi etmägä anī.  
 (26) ויקרב [8:13] Da yuvuƙlaštirdī Moſe oylanlarīn Aharonnīŋ da giydirdi alarƙa gölmäklär

99 v<sup>o</sup>

- (1) ƙuſadī alarnī inčƙir bilān da giydirdi alarƙa öksäk ƙavuƙlar nečiki ſimarladī  
 (2) YWY Moſegä. ויגשׁ [8:14] Da yuvuƙlaštirdī ol ƙatat buƙasini da tayadī  
 (3) Aharon da oylanlarī ƙollarini baſī üstünä ol ƙatat buƙasiniŋ. וישׁחט [8:15] Da soydī  
 (4) da aldī Moſe ol ƙanni da verdi bučƙaƙlarī üstünä ol mizbeaħnīŋ čüpčüvrä  
 (5) barmaƙi bilān da sačtī ol mizbeaħnī da ol ƙanni tökti temälinä ol mizbeaħnīŋ  
 (6) da ayruħſi etti anī keparat etmäkkä üstünä. ויקח [8:16] Da aldī žümlä ol yaynī  
 (7) ki ol ƙarīn üstünä da ol bayīrnīŋ artīƙsisiŋi da eki ol bögräklärni  
 (8) da yaylarini da tütätti Moſe ol mizbeaħta. ואת [8:17] Da ol buyani da terisini  
 (9) da etini da tezägini küydürdi otƙa avuldan čihari nečiki ſimarladī YWY  
 (10) Moſegä. ויקרב [8:18] Da yuvuƙlaštirdī ol ‘ola ƙoçƙarini da tayadīlar Aharon  
 (11) da oylanlarī ƙollarini baſī üstünä ol ƙoçƙarnīŋ. וישׁחט [8:19] Da soydī da sačtī  
 (12) Moſe ol ƙanni ol mizbeaħ üstünä čüpčüvrä. ואת [8:20] Da ol ƙoçƙarnī  
 (13) buvumladī buvumlarinža da tütätti Moſe ol baſni da ol buvumlarini da ol  
 (14) ƙarīn yayini. ואת [8:21] Da ol ƙarinni da ol ayaƙlarini yuvdī suvlar bilān da tütätti  
 (15) Moſe tekmi ol ƙoçƙarnī ol mizbeaħta ‘oladī ol ƙoƙusina ƙabullīƙnīŋ  
 (16) otlu ƙorbandir ol YWY-ƙa nečiki ſimarladī YWY Moſegä. ויקרב  
 (17) [8:22] Da yuvuƙlaštirdī ol ekinži ƙoçƙarnī ol milu’im ƙoçƙarini da tayadīlar Aharon  
 (18) da oylanlarī ƙollarini baſī üstünä ol ƙoçƙarnīŋ. וישׁחט [8:23] Da soydī da aldī  
 (19) Moſe ƙanīndan da verdi yimſaƙi üstünä ol oŋ ƙulaƙiniŋ Aharonnīŋ da baſ barmaƙi

<sup>165</sup> JSul.IV.02A: *ta[.]imlarini*; partially illegible text. | BSMS 288: *savutlarin*. | JSul.III.01: *savutlarin*. | ADub.III.73: *savutlarin*.

- (20) üstünä ol oñ qolunıñ da baş barmayı üstünä ol oñ ayayıñıñ. ויקרב
- (21) [8:24] Da yuvuklaştırdı oylanların Aharonnıñ da verdi Moşe ol qandan yımşayı üstünä ol
- (22) oñ qulaqlarınıñ da baş barmayı üstünä ol oñ qollarınıñ da baş barmayı
- (23) üstünä ol oñ ayaklarınıñ da saçtı Moşe ol qanı ol mizbeağ üstünä
- (24) çüpçüvrä. ויקח [8:25] Da aldı ol yaynı da ol quyruqnı da žümlä ol yaynı ki
- (25) ol qarın üstünä da ol bayırnıñ artıksısını da eki ol bögräklärni
- (26) da yağlarını da ol oñ butnı. ומסל [8:26] Da ol maçalar sellesindän ki aldına YWY-

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- (1) nıñ aldı bir qalın maça da bir qalın yağlı ötmäk da bir yufqa da qoydı
- (2) ol yağlar üstünä da ol oñ but üstünä. ויתן [8:27] Da verdi ol žümläni
- (3) avuçları üstünä Aharonnıñ da avuçları üstünä oylanlarınıñ da salladı alarnı
- (4) önünä sallamaq aldına YWY-nıñ. ויקח [8:28] Da aldı Moşe alarnı avuçları üstündän
- (5) da tütätti ol mizbeahta ol 'ola üstünä milu' imdir alar qoqusına
- (6) qabullıqnıñ otlu qorbandır ol YWY-ya. ויקח [8:29] Da aldı Moşe ol töşni
- (7) da salladı anı sallamaq aldına YWY-nıñ qoçqarından ol milu' imniñ Moşegä
- (8) boldı payğa neçiki sımardadı YWY Moşegä. ויקח [8:30] Da aldı Moşe yayından ol
- (9) silmäknıñ da ol qandan ki ol mizbeağ üstünä da saçtı Aharon üstünä upraqları
- (10) üstünä da oylanları üstünä da upraqları üstünä oylanlarınıñ birgäsinä
- (11) da ayruhsı etti Aharonnı upraqlarını da oylanlarını da oylanlarınıñ upraqlarını
- (12) birgäsinä. ויאמר [8:31] Da ayttı Moşe Aharonya da oylanlarına pişirıñiz ol
- (13) etni eşigindä ohel mo'edniñ da anda aşarız anı da ol ötmäkni ki ol
- (14) milu' im sellesindä neçiki sımardadım demä Aharon da oylanları aşasınlar
- (15) anı. והנותר [8:32] Da ol qalyanı ol etdän da ol ötmäktän otqa küydürüñiz. ומפתח
- (16) [8:33] Eşigindän ohel mo'edniñ çikmarız yedi günlär tamam bolğan gününä degin milu' im
- (17) günlärıñiz zira yedi günlär toldurip alıştırır qoluñizni. כאשר [8:34] Neçiki
- (18) kıldı uşbu gündä sımardadı YWY kılmaya kapara etmä üstüñizgä. ומפתח
- (19) [8:35] Da eşigindä ohel mo'edniñ oturuñiz gün da geçä yedi günlär da saqlarız saqlovın
- (20) YWY-nıñ da ölmäñiz zira alay sımardadım. ויעש [8:36] Da kıldı Aharon da oylanları
- (21) žümlä ol sözlärni ki sımardadı YWY qolu bilän Moşeniñ.

## Chapter 9

פְּדֹשֶׁת שְׁמִינִי<sup>166</sup> (22)

(23...) (ט) בַּיּוֹם הַשְּׁמִינִי קָדַשׁ מִנְּשָׂה לְאַהֲרֹן וּלְכֹהֲנָיו וּלְזִקְנֵי יִשְׂרָאֵל<sup>167</sup>

(...23) [9:1] Da edi ol

(24) sekizinçi gündä çaķirdi Moše Aharonni da oylanlarini da kartlarin

### 100 v<sup>o</sup>

- (1) Yisra'elniņ. ויאמר [9:2] Da aytti Aharonya alyin uzunä bizov balasin siyirniņ
- (2) hatatka da koçkar 'olaya saylamlarn[i]<sup>168</sup> da yuvuklaštiryin aldina YWY-niņ. ואל
- (3) [9:3] Da oylanlarina Yisra'elniņ sözlägin demä aliniz ulayin eçkilärniņ hatatka
- (4) da bizov da koy birär yaşarlar saylamlarni 'olaya. וישור [9:4] Da ögüz da koçkar šelamim-
- (5) lärgä qorban etmä aldina YWY-niņ da minha qarışilyan yay bilän ki sahi
- (6) bugün kavodi YWY-niņ aşkara bolunir sizgä. ויקחו [9:5] Da aldilar neni ki simarladı
- (7) Moše aldina ohel mo'edniņ da yuvuklaštilar žümlä ol žama'at da turdilar
- (8) aldina YWY-niņ. ויאמר [9:6] Da aytti Moše budir ol söz ki simarladı YWY
- (9) kiliniz da aşkara bolsin sizgä kavodi YWY-niņ. ויאמר [9:7] Da aytti Moše
- (10) Aharonya yuvuklaşkin ol mizbeahka da kilyin hatatinni da olanni da kapara etkin
- (11) gendiņ uçun da ol ulus uçun da kilyin ol usunin qorbanini da kapara
- (12) etkin alar uçun neçiki simarladı YWY. ויקרב [9:8] Da yuvuklašti Aharon ol
- (13) mizbeahka da soydi ol hatat bizovuni ki anin. ויקריבו [9:9] Da yuvuklaštirdilar
- (14) oylanlari Aharonniņ ol kanni anar da mançti barmayini ol qanya da verdi buçkaqlari
- (15) üstünä ol mizbeahnin da ol kanni tökti binyatina ol mizbeahnin. ואת
- (16) [9:10] Da ol yayni da ol bögräklärni da ol artiksini ol bayirdan ol hatatdan
- (17) tütätti ol mizbeahta neçiki simarladı YWY Moşegä. ואת [9:11] Da ol etni
- (18) da ol terini küydürdi otka avuldan çihar. וישחט [9:12] Da soydi ol olanı
- (19) da yerištirdilar oylanlari Aharonniņ anar ol kanni da saçti ani ol mizbeah üstünä
- (20) çüpcüvrä. ואת [9:13] Da ol olanı yerištirdilar anar buvumlarinža da ol
- (21) başni da tütätti ol mizbeah üstünä. וירחץ [9:14] Da yuvdi ol qarinni da ol
- (22) ayaklarni da tütätti ol ola üstünä ol mizbeahta. ויקרב [9:15] Da yuvuklaštirdi

<sup>166</sup> The weekly Torah portion: Parashot Shemini (Lev 9:1–11:47).

<sup>167</sup> Lev 9:1 in Biblical Hebrew.

<sup>168</sup> JSul.IV.02A: *saylamlarne*; a scribal error. | BSMS 288: *tügällär*. | JSul.III.01: *tigellerni*. | ADub.III.73: *tügällarni*.

- (23) qorbanin ol ulusninq da aldi ol hatat ulayini ki ulusninq da soydi ani  
 (24) da hatat etti ani burunyni gibi. ויקרב [9:16] Da yuvuklastirdi ol 'olani da kildi  
 (25) ani šara'atca. ויקרב [9:17] Da yuvuklastirdi ol minhani da toldurdi avucini andan  
 (26) da tutatti ol mizbeah ustuna 'olasindan başka ol ertaninq. וישחט

### 101 r<sup>o</sup>

- (1) [9:18] Da soydi ol oguzni da ol qoçqarni ol šelamim qorbanini ki ulusninq da yerištirdilar  
 (2) oylanlari Aharonninq ol qanni aqar da sacdi ani ol mizbeah ustuna cüpcüvrä  
 (3) ואת [9:19] Da ol yaylarni ol ogüzdän da ol qoçqardan ol quyruqni da ol yapqanni  
 (4) da ol bögräklärni da artiksisin ol bayirnin (ayirdilar)<sup>169</sup>. וישמו [9:20] Da qoydilar ol yaylarnu  
 (5) ol tošlar ustuna da tutatti ol yaylarni ol mizbeahta. ואת [9:21] Da ol tošlärni  
 (6) da ol oq butni salladi Aharon sallamaq önuna YWY-ninq neçiki simarladı YWY  
 (7) Mošegä. וישא [9:22] Da kötardi Aharon qollarini ol ulusqa da alyišladı alarni  
 (8) da evvel endi qilmaqtan ol hatatni da ol 'olani da ol šelamimlärni. ויבא  
 (9) [9:23] Da geldi Moše da Aharon ohel mo'edgä da čiçtilar da alyišladilar ol ulusni  
 (10) da aškara boldi kavodi YWY-ninq žümlä ol ulusqa. ותצא [9:24] Da čiçti ot  
 (11) aldindan YWY-ninq da yaqti ol mizbeah ustuna ol 'olani da ol yaylarni da gördi  
 (12...) žümlä ol ulus da kiçkiirdilar da tüštilär yüzlari ustuna.

### Chapter 10

- (...12) ויקחו [10:1] Da aldilar  
 (13) oylanlari Aharonninq Nadav da Avihu här kiši mahtasini da verdilar alarda ot  
 (14) da qoydilar ustuna tütsü da yuvuklastirdilar aldina YWY-ninq yat ot ki  
 (15) simarlamadi alarya. ותצא [10:2] Da čiçti ot aldindan YWY-ninq da yaqti alarni  
 (16) da öldilar aldina YWY-ninq. ויאמר [10:3] Da aytte Moše Aharonya oldir ne  
 (17) ki sözladi YWY demä yuvuklarima ayruhsi bolirmin da aldina žümlä ol  
 (18) ulusninq hörmätlanirmin da sustu Aharon. ויקרא [10:4] Da çaçirdi Moše Miša'elni  
 (19) da Elcafanni oylanlarin 'Uzi' el ayaçasinin Aharonninq da aytte alarya yuvuklašiniz  
 (20) qaldiriniz qardašlarinyni yanindan yüzlärininq ol kodešnininq avuldan čiçari.  
 (21) ויקרבו [10:5] Da yuvuklaštilar da qaldirdilar alarni gölmäklari bilän avuldan čiçari

<sup>169</sup> JSul.IV.02A: Unvocalized word.

- (22) neçiki sözlädi Moşe. ויאמר [10:6] Da ayttı Moşe Aharonya da El'azarıya da Itamar  
 (23) oylanlarına başlarıñizni açmañız da upraqlarıñizni yırtmañız da ölmäñiz  
 (24) da žümlä ol žama'at üstünä açuvlanmasın da qardaşlarıñız žümlä žama'at Yisra'el-  
 (25) niñ yilasınlar ol küymäkni ki küydürdi YWY. ומפתח [10:7] Da eşigindän ohel mo'ed-  
 (26) niñ çıqmañız olmaya ölärsiz zira silmäk yayı YWY-niñ üstüñizdä da kıldılar

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- (1) sözinçä Moşeniñ. וידבר [10:8] Da sözlädi YWY Aharonya demä. יין [10:9] Yanı şarap  
 ne  
 (2) eski şarap içmägin nä sen ne da oylanlarıñ birgänä girdiğizdän  
 (3) burun ohel mo'edgä da ölmäñiz ömürlük räsım dävürläriñizgä. ולהבדיל [10:10] Da alay  
 (4) ayırmaya gelip arasına ol kodeşniñ da arasına ol yeñilniñ da arasına ol  
 (5) mundarniñ da arasına ol aruvniñ. ולהורות [10:11] Da ögrätmägä gelip oylanlarına  
 (6) Yisra'elniñ žümlä ol räsımlärni ki sözlädi YWY alarğa kolu bilän Moşe-  
 (7) niñ. וידבר [10:12] Da sözlädi Moşe Aharonya da El'azarıya da Itamar oylanlarına  
 (8) ol qalyanlaryä aliñiz ol qalyan minhanı otlu qorbanlarındän YWY-niñ da aşañız  
 (9) anı maçalar yanına ol mizbeahniñ zira kodeşi kodeşlärniñdir ol. ואכלתם  
 (10) [10:13] Da aşañız anı ayruhsı yerdä zira haqqiñ da haqqı oylanlarıñniñdir ol otlu  
 (11) qorbanlarındän YWY-niñ ki alay simarladım. ואת [10:14] Da ol sallamaq töşini da  
 (12) ol ayırmaq butunı aşañız temiz yerdä sen da oylanlarıñ da kızlarıñ birgänä ki  
 (13) haqqiñ da haqqı oylanlarıñniñ verildilər šelamim qorbanlarındän oylanlarıñniñ Yisra'el-  
 (14) niñ. שוק [10:15] Ol ayırmaq butunı da ol sallamaq töşini otlu qorbanları bilän ol  
 (15) yağlarıñ getirsınlar sallamaya sallamaq aldına YWY-niñ da bolsın saña da  
 oylanlarına  
 (16) birgänä ömürlük räsimgä neçiki simarladı YWY. ואת [10:16] Da ol hatat  
 (17) ulayını arama aradı Moşe da muna küydürüldi da açuvlandı El'azar üstünä  
 (18) da Itamar üstünä ol qalyan oylanları Aharonniñ demä. מדוע [10:17] Nuçun aşamadıñız  
 (19) ol hatatni ol kodeş ornında ki kodeşi kodeşlärniñdir ol da anı verdi  
 (20) sizgä kötärmägä günahın ol žama'atniñ keparat etmägä alar uçun aldına  
 (21) YWY-niñ. הן [10:18] Muña qanı girgizilmädi ol kodeşgä içkäri aşama aşañız  
 (22) anı ayruhsı yerdä neçiki simarladım. וידבר [10:19] Da sözlädi Aharon Moşegä  
 (23) muna bugün yuvuqlaştırdılar hatatlarıni da 'olalarıni aldına YWY-niñ uçradılar  
 (24) maña bular gibi da aşasam eydim hatat ätini bugün yahşı bolirmi



- (25) edi ‘enayatlarına YWY-niñ. וישמע [10:20] Da eşitti Moşe da yaħşı boldi gözlärinä.

## Chapter 11

- (26) (יא) וידבר [11:1] Da sözlädi YWY Moşegä da Aharonya demä alarya.

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- (1) דברו [11:2] Sevläniz evladlarına Yisra’elin demä budur o hayvanat ki yeyäsiz žümlä  
(2) o tuvardan ki o yer üzerinä. כל [11:3] Här čatal tırnaqlıy ve ayrižini ayırmağın  
(3) tırnağnın gevšemäk getirenni tuvarda onu aşağiz. אא [11:4] Amma gevšemäk  
(4) getirenlerden ve çatal tırnaqlılardan<sup>170</sup> bulari yemeyesiz o deveni farzam ki gevşer  
amma  
(5) tamam ayri tırnaqli degildir murdardir o sizä. ואת [11:5] Ve o ada tavušan  
(6) (kirpi)<sup>171</sup> -ni<sup>172</sup> farzam ki o gevşer amma tamam tırnağ ayırmaz murdardir o size.  
(7) ואת [11:6] Ve o tavušanı farzam ki gevşer amma tamam tırnağ ayırmadı murdardir  
(8) o size. ואת [11:7] Ve o hınziri (hazirni) farzam ki čatal tırnaqlıdır vā tamam ayirir  
(9) ayirmasın tırnağnın amma o gevşeme gevşemez murdardir o sizä. מברשם  
(10) [11:8] Etlärindän yemeğiz ve leşlerine degmeğiz haramdır olar size. אא [11:9] Bunu  
yeyesiz  
(11) žümlädän ki suvda her şey ki ona kanat ve pul suvda deñizlerde da özänlärädä  
(12) olari yeyesiz. וכל [11:10] Ve her şey ki yoğ ona kanat ve pul deñizlerde özänlärädä  
(13) žümlä kožlamasından suvnun ve žümlä o diri žandan ki suvda miğruhdır  
(14) olar size. וישקך [11:11] Ve miğruğ olsunlar size etlerinden yemey[e]siz<sup>173</sup> ve leşlerini  
(15) iğrağ idäsiz. כל [11:12] Her şey ki yoğ ona kanat ve pul suvlarda miğruhdır  
(16) o size. ואת [11:13] Ve bulari iğrağ idiğiz o kuştan aşalmasınlar miğruhdır  
(17) olar o kartalni (kara kuşni) ve iron[n]i<sup>174</sup> ve deñiz kartalini. ואת [11:14] Ve ağ babanı  
(18) ve çaylağni žinsinžä. אא [11:15] Här kuzyuni žinsinčä. ואת [11:16] Ve deve kuşuni

<sup>170</sup> JSul.IV.02A: *tırnağ čatallilardan*; probably a scribal error. | BSMS 288: *tuyaq etivčilärdän*. | JSul.III.01: *tuyaklavculardan*. | ADub.III.73: *tuyaklavčulardan*.

<sup>171</sup> Although it is written in a parenthesis, the word differs from *ada tavušan* ‘rabbit’ and stands for ‘hedhegog’. This different interpretation is also present in BSMS 288, e.g., *kirpi*. | JSul.III.01: *krolik*. | ADub.III.73: *krolik*.

<sup>172</sup> The accusative suffix belongs to the word *tavušan*.

<sup>173</sup> JSul.IV.02A: *yemeyesiz*; probably a scribal error. | BSMS 288: *ašamağiz*. | JSul.III.01: *asamaniz*. | ADub.III.73: *ašamağiz*.

<sup>174</sup> JSul.IV.02A: *ironini*; erroneously copied from some Ottoman Bible translations, e.g., Cod. Or. 1101a-f: *eroni/eruni*; 4B.Or.131-1: *ironi/iruni* (see Işık 2021: 350). | BSMS 288: *peresni*. | JSul.III.01: *peresni*. | ADub.III.73: *peresni*.

- (19) ve bay<sup>175</sup> kušni ve kuğu kušini ve duyani žinsinčä. תא [11:17] Ve ügi kušuni ve kara bataknı
- (20) ve to[n]i<sup>176</sup>. תא [11:18] Ve koyuni ve kaşıqçı kušini ve raḥamni<sup>177</sup>. תא [11:19] Ve leglägni ve balıqčini
- (21) žinsinčä ve ḥüd hüdni<sup>178</sup> ve šepereni. כל [11:20] Ve her uçan kušu dört ayak üzerinä gezen
- (22) miḳruḥdir o size. תא [11:21] Salt bunu yeyesiz žümlä doḡurduyundan o kušniḡ
- (23) o gezen dört ayak üzärine ki ona dizlär yoḡarıdan ayaklarına sičrama
- (24) olar ilen o yer üzerine. תא [11:22] Bularni olardan ašaniz o çekirtkeni
- (25) žinsinžä ve žudžudi žinsinčä ve ḥargolni žinsinžä ve ḥagavni žinsinžä.
- (26) וכל [11:23] Ve žümlä doḡurduyu o kušniḡ<sup>179</sup> ki ona dört ayaklar miḳruḥadir o

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- (1) size. ולאלה [11:24] Ve bularyä tiyip mundar olursiz här deggen lešlerinä mundar
- (2) olsun o aḡšama degin. וכל [11:25] Ve o (tašiyän) ḡaldıran läšlärindän yiḡasin urbalarini
- (3) umundar olsun ol aḡšama degin. לכל [11:26] Här ḡayvan ki o čatal tirnaqlıdır
- (4) vä tamam ayırmaḡ ayırmayur ve gevšemek getirmeyir murdarlardir olar sizä här
- (5) deggen lešlerinä mundar olsun o aḡšama degin. וכל [11:27] Žümlä gezen tabanları
- (6) üzerine žümlä ženavarda o gezen dört ayak üzerine ḡaramlar olar size žümlä
- (7) o tiygan lešlerinä mundar olsun o aḡšama degin. והגושא [11:28] Ve o ḡaldıran
- (8) lešlerini yiḡasin rubalarini da mundar olsun o aḡšama ḡadar ḡaramlardir olar
- (9) size. וה [11:29] Ve budur size o ḡaram doḡyan da o ḡozlayän o yer üzerinä
- (10) o gelinčik ve o sičan ve o ḡapli baḡa žinsinžä. והאנקה [11:30] Ve sivri sičan

<sup>175</sup> JSul.IV.02A: Spelled תב; a scribal error.

<sup>176</sup> JSul.IV.02A: *toyini*; a scribal error. Although the Karaim dictionaries have listed the form *toyı* for Crimean Karaim denoting ‘ibis’ (CKED: 410, KRPS: 535), it was erroneously copied from some Ottoman Bible translations, e.g., Cod. Or. 1101a-f: *to/tu*; 4B.Or.131-1: *to/tu* ‘a species of owl’ (see Işık 2021: 356–357). | BSMS 288: *yanšufni*. | JSul.III.01: *kuzyunni*. | ADub.III.73: *yanšufni*.

<sup>177</sup> JSul.IV.02A: *raḥamini*; probably a scribal error. | BSMS 288: *raḡamani*. | JSul.III.01: *raḡamni*. | ADub.III.73: *raḡamni*.

<sup>178</sup> JSul.IV.02A: *hüdhüdi*; erroneously copied from some Ottoman Bible translations e.g., Cod. Or. 1101a-f: *hüdhüdi*; 4B.Or.131-1: *hüdhüdi* (see Işık 2021: 359). | BSMS 288: *duḡifatni*. | JSul.III.01: *duḡifatni*. | ADub.III.73: *duḡifatni*.

<sup>179</sup> JSul.IV.02A: *kušunniḡ*; a scribal error. | BSMS 288: *kušniḡ*. | JSul.III.01: *kušnun*. | ADub.III.73: *kušnun*.

- (11) ve 1güneş keleri<sup>1180</sup> ve 1yıldız keleri<sup>1181</sup> ve 1kerten kele<sup>1182</sup> ve 1göz töbä[k]<sup>1183</sup>. אלה  
[11:31] Bular o Һaramlar
- (12) size žümlä o doyyan da žümlä o deggen olara üldiklerindän sora
- (13) Һaram olsun o aҺşama degin. וכל [11:32] Ve her şey ki düşerse üzerinä olardan
- (14) üldüklärindän sora Һaram olsun žümlä ayaç avadanlıqdan (saııttan) yaҺud
- (15) espap ya deri ya çuval här avadanlıq ki yapulur iş olar ilän suvlara
- (16) girgizilsin ve Һaram olsun o aҺşama qadar ve paq olur. וכל [11:33] Ve žümlä saqsı
- (17) qapı ki düşerse birisi olardan içerisinä här ne ki içerisindä Һaram
- (18) olsun da o qapnı kırinüz. מכל [11:34] Žümlä o yemekdän ki aşalır ki gelirse üzärinä suv
- (19) Һaram olur ve žümlä içki ki içilir här qap içindä Һaram olur.
- (20) וכל [11:35] Ve her şey ki düşerse üzerine leşlerindän Һaram olur furun vä oçaq  
bozulsun
- (21) Һaramlardır olar vä Һaramlar olsunlar sizä. וכל [11:36] Tek çeşmä ve sarnič
- (22) devşirilmesi suvnun olur Һelal ve deggen leşlerine Һaram olur. וכל [11:37] Da egär
- (23) düşerse leşlerindän här dürlü ekilmiş ekin üzerine ki ekilse helaldir
- (24) o. וכל [11:38] Ve egär verilsä suv tohum üzerinä ve düşersä leşlerindän üzerinä
- (25) Һaramdır o size. ופי [11:39] Da egär ülürsä o tuvardan ki Һelaldir o sizä
- (26) yemeye o deggen leşi[n]ä<sup>184</sup> Һaram olsun o aҺşama qadar. והאכל [11:40] Ve o yeyen

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- (1) leşindän yiğasin urbalarini da mundar olsun o aҺşama qadar ve o qaldiran leşini
- (2) yiğasin rubalarini da mundar olsun o aҺşama qadar. וכל [11:41] Ve žümlä o doyyan
- (3) şey ki doyyayir o yer üzerinä miqruҺ şeydir yelmesin. כל [11:42] Här gezän
- (4) qırsaq üzerinä ve här gezän dört ayak üzerinä žümlä o doyyandan ki doyyayir o
- (5) yer üzerinä yemeyäsiz oları zira miqruҺ şeydir olar. אל [11:43] İqraҺ
- (6) idtirmäniz žanlarıñizi biri ilän o doyyannıñ ki qozlayir da mundar olunmanız o-

<sup>180</sup> JSul.IV.02A: *güneş kelerisi*; erroneously copied from 4B.Or.131-1: *güneş keleri* (see Işık 2021: 366). | BSMS 288: *kovağ*. | JSul.III.01: *koah*. | ADub.III.73: *kovağ*.

<sup>181</sup> JSul.IV.02A: *yıldız kelerisi*; erroneously copied from 4B.Or.131-1: *yıldız keleri* (see Işık 2021: 366–367). | BSMS 288: *leta'a*. | JSul.III.01: *leta'a*. | ADub.III.73: *leta'a*.

<sup>182</sup> JSul.IV.02A: *kerten kelesi*; erroneously copied from some Ottoman Bible translations, e.g., Cod. Or. 1101a-f; *kerten kele*; 4B.Or.131-1: *kerten kele* (see Işık 2021: 366). | BSMS 288: *homet*. | JSul.III.01: *homet*. | ADub.III.73: *homet*.

<sup>183</sup> JSul.IV.02A: *göz töbä*; erroneously copied from the Ottoman Bible translations, e.g., Cod. Or. 1101a-f: *köstebek*; 4B.Or.131-1: *köstebek* (see Işık 2021: 363). | BSMS 288: *tinşemet*. | JSul.III.01: *tinşamet*. | ADub.III.73: *tinşamet*.

<sup>184</sup> JSul.IV.02A: *leşiya*; probably a scribal error. | BSMS 288: *gövdäsina*. | JSul.III.01: *gevdesine*. | ADub.III.73: *gövdäsina*.

- (7) lar ilän zira kapanir aqiliniz olar ilan. כִּי [11:44] Ki menmin YWY Täñriñiz ayruhsı  
 (8) olunuz ve olunuz kuduşlar zira kuduşim ben ve haram idmeyäsiz žanlariniz žümlä  
 (9) o doyyan ilan o kimildayan o yer uzerinä. כִּי [11:45] Ki menmin YWY o čiķaran  
 (10) sizi yerindän Mısirin olma size Täñrigä d[a]<sup>185</sup> olunuz kuduşlar zira kuduşim  
 (11) ben. וְאֵת [11:46] Budur torası o tuvarniñ ve o kuşniñ ve žümlä o diri  
 (12) žan[niñ]<sup>186</sup> o kimildayan suvlarda ve žümlä žan[niñ]<sup>187</sup> o doyyuran o yer uzerinä.  
 (13) לֵהַכְרִיד [11:47] Farķ idmegä arasına o haramin ve arasına o helalin ve arasına  
 (14) ašalažak hayvanatniñ ve arasına o hayvanatniñ ki ašalmayažak.

## Chapter 12

פְּדוּשָׁת תִּזְרִיעַ<sup>188</sup> (15)

וַיְדַבֵּר יְיָ אֶל מֹשֶׁה לֵּאמֹר<sup>189</sup> (16...)

- (...16) [12:1] Da sözlädi YWY Moşegä demä. דַּבֵּר  
 (17) [12:2] Sözlägin oylanlarına Yisra'elniñ demä hatin ki urluķ etsä  
 (18) da doyyursa erkäk da mundar bolsin yedi günlär günläri gibi arsızliyiñiñ nida-  
 (19) liyiñiñ mundar bolsin. וּבַיּוֹם [12:3] Da ol sekizinži gündä sünätlänsin eti  
 (20) aqlafiniñ. וּשְׁלֹשִׁים [12:4] Da otuz üç günlär otursin qanları bilän temiz-  
 (21) likniñ hiĉ kodeşgä tiymäsin da ol miķdaşka gelmäsin tamam bolyanıña degin  
 (22) günläri temizliginiñ. וְאֵם [12:5] Da egär tişini doyyursa da mundar bolsin eki hafta  
 (23) nidalıyı uĉun da altmış altı günlär otursin qanları uĉun temizliginiñ.  
 (24) וּבַמִּלֵּאת [12:6] Da tamam bolyanıña günläri temizliginiñ oyuļa ya kizya getirsin  
 (25) bir yašar koy 'olaya da balasin gügürçinniñ ya qumru hatatķa ešiginä ohel

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- (1) mo'edniñ ol kohengä. וְהִקְרִיבוּ [12:7] Da yuvuķlaštirsin anı aldına YWY-niñ da kapara  
 (2) ätsin üstünä da aruv bolsin çoķrayından qanlariniñ budir torası ol  
 (3) doyyuranniñ erkäkni ya tişini. וְאֵם [12:8] Da egär yetmäsä kuvatı koyya da alsin  
 (4) eki qumrular ya eki balaların kögürçinniñ birni 'olaya da birni hatatķa da kapara  
 (5) etsin üstünä ol kohen da temiz olur.

<sup>185</sup> JSul.IV.02A: *d*; a scribal error. | BSMS 288: *da*. | JSul.III.01: *da*. | ADub.III.73: *da*.

<sup>186</sup> JSul.IV.02A: *žannin*; a scribal error. | BSMS 288: *žannin*. | JSul.III.01: *zannin*. | ADub.III.73: *žannin*.

<sup>187</sup> JSul.IV.02A: *žannin*; a scribal error. | BSMS 288: *žannin*. | JSul.III.01: *zannin*. | ADub.III.73: *žannin*.

<sup>188</sup> The weekly Torah portion: Parashot Tazria (Lev 12:1–13:59).

<sup>189</sup> Lev 12:1 in Biblical Hebrew.

## Chapter 13

- (6) (יג) וידבר [13:1] Da sözlädi YWY Mošegä da Aharonya demä. אדם [13:2] Adam ki  
(7) bolsa terisindä etiniñ šiši[k]<sup>190</sup> ya oyuz ya aq lekä  
(8) da bolsa terisindä etiniñ ḥastaliyī žüzam derdlikniñ da getirilsin Aharon ol  
(9) kohengä ya birsinä oylanlarından ol kohenlärgä. וראה [13:3] Da görsin ol kohen  
(10) ol ḥastaliḳnī terisindä ol etniñ da sač ḥastaliḳta degiširildi isä aq  
(11) da görümi ol ḥastaliḳnīñ terän isä terisindän etiniñ ḥastaliyī žüzam derdlikniñ  
(12) ol da görsä anī ol kohen da mundar etsin anī. ואם [13:4] Da egär aq leke  
(13) esä ol terisindä etiniñ da terän dügöl esä görümī ol teridän da sači  
(14) degiširmädi esä aq da bekläsin ol kohen ol ḥastaliyī yedi günlär. וראהו  
(15) [13:5] Da görsin anī ol kohen ol yedinži gündä da muna ol ḥastaliḳ turdi reḳkindä  
(16) yayılmadi ol ḥastaliḳ teridä da bekläsin anī ol kohen yedi günlär ekinži. וראה  
(17) [13:6] Da görsin ol kohen anī ol yedinži gündä ekinži kerät da muna sönükkän  
(18) ol ḥast[a]liḳ<sup>191</sup> da yayılmadi ol ḥastaliḳ teridä temiz etsin anī ol kohen  
(19) oyuzdir ol da yuvsin upraqların da temiz bolsin. ואם [13:7] Da egär yayılma  
(20) yayılma ol oyuz teridä görüngänindän soḡra ol kohengä temiz bolyanından  
(21) soḡra da görünsin ekinži kerät ol kohengä. וראה [13:8] Da görsä ol kohen  
(22) da muna yayıldı ol oyuz teridä da mundar etsin anī ol kohen žüzam derdlikdir  
(23) ol. נגע [13:9] Ḥastaliyī žüzam derdlik ki bolsa adamda da getirilsin ol koheng-  
(24) gä. וראה [13:10] Da görsin ol kohen da muna aq šišik teridä da ol degišti aq  
(25) sač da saḡliyī čiy etniñ šiši[k]dä<sup>192</sup>. צרעת [13:11] Eskirgän žüzam derdlikdir  
(26) ol terisindä etiniñ da mundar etsin anī ol kohen beklämäsin anī zira mundar-

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- (1) dir ol. ואם [13:12] Da egär yayılma yayılma ol žüzam derdlik täridä da yapsa ol  
(2) žüzam derdlik žümlä terisin ol ḥastaliḳnīñ bašından da ayaklarına degin žümlä  
(3) görüminä gözläriniñ ol kohenniñ. וראה [13:13] Da görsin ol kohen da muna yapti ol  
(4) žüzam derdlik žümlä etini temiz etsin ol ḥastaliḳnī žümläsi  
(5) degišdi aq [t]emi[z]dir<sup>193</sup> ol. וביום [13:14] Da görüngän gündä anda čiy et mundar

<sup>190</sup> JSul.IV.02A: *šišik*; a scribal error. | BSMS 288: *šišik*. | JSul.III.01: *sisik*. | ADub.III.73: *šišik*.

<sup>191</sup> JSul.IV.02A: *ḥastliḳ*; a scribal error. | BSMS 288: *ḥastaliḳ*. | JSul.III.01: *ḥastaliḳ*. | ADub.III.73: *ḥastaliḳ*.

<sup>192</sup> JSul.IV.02A: *šišikdä*; a scribal error. | BSMS 288: *šišikdä*. | JSul.III.01: *sisikte*. | ADub.III.73: *küvmaktä*.

<sup>193</sup> JSul.IV.02A: *[.]emi[.]dir*; a partially illegible text. | BSMS 288: *aruvdir*. | JSul.III.01: *aruvdu*. | ADub.III.73: *aruvdur*.

- (6) bolsin. וראה [13:15] Da görsin ol kohen ol čiy etni da mundar etsin anı ol  
(7) čiy et munda[r]dir<sup>194</sup> ol žüzam derdlikdir ol. או [13:16] Ya ki qaytsa ol čiy et  
(8) da degişirildi isä aqqa da gelsin ol kohengä. וראה [13:17] Da görsin anı ol  
(9) kohen da muna degişirildi ol hastalıq aqqa da temiz etsin ol kohen ol  
(10) hastalıqnı temizdir ol. וכשר [13:18] Da et ki bolsa anda terisindä čiban  
(11) da oñalsa. והיה [13:19] Da bolsa yerindä ol čibannıñ aq şişik ya aq lekä  
(12) kırmızıža da görünsin ol kohengä. וראה [13:20] Da görsin ol kohen da muna görümi  
(13) alçaq ol teridän da saçı degişdi aq da mundar etsin anı ol kohen  
(14) hastalıyı žüzam derdlikniñdir ol čibanda yayıldı. ואם [13:21] Da egär görsä anı  
(15) ol kohen da muna yoqtır anda aq saç da alçaq düğüldir ol teridän da ol  
(16) sönükkän da bekläsin anı ol kohen yedi günlär. ואם [13:22] Da egär yayılma yayılsa  
(17) teridä da mundar etsin ol kohen anı hastalıqdır ol. ואם [13:23] Da egär yerindä  
(18) tursa ol aq lekä yayılmasa küyügi ol čibannıñdir ol da temiz etsin anı  
(19) ol kohen. או [13:24] Ya et ki bolsa terisindä küygäni otnıñ da bolsa čiy  
(20) sayı ol küyännıñ beyazča kırmızıža lekä ya aq. וראה [13:25] Da görsin anı ol  
(21) kohen da muna degişirildi aq saç lekädä da görümi derän ol teridän žüzam  
(22) derdlikdir ol küyükdä yayıldı da mundar etsin anı ol kohen hastalıyı žüzam  
(23) derdlikniñdir ol. ואם [13:26] Da egär görsä anı ol kohen da muna yoqtır lekä-  
(24) dä aq saç da alçaq düğüldir ol teridän da ol sönükkän da bekläsin anı ol  
(25) kohen yedi günlär. וראהו [13:27] Da görsin anı ol kohen ol yedinži gündä egär  
(26) yayılma yayılsa teridä da mundar etsin ol kohen anı hastalıyı žüzam derdlikiniñdir

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- (1) ol. ואם [13:28] Da egär yerindä tursa ol lekä yayılmasa teridä da ol  
(2) sönükkän şišigi ol küyüknıñdir ol da temiz etsin anı ol kohen zira  
(3) küyügi ol küyüknıñdir ol. ואיש [13:29] Da kişi ya hatin ki bolsa anda hastalıq  
(4) başta ya saqalda. וראה [13:30] Da görsin ol kohen ol hastalıqnı da muna görümi  
(5) terän ol teridän da anda sarı saç inžä da mundar etsin anı ol kohen netek-  
(6) dir ol žüzam derdligi<sup>195</sup> ol başnıñ ya ol saqalnıñdir ol. וכי [13:31] Da egär  
(7) görsä ol kohen hastalıyn ol netekniñ da muna düğüldir görümi terän ol

<sup>194</sup> JSul.IV.02A: *mundandir*; probably a scribal error. | BSMS 288: *mundardir*. | JSul.III.01: *murdardi*. | ADub.III.73: *murdardi*.

<sup>195</sup> JSul.IV.02A: *derdirligi*; a scribal error. | BSMS 288: *meçora 'liyi*. | JSul.III.01: *cara 'atidi*. | ADub.III.73: *cara 'ati*.

- (8) teridän da qara saç yoqtır anda da bekläsin ol kohen hastalıyın ol netekniñ
- (9) yedi günlär. וראה [13:32] Da görsin ol kohen ol hastalıknı ol yedinži gündä da muna
- (10) yayılmadı ol netek da bolmadı anda sarı saç da görümi ol netekniñ terän
- (11) dügül ol teridän. והתגלה [13:33] Da tıraş olsın da ol netekni tıraş idmäsin
- (12) da bekläsin ol kohen ol netekni yedi günlär ekinži kerät. וראה [13:34] Da görsin
- (13) ol kohen ol netekni ol yedinži gündä da muna yayılmadı ol netek teridä
- (14) da görümi terän dügül ol teridän da temiz etsin anı ol kohen da yuvsın upraqların
- (15) da temiz bolır. ואם [13:35] Da egär yayılma yayılma ol netek teridä
- (16) temiz bolyanından soñra. וראהו [13:36] Da görsin anı ol kohen da muna yayıldı ol
- (17) netek teridä aramasın ol kohen ol sarı saçqa mundardır ol. ואם
- (18) [13:37] Da egär renkindä turdı esä ol netek da qara saç bitti esä anda oñaldı ol
- (19) netek temizdir ol da aruv etsin anı ol kohen. ואיש [13:38] Da kişi ya hatın ki
- (20) bolsa terisindä etläriniñ lekälär aq lekälär. וראה [13:39] Da görsin ol kohen
- (21) da muna terisindä etläriniñ aq lekälär sönükkänlär bohaqdır ol yayıldı
- (22) teridä temizdir ol. ואיש [13:40] Da kişi ki yurkalsa saçı başiniñ kereahdır
- (23) ol temizdir ol. ואם [13:41] Da egär yüzläriniñ tarafından yurkalsa saçı başiniñ
- (24) gibeahdır temizdir ol. וכי [13:42] Da egär bolsa artta ya aldda hastalık aq
- (25) kırmızıza yayılı turyan žüzam derdlik ol ardında ya aldında. וראה [13:43] Da görsin
- (26) anı ol kohen da muna šişiği ol hastalıknıñ aq kırmızıza ardından ya

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- (1) aldında görümi gibi žüzam derdlik terisiniñ etniñ. ואיש [13:44] Žüzam derdlikdir
- (2) ol mundardır ol mundar etmä mundar etsin anı ol kohen başında-
- (3) dir hastalıyı. והצרוע [13:45] Da ol žüzam derdli ki anda ol hastalık upraqları
- (4) bolsınlar yırtılanlar da başı bolsın açık da miyikni sarsın da mundardır
- (5) mundardır çağırsın. כל [13:46] Žümlä günlär ki ol hastalık anda mundar bolsın
- (6) mundardır ol yalyız otursın avuldan çiharı oturaşı. והבגד [13:47] Da ol
- (7) uprak ki bolsa anda hastalıyı žüzam derdlikniñ yün uprakta ya üskülü uprakda.
- (8) אל [13:48] Ya boyda ya arkuvda üskülüdän da yündän ya teridä ya žümlä teri
- (9) işindä. והיה [13:49] Da bolsa ol hastalık yäşilža ya kırmızıza uprakta ya
- (10) teridä ya boyda ya arkuvda ya žümlä teri taķimda hastalıyı žüzam derdlikniñ-
- (11) dir ol da görünsin ol kohengä. וראה [13:50] Da görsin ol kohen ol hastalıknı
- (12) da bekläsin ol hastalıknı yedi günlär. וראה [13:51] Da görsin ol hastalıknı ol yedinži

- (13) gündä ki yayıldı ol həstaliq upraqta ya boyda ya arquvda ya teridä
- (14) žümlägä ki kılınir ol teri işkä sizlatiži žüzam derdlikdir
- (15) ol həstaliq mundardir ol. ושרף [13:52] Da küydürsin ol upraqni ya ol boyni
- (16) ya ol arquvni ki yündän ya üskülüdän ya žümlä ol teri taqimni ki
- (17) bolsa anda ol həstaliq zira sizlati[ž]i<sup>196</sup> žüzam derdlikdir ol otqa
- (18) küydürülsin<sup>197</sup>. ואם [13:53] Da egär görsä ol kohen da muna yayılmadi ol həstaliq
- (19) upraqta ya boyda ya arquvda ya žümlä teri taqimda. וצוה [13:54] Da simarlasin
- (20) ol kohen da yuvsinlar neni ki anda ol həstaliq da bekläsin anı yedi günlär
- (21) ekinži kerät. וראה [13:55] Da görsin ol kohen yuvulyanıdan sonra ol həstaliqni
- (22) da muna degışmädi ol həstaliq renkini da ol həstaliq yayılmadi mundardir ol
- (23) otqa küydürgin anı pehetetdir ol artında ya aldında. ואם [13:56] Da egär
- (24) görsä ol kohen da muna sönükkän ol həstaliq yuvulyanıdan sonra ol
- (25) da yırtsin anı ol upraqtan ya ol teridän ya ol boydan ya ol arquvdan.
- (26) ואם [13:57] Da egär görünsä dayin upraqta ya boyda ya arquvda ya žümlä teri

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- (1) taqimda yayilyan derddir ol otqa küydürgin anı neni anda ol həstaliq.
- (2) והבגד [13:58] Da ol upraq ya ol boy ya ol arquv ya žümlä ol teri taqim
- (3) ki yuvsan da ke[ts]ä<sup>198</sup> alardan ol həstaliq da yuvulsin ekinži kerät da temiz
- (4) bolsin. זאת [13:59] Budir torasi həstaliyinin žüzam derdlikni ol yün upraqni
- (5) ya ol üskülüni ya ol boy[n]i<sup>199</sup> ya ol arquvni ya žümlä teri taqimni
- (6) temiz etmägä anı ya mundar etmägä anı.

### Chapter 14

פדשת תזריע<sup>200</sup> (7)

- (8) (יד) וידבר [14:1] Da sözlädi YWY Moşegä demä. זאת [14:2] Bu bolsin torasi
- (9) ol žüzam derdlikni temiz bolažaq günündä da ketirilsin
- (10) ol kohengä. ויצא [14:3] Da çıksin ol kohen avuldan cihari da görsin ol kohen
- (11) da muna oñaldı həstaliyi ol žüzam derdlikni ol žüzam derdli bolıyandan.

<sup>196</sup> JSul.IV.02A: *sizlatiyi*; a scribal error. | BSMS 288: *eksitivci*. | JSul.III.01: *sizlatadoyandi*. | ADub.III.73: *tavusadoyan*.

<sup>197</sup> JSul.IV.02A: *küydürüläsin*; a scribal error. | BSMS 288: *küydürülsin*. | JSul.III.01: *kivdirilsin*. | ADub.III.73: *küvdürülsün*.

<sup>198</sup> JSul.IV.02A: *kestä*; a scribal error. | BSMS 288: *ketsä*. | JSul.III.01: *ketse*. | ADub.III.73: *ketša*.

<sup>199</sup> JSul.IV.02A: *boyyij*; a scribal error. | BSMS 288: *boynij*. | JSul.III.01: *osnovanin*. | ADub.III.73: *osnovanin*.

<sup>200</sup> The weekly Torah portion: Parashot Metzora (Lev 14:1–15:33).



- (12) וצוה [14:4] Da sîmarlasîn ol kohen da alsîn temiz bolažaq uçun eki yabani helal kuşları
- (13) da sâlvi ayaçi da kırmızı<sup>201</sup> iränkli yipek da ezöv. וצוה [14:5] Da sîmarlasîn ol kohen
- (14) da soysîn ol bir kuşnî çörâp sayıtıda tatlı suvlar üstünä. אה [14:6] Ol
- (15) yaban kuşnî alsîn anî da ol sâlvi ayaçnî da ol kırmızı iränkli yipekni
- (16) da ol ezövni da mänčsîn alarnî da ol yaban kuşnî kanına ol soyulyan kuşnîñ
- (17) ol tatlı suvlar üstünä. והזה [14:7] Da saçsîn ol temizlängän üstünä
- (18) ol žüzam derdlilikdən yedi kerätlär da temiz etsîn anî da yibirsîn ol yaban
- (19) kuşnî yüzü üstünä ol düzniñ. וכבס [14:8] Da yuvsîn ol temiz bolyan upraklarıñı
- (20) da tiraş idsin žümlä saçı[n]i<sup>202</sup> da yuvunsîn suvlar bilän da temiz bolsîn da andan
- (21) soñra gelsin ol avulya da otursîn çadırından çiharî yedi günlär. והיה
- (22) [14:9] Da bolğay ol yedinži gündä tiraş idsin žümlä saçı[n]i<sup>203</sup> başını da saçalı[n]i<sup>204</sup> da
- (23) kirpi[k]lärin<sup>205</sup> gözläriniñ da žümlä saçını tiraş idsin da yuvsîn uprakları[n]i<sup>206</sup>
- (24) da yuvsîn etini suv bilän da temiz bolsîn. וביום [14:10] Da ol sekizinži gündä alsîn

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- (1) eki saylam qoylar da bir tişi qoy bir yaşar saylam da üç payı onniñ
- (2) özak qarışılğan yay bilän da bir seyik yay. והעמיד [14:11] Da turyuzsîn ol temiz
- (3) etkän kohen ol temizlängän kişini da alarnî aldına YWY-niñ eşigindä ohel
- (4) mo'edniñ. ולקה [14:12] Da alsîn ol kohen ol bir qoynî da yuvuqlaştırsîn anî
- (5) aşamya da ol seyik yaynî da sallasîn alarnî sallamaq öñünä YWY-niñ.
- (6) ושחט [14:13] Da soysîn ol qoynî ne yerdä ki soyar ol hatatnî da ol 'olanî yerindä
- (7) ol kodeşniñ ki hatat gibidir ol aşam ol kohengä kodeşi kodeş-
- (8) lärniñdir ol. ולקה [14:14] Da alsîn ol kohen kanından ol aşamniñ da versin ol
- (9) kohen yimşayî üstünä oñ qulayiniñ ol temiz bolğanıñ da baş barmayî üstünä
- (10) oñ qolonıñ da baş barmayî üstünä oñ ayayiniñ. ולקה [14:15] Da alsîn ol kohen
- (11) ol seyik yaydan da qoysîn ol sol avuçu üstünä (özünüñ) ol kohenniñ.
- (12) וטבל [14:16] Da mänčsîn ol kohen oñ barmayini ol yaydan ki ol sol avuçu üstünä

<sup>201</sup> JSul.IV.02A: *kirimizi*; probably a scribal error. | BSMS 288: *kirimizi*. | JSul.III.01: *kirimizi*. | ADub.III.73: *kirimizi*.

<sup>202</sup> JSul.IV.02A: *saçini*; a scribal error. | BSMS 288: *saçin*. | JSul.III.01: *cacın*. | ADub.III.73: *çaçi*.

<sup>203</sup> JSul.IV.02A: *saçini*; a scribal error. | BSMS 288: *saçin*. | JSul.III.01: *cacın*. | ADub.III.73: *çaçin*.

<sup>204</sup> JSul.IV.02A: *saçalini*; a scribal error. | BSMS 288: *saçalin*. | JSul.III.01: *sahalın*. | ADub.III.73: *sayalın*.

<sup>205</sup> JSul.IV.02A: *kirpiklärin*; a scribal error. | BSMS 288: *kirpiklärin*. | JSul.III.01: *kaşlarin*. | ADub.III.73: *kaşlarin*.

<sup>206</sup> JSul.IV.02A: *upraklarıni*; a scribal error. | BSMS 288: *uprakların*. | JSul.III.01: *uprakların*. | ADub.III.73: *uprakların*.

- (13) da sačsîn ol yaydan barmayî bilän yedi kerätlär aldina YWY-niň. ומיתד [14:17] Da  
 kalyan
- (14) ol yaydan ki avuču üstünä versin ol kohen yimşayî üstünä oň kulaýiniň
- (15) ol temiz bolyanniň da baş barmayî üstünä oň koluniň da baş barmayî
- (16) üstünä oň ayayiniň ol aşam kaniniň yeri üstünä. והגותר [14:18] Da ol
- (17) kalyanni yaydan ki avuču üstünä ol kohenniň versin başi üstünä ol temiz
- (18) bolyanniň da kapara etsin üstünä ol kohen aldina YWY-niň. ועשה
- (19) [14:19] Da kilsin ol kohen ol hatatni da kapara etsin ol temiz bolyan uçun
- (20) mundarliýindan da andan soňra soysin ol 'olanî. והעלה [14:20] Da çiyarsin ol kohen
- (21) ol 'olanî da ol minhanî ol mizbeahka da kapara etsin üstünä ol kohen
- (22) da temiz bolsin. וראו [14:21] Da egär yarli esä ol da kuvati yetmäz esä da alsin bir
- (23) koy aşamya sallamakka kapara etmä üstünä da onda bir payi özäk qarışilyan
- (24) yay bilän minhaya da seyik yay. ושתי [14:22] Da eki kumrular ya eki balalarin  
 kögürçinniň
- (25) negä ki yetsä kuvati da bolsin birsi hatat da ol birsi 'ola. והביא
- (26) [14:23] Da getirsin alarni ol sekizinži gündä temiz bolyanina ol kohengä eşiginä

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- (1) ohel mo'edniň aldina YWY-niň. ולקה [14:24] Da alsin ol kohen ol aşam koyuni da ol
- (2) seyik yayni da sallasin alarni ol kohen sallamak aldina YWY-niň. ושחט
- (3) [14:25] Da soysin ol aşam koyuni da alsin ol kohen kanindan ol aşamniň da versin
- (4) yimşayî üstünä oň kulaýiniň ol temiz bolyanniň da baş barmayî
- (5) üstünä oň koluniň da baş b[a]rmayî<sup>207</sup> üstünä oň ayayiniň.
- (6) ומן [14:26] Da ol yaydan koyisin ol kohen ol sol avuču üstünä (özünin) ol kohenniň.
- (7) והזה [14:27] Da sačsîn ol kohen ol oň koluniň barmayî bilän ol yaydan ki ol sol avuču
- (8) üstünä yedi kerätlär aldina YWY-niň. ונתן [14:28] Da versin ol kohen ol yaydan
- (9) ki avuču üstünä yimşayî üstünä oň kulaýiniň ol temiz bolyanniň da baş
- (10) barmayî üstünä oň koluniň da baş barmayî üstünä oň ayayiniň ornî üstünä
- (11) kaniniň ol aşamniň. והגותר [14:29] Da ol kalyani ol yaydan ki avuču üstünä
- (12) ol kohenniň versin başi üstünä ol temiz bolyanniň kapara etmä üstünä
- (13) aldina YWY-niň. ועשה [14:30] Da kilsin birni ol torlardan ya balalarindan ol

<sup>207</sup> JSul.IV.02A: *bermayî*; probably a scribal error. | BSMS 288: *barmayî*. | JSul.III.01: *barmayî*. | ADub.III.73: *barmayî*.

- (14) kögürçünniñ nedän ki yetsä ƙuvatī. אַת [14:31] Negä ki yetsä ƙuvatī ol birni ƙatat  
(15) da ol birni ‘ola ol minƙa üstünä da kapara etsin ol kohen ol temiz bolyan  
(16) üstünä aldina YWY-niñ. וְאַת [14:32] Budir torasī kimniñ ki anda ƙastaliyī žüzam  
(17) derdlikniñ da kimniñ ki yetmäsä ƙuvatī temiz bolyanında. וַיְדַבֵּר [14:33] Da sözlädi  
(18) YWY Mošegä da Aharonya demä. כִּי [14:34] Ki gelsäniz yerinä Kena‘anniñ ki men  
veräydirmin  
(19) sizgä tutuvliƙƙa da versäm ƙastaliyīn žüzam derdlikniñ evindä yeriniñ  
tutuvluyiñizni[ן]<sup>208</sup>.  
(20) וְבֵא [14:35] Da gelsin kim ki aniñ ol ev da aƙlatsin ol kohengä demä ƙastaliƙ  
(21) gibi göründi maña evdä. וְצִוָּה [14:36] Da simarlasin ol kohen da bošatsinlar ol evni  
(22) kelmäsindän burun ol kohen görmägä ol ƙastaliƙni ki mundar bolmayay žümlä ki  
(23) ol evdä da andan soñra gelsin ol kohen görmägä ol evni. וְרֵאָה [14:37] Da görsin  
(24) ol ƙastaliƙni da muna ol ƙastaliƙ duvarlarında ol evniñ yol yol yäšillär  
(25) ya ƙirmizilar da görümläri alçaƙ ol duvardan. וַיֵּצֵא [14:38] Da čičsin ol kohen ol  
(26) evdän ešiginä ol evniñ da bekläsin ol evni yedi günlär. וַיִּשַׁב [14:39] Da ƙaytsin

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- (1) ol kohen ol yedinži gündä da görsä da muna yayildi ol ƙastaliƙ duvarlarında  
(2) ol evniñ. וְצִוָּה [14:40] Da simarlasin ol kohen da suvursinlar ol tašlarni ki alarda  
(3) ol ƙastaliƙ da tašlasinlar alarni šaħardan čihari mundar yergä. וְאַת [14:41] Da ol  
(4) evni ƙirsin içkartin čüpčüvrä da töksinlar ol topraƙni ki ƙirdilar  
(5) šaħardan čihari mundar yerge. וַלְקַח [14:42] Da alsinlar öngä tašlar da ketirsinlar  
(6) ornina ol tašlarniñ da öngä topraƙ alsin da silasin ol evni. וְאַם [14:43] Da egär  
(7) ƙaytsa ol ƙastaliƙ da bitsä ol evdä suvuryanından soñra ol tašlarni  
(8) da ƙiryaniñdan soñra ol evni da silayanından soñra. וְבֵא [14:44] Da gelsä ol kohen  
(9) da görsä da muna yayildi ol ƙastaliƙ ol evdä sizlatiži žüzam derdlikdir  
(10) ol ⟨ol⟩ evdä mundardir ol. וַיִּתֵּן [14:45] Da yiƙsin ol evni tašlarini da ol  
(11) ayačlarini da žümlä toprayin ol evniñ da čiyarsin šaħardan čihari mundar  
(12) yergä. וְהֵבֵא [14:46] Da ol kelgän ol evgä žümlä beklägän günlärdä ani  
(13) mundar bolsin ol aħšamya degin. וְהִשׁוּבָה [14:47] Da ol yatƙan ol evdä yuvsin  
(14) upraƙlarini da ol ašayan ol evdä yuvsin upraƙlarini. וְאַם [14:48] Da egär gelmä

<sup>208</sup> JSul.IV.02A: *tutuvluyiñizni*; a scribal error. | BSMS 288: *tutuvliyiñizniñ*. | JSul.III.01: *tutuvluyunuznun*. | ADub.III.73: *tutuvluk yeriyiznin*.

- (15) gelsä ol kohen da görsä da muna yayılmadi ol həstaliq ol evdä silayanından  
(16) soñra ol evni da temiz etsin ol kohen ol evni zira oñaldı ol həstaliq.  
(17) ולקח [14:49] Da alsın saçmaya ol evni eki kuşlar da səlvi ayaçı da kırmızı<sup>209</sup> irəñkli  
(18) yipek da ezöv. ושחט [14:50] Da soysin ol bir kuşni çöröp sayitqa tatlı suvlar  
(19) üstünä. ולקח [14:51] Da alsın ol səlvi ayaçini da ol əzövni da ol kırmızı  
(20) irəñkli yipekni da ol yaban kuşni da mänçsin alarni qanına ol soyulyan kuşniñ  
(21) da ol tatlı suvlaryə da saçsin ol evgä yedi kerätlär. וחטא [14:52] Da saçsin  
(22) ol evni qanı bilän ol kuşniñ da ol tatlı suvlar bilän da ol yaban kuşu  
(23) bilän da ol səlvi ayaçı bilän da ezöv bilän da ol kırmızı irəñkli yipek bilän.  
(24) ושלח [14:53] Da yibirsin ol yaban kuşni şahardan çiharı yüzü üstünä ol düzniñ  
(25) da kapara etsin ol ev uğun da temiz bolsin. זאת [14:54] Budir ol tora här  
(26) həstaliqına ol žüzam derdlikniñ da netekqä. ולצרעת [14:55] Da žüzam derdliginä ol

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- (1) upraqniñ da evgä. ולשאת [14:56] Da šişi[k]kä<sup>210</sup> da oyuzya da lekägä. להורות [14:57]  
Ögrätmägä  
(2) ol mundar vaqitni da ol temiz vaqitni budir torası ol žüzam derdlikniñ.

### Chapter 15

- (3) (טו) וידבר [15:1] Da sözlädi YWY Moşegä da Aharonya demä. דברו [15:2] Sözlägin  
(4) oylanlarına Yisra' elniñ da aytiñiz alaryə kişi kişi ki bolsa aqқан  
(5) etindän zavliyi mundardir ol. וזאת [15:3] Da bu ola mundarliyi zavliyından  
(6) suvan aqti isä ayipli etindän aqmayi ya qoyu aqip qapadi isä ayip  
(7) etini aqmanından mundardir ol. כל [15:4] Žümlä ol töşäk ki yatsa üstünä  
(8) ol zav mundar bolsin da žümlä ol sayit ki otursa üstünä mundar  
(9) bolsin. ואיש [15:5] Da baši ki tiysä töşäginä yuvsin upraqlarini da yuvunsin  
(10) suvlar bilän da mundar bolsin ol aqşamya degin. והיושב [15:6] Da ol oturyan  
(11) ol sayit üstünä ki otursa üstünä ol zav yuvsin upraqlari[n]i<sup>211</sup>  
(12) da yuvunsin suvlar bilän da mundar bolsin ol aqşamya degin. והנוגע [15:7] Da ol  
(13) tiygän etinä ol zavniñ yuvsin upraqlarini da yuvunsin suvlar bilän da mundar

<sup>209</sup> JSul.IV.02A: *ķirmizī*; probably a scribal error. | BSMS 288: *ķirmizī*. | JSul.III.01: *ķirmizī*. | ADub.III.73: *ķirmizī*.

<sup>210</sup> JSul.IV.02A: *šišikkä*; a scribal error. | BSMS 288: *šišikkä*. | JSul.III.01: *sisikke*. | ADub.III.73: *šišiknin*.

<sup>211</sup> JSul.IV.02A: *upraqlarinī*; a scribal error. | BSMS 288: *upraqlarin*. | JSul.III.01: *upraqlarin*. | ADub.III.73: *upraqlarin*.

- (14) bolsin ol aḥšamya degin. וכל [15:8] Da ki tükürsä ol zav temizgä da yuvsin  
(15) upraqlarini da yuvunsin suvlar bilän da mundar bolsin ol aḥšamya degin.  
(16) וכל [15:9] Da žümlä ol binek ki atlansa üstünä ol zav mundar bolsin. וכל  
(17) [15:10] Da žümlä ol tiygän žümlägä ki bolsa tibunä mundar bolsin ol aḥšam-  
(18) ya degin da ol kötärgän alarni yuvsin upraqlarini da yuvunsin suvlar bilän  
(19) da mundar bolsin ol aḥšamya degin. וכל [15:11] Da žümlä ki tiysä anar ol zav  
(20) da gendisin yaykam[a]di<sup>212</sup> suvlar bilän da yuvsin upraqlarin da yuvunsin suvlar bilän  
(21) da mundar bolsin ol aḥšamya degin. וכל [15:12] Da čöräp sayit ki tiysä anar ol  
(22) zav sindirilsin da žümlä ayač sayit yaykalsin suvlar bilän. וכל [15:13] Da egär  
(23) temiz kalirsa ol zav aqmasından da saysin özünä yedi günlär temizligi uçun  
(24) da yuvsin upraqlarini da yuvsin etini tatli suvlar bilän da temiz bolsin. וכל  
(25) [15:14] Da ol sekizinži gündä alsin özünä eki kumrular ya eki balalarin gögürčünni  
(26) da gelsin aldina YWY-niñ ešiginä ohel mo'edniñ da versin alarni ol kohengä.

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- (1) וכל [15:15] Da kilsin alarni ol kohen birni hatat da ol birni 'ola da kapara  
(2) etsin üstünä ol kohen aldina YWY-niñ zavliyından. וכל [15:16] Da kiši ki  
(3) čikša andan tökmägi urlukniñ da yuvsin suvlar bilän žümlä eti[n]<sup>213</sup> da mundar  
(4) bolsin ol aḥšamya degin. וכל [15:17] Da žümlä uprač da žümlä teri ki bolsa  
(5) üstünä tökmägi urlukniñ da yuvulsin suvlar bilän da mundar bolsin ol aḥšam-  
(6) ya degin. וכל [15:18] Da hatin ki yatsa kiši anı tökmägin urlukniñ da yuvunsinlar  
(7) suvlar bilän da mundar bolsinlar ol aḥšamya degin. וכל [15:19] Da hatin ki  
(8) bolsa zava kan bolsa aqkanı etindän yedi günlär bolsin yiraqliyi uçun  
(9) da žümlä ol tiygän anar mundar bolsin ol aḥšamya degin. וכל [15:20] Da her  
(10) ne ki yatsa üstünä nidaliyında mundar bolsin da her ne ki otursa  
(11) üstünä mundar bolsin. וכל [15:21] Da žümlä ol tiygän töšäginä yuvsin  
(12) upraqlarini da yuvunsin suvlar bilän da mundar bolsin ol aḥšamya degin.  
(13) וכל [15:22] Da žümlä ol tiygän här dürli sayitka ki otursa üstünä yuvsin  
(14) upraqlarini da yuvunsin suvlar bilän da mundar bolsin ol aḥšamya degin. וכל  
(15) [15:23] Da egär ol töšäk üstünä esä ol ya ol sayit üstünä ki ol  
(16) oturaydir üstünä tiygänindä anar mundar bolsin ol aḥšamya degin. וכל

<sup>212</sup> JSul.IV.02A: *yaykamdi*; a scribal error. | BSMS 288: *yaykamadi*. | JSul.III.01: *tastirmasa*. | ADub.III.73: *yuvmasa*.

<sup>213</sup> JSul.IV.02A: *etiñi*; a scribal error. | BSMS 288: *etin*. | JSul.III.01: *gufun*. | ADub.III.73: *gufun*.

- (17) [15:24] Da egär yatma yatsa kiši anī da bolsa nidalīyī üstünä da mundar bolsin yedi  
 (18) günlär da žümlä ol töšäk ki yatsa üstünä mundar bolsin. ואשה  
 (19) [15:25] Da hatin ki aḳsa aḳḳanī ḳaninīñ çok günlär dügül vaḥtī bilän nidalīyīnīñ  
 (20) ya ki aḳsa zeyada ‘ nidalīyī vaḳitī üstünä žümlä gü[n]lärindä<sup>214</sup> aḳḳaninīñ  
 (21) mundarlıyīnīñ günläri gibi nidalīyīnīñ bolsin mundardır ol. כל [15:26] Žümlä  
 (22) ol töšäk ki yatsa üstünä žümlä günlärindä zavlıyīnīñ töšägi gibi nida-  
 (23) līyīnīñ bolsin aḳar da žümlä ol sayit ki otursa üstünä mundar bolsin  
 (24) mundarlıyī gibi nidalīyīnīñ. וכל [15:27] Da žümlä ol tiygän alarya mundar bolsin  
 (25) da yuvsin upraḳlarinī da yuvunsin suvlar bilän da mundar bolsin ol aḥšamya  
 (26) degin. ואם [15:28] Da egär temiz ḳalirsa aḳmanindan da saysin özünä yedi günlär da  
 andan

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- (1) sonra temiz bolsin. וביום [15:29] Da ol sekizinži gündä alsin özünä eki  
 (2) ḳumrular ya eki balalarin kögürçinnīñ da getirsin alarnī ol kohengä ešiginä  
 (3) ohel mo‘edniñ. ועשה [15:30] Da ḳilsin ol kohen ol birni ḥatat da ol birni  
 (4) ‘ola da kapara etsin üstünä ol kohen aldina YWY-niñ zavlıyīndan mundarlıyīnīñ.  
 (5) והזרתם [15:31] Da ayirīñiz oylanlarin Yisra‘elniñ mundarlıḳlarindan da ölmäsinlär  
 (6) mundarlıḳlarī bilän mundar etkänlärindä miškanimnī ki ortalarında. זאת  
 (7) [15:32] Budır torasī ol zavniñ da kim ki çıḳsa andan tökmägi urluḳniñ mundar  
 (8) bolma anīñ bilän. והרוח [15:33] Da ol nida yiraḳlıyīnda da ol zav zavlıyīnda  
 erkäk[k]e<sup>215</sup>  
 (9) da tišigä da kišigä ki yatsa mundar hatin bilän.

### Chapter 16

(10) ופרשת אחרי מות<sup>216</sup>

(11) ויין ונדבר יוי אל משה אחרי מות נשני בני אחרון בקרבכם לפני יוי

(12...) ויקחו<sup>217</sup>

- (...12) [16:1] Da sözlädi YWY Mošegä ölgänindän sonra eki oylanlarī  
 (13) Aharonniñ yuvuḳlaşḳanlarında aldina YWY-niñ da öldilär. ויאמר [16:2] Da aytti

<sup>214</sup> JSul.IV.02A: *güzlärindä*; a scribal error. | BSMS 288: *künlärindä*. | JSul.III.01: *kinlerinde*. | ADub.III.73: *künlärindä*.

<sup>215</sup> JSul.IV.02A: *erkäke*; an orthographical tendency (see 2.1.1.2.2.).

<sup>216</sup> The weekly Torah portion: Parashot Acharei Mot (Lev 16:1–18:30).

<sup>217</sup> Lev 16:1 in Biblical Hebrew.

- (14) YWY Mošegä sözlägin Aharon qardašınğa da girmäsin här vahtta ol qodešgä  
(15) içkärtin ol perdägä aldına ol qapaqnıñ ki ol sanduq üstünä da ölmäsin  
(16) ki bulut bilän aşkara bolirmın ol qapaq üstünä. בּוֹזֵאת [16:3] Munıñ bilän  
(17) girsın Aharon ol qodešgä buya qanı bilän balası sıyırnıñ qatıtqa da qoçqar  
(18) ‘olaya. כּתֹפֶת [16:4] Kisäyi qodeš gölmägi giysın da kisäyi köncäklär bolsınlar eti  
(19) üstünä da kisäyi inçqır bilän baylansın da kisäyi sarıq bilän sarılsın qodeš  
(20) upraqlarıdır alar da yuvsın suvlar bilän etini da giysın alarnı. וּמֵאֵת [16:5] Da qatından  
(21) žama ‘atınıñ oylanlarınıñ Yisra’elnıñ alsın eki ulaqların eçkilärniñ qatıtqa  
(22) da bir qoçqar ‘olaya. וְהִקְרִיב [16:6] Da yuvuqlaštırsın Aharon ol qatıt buyasını ki  
(23) anıñ da kapara etsın gendi uçun da evi uçun. וּלְקַח [16:7] Da alsın eki ol ulaqlarnı  
(24) da turyuzsın alarnı aldına YWY-nıñ ešiginä ohel mo‘edniñ. וּנְתַן [16:8] Da versın

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- (1) Aharon eki ol ulaqlar üstünä çeklär bir çek YWY-ya da bir çek ‘Aza’zel-  
(2) gä. וְהִקְרִיב [16:9] Da yuvuqlaštırsın Aharon ol ulaqnı ki çıqtı üstünä ol çek  
(3) YWY-ya da qılsın anı qatıt. וְהִשְׁעִיר [16:10] Da ol ulaq ki çıqtı üstünä ol çek ‘Aza’zel-  
(4) gä turyuzulsın diri aldına YWY-nıñ kapara etmä üstünä yibirmägä anı  
(5) ‘Aza’zelgä ol yabanyä. וְהִקְרִיב [16:11] Da yuvuqlaštırsın Aharon ol qatıt buyasını  
(6) ki anıñ da kapara etsın gendi uçun da evi uçun da soysın ol qatıt buyasını  
(7) ki anıñ. וּלְקַח [16:12] Da alsın dolu ol maqtanı köz otlar üstündän ol mizbeağ-  
(8) nıñ aldından YWY-nıñ da dolu avuqlarını tütsüsin otyamlarınıñ inžä  
(9) da girgizsın içkärtin ol perdägä. וּנְתַן [16:13] Da versın ol tütsini ol ot üstünä  
(10) aldına YWY-nıñ da yapsın bulutı ol tütsünıñ ol qapaqnı ki ol şahadätlik  
(11) üstünä da ölmäsin. וּלְקַח [16:14] Da alsın qanından ol buyanıñ da saçsın barmağı  
(12) bilän aldına ol qapaqnıñ gün doyuşına da aldına ol qapaqnıñ saçsın yedi  
(13) kerätlär ol qandan barmağı bilän. וְשַׁחַט [16:15] Da soysın ulayın ol qatıtın ki  
(14) ulusnıñ da girgizsın qanı[n]i<sup>218</sup> içkärtin ol pädägä da qılsın qanı[n]i<sup>219</sup> neçiki qıldı  
(15) qanına ol buyanıñ da saçsın anı ol qapaq üstünä da aldına ol qapaqnıñ.  
(16) וּכְבֵר [16:16] Da kapara etsın ol qodeš uçun mundarlıqlarından oylanlarınıñ Yisra’el-  
(17) niñ da tanmaqlardan žümlä yazıqlarına da alay qılsın ohel mo‘edgä ol  
(18) toqtayan birgälärinä ortasında mundarlıqlarınıñ. וְכֹל [16:17] Da hiç adam bolmasın

<sup>218</sup> JSul.IV.02A: *qanıñi*; a scribal error. | BSMS 288: *qanıñ*. | JSul.III.01: *qanıñ*. | ADub.III.73: *qanıñ*.

<sup>219</sup> JSul.IV.02A: *qanıñi*; a scribal error. | BSMS 288: *qanıñ*. | JSul.III.01: *qanına*. | ADub.III.73: *qanına*.

- (19) ohel mo'eddä girdigindä kapara etmägä kodeşdä çıkkanına degin da kapara  
(20) etsin gendi uçun da evi uçun da žümlä kahalı uçun Yisra'elniñ. וַיִּזְכֹּר  
(21) [16:18] Da çıksın ol mizbeaḥka ki aldına YWY-niñ da kapara etsin anıñ uçun  
(22) da alsın kanından ol buyanıñ da kanından ol ulaḥniñ da versin buçkaqları üstünä  
(23) ol mizbeaḥniñ çüpçüvrä. וְהִזָּה [16:19] Da saçsın üstünä ol kandan barmayı  
(24) bilän yedi kerätlär da temiz etsin anı da ayruḥsı etsin anı mundarlıklarından  
(25) oylanlarıniñ Yisra'elniñ. וְכֻלָּהּ [16:20] Da bittirsın kapara etmäktän ol kodeşni  
(26) da ohel mo'edni da ol mizbeaḥni da yuvuqlaştırsın ol tiri ulaḥni. וְסַמָּךְ

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- (1) [16:21] Da tayasın Aharon eki kolları[n]<sup>220</sup> başı üstünä ol tiri ulaḥniñ da iḳrar etsin  
(2) üstünä žümlä yazıqlarını da versin alarnı başı üstünä ol ulaḥniñ  
(3) da yibirsın kolu bilän ḥadır kişiniñ ol yabanya. וְנִשָּׂא [16:22] Da kötärsın ol ulaḥ  
(4) özi üstünä žümlä günäḥlärini veran yergä da yibirsın ol ulaḥni yabanya. וְכֹא  
(5) [16:23] Da gelsın Aharon ohel mo'edgä da çeşsin ol kisäyi upraqlarnı ki giydi  
girdigindä  
(6) ol kodeşgä da ḳoysın alarnı anda. וְרַחֵץ [16:24] Da yuvsın etini suvlar bilän  
(7) ayruḥsı yerdä da giysın upraqlarını da çıksın da ḳılsın 'olasını da 'olasın  
(8) ol ulusniñ da kapara etsin gendi uçun da ol ulus uçun. וְאֵת [16:25] Da yayın  
(9) ol ḥatatniñ tütätsın ol mizbeaḥta. וְהַמְשַׁלַּח [16:26] Da ol yibirgän ol ulaḥni  
(10) 'Aza'zelgä yuvsın upraqlarını da yuvsın etini suvlar bilän da andan soḡra  
(11) girsın ol avuḷya. וְאֵת [16:27] Da ol ḥatat buyasını da ol ḥatat  
(12) ulayını ki girgizildi kanları kapara etmägä kodeşdä çıyarsın avuldan çıḥarı  
(13) da küydürsınlar otka terilərini da etlärini da tezäklerini. וְהַשֵּׂרֶף [16:28] Da ol  
(14) küydürgän alarnı yuvsın upraqlarını da yuvsın etini suvlar bilän da andan soḡra  
(15) gelsın ol avuḷya. וְהִיתָה [16:29] Da bolsın sizgä räsiminä dunyanıñ ol yedinži  
(16) ayda onunda ol aynıñ ḳıynañız žanlarıñizni da hiç iş ḳılmañız ol yerli  
(17) da ol yarip ol dirilgän ortañızda. כִּי [16:30] Ki uşbu gündä kapara etär  
(18) üstünizgä temiz etmägä sizni žümlä yazıqlarıñızdan aldına YWY-niñ temiz  
(19) boluñız. שַׁבַּת [16:31] Şabat şabatondır ol sizgä da ḳıynañız žanlarıñizni räsimi  
(20) dunyanıñ. וְכִפֵּר [16:32] Da kapara etsin ol kohen ki silsä anı da ki doldursa ḳolunı

<sup>220</sup> JSul.IV.02A: *ḳollarıñiz*; a scribal error. | BSMS 288: *ḳollarin*. | JSul.III.01: *ḳollarin*. | ADub.III.73: *ḳollarin*.



- (21) kohenlik etməyə atasının yerine da giysin ol kisäyi upraqlarni<sup>221</sup> ol kodeš  
 (22) upraqlarini. וכפר [16:33] Da kapara etsin miqdašin ol kodešniñ da ohel mo‘ed-  
 (23) ni da ol mizbeahni kapara etsin da ol kohenlär ućun da žümlä ulusı  
 (24) ućin ol qahalniñ kapara etsin. והיתה [16:34] Da bolsin bu sizgä räsiminä  
 (25) dunyanıñ kapara etmə oylanları ućin Yisra‘elniñ žümlä yazıqlarından bir  
 (26) kerät yılda da kıldı nećiki simarladı YWY Mošegä.

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### Chapter 17

- (1) (וי) [17:1] Da sözlädi YWY Mošegä demä. דבר [17:2] Sözlägin Aharonya  
 (2) da oylanlarına da žümlä oylanlarına Yisra‘elniñ da aytkın alarğa  
 (3) budir ol söz ki simarladı YWY demä. איש [17:3] Kiši kiši žama‘atından Yisra‘el-  
 (4) niñ egär soysa ögüz ya qoy ya ećki avulda ya ki soysa avuldan čiharı.  
 (5) ואל [17:4] Da ešiginä ohel mo‘edniñ getirmäsä anı yuvuqlaštırmaya qorban YWY-  
 (6) ya aldına miškaniniñ YWY-niñ qan sayılır ol kišigä qan tökti  
 (7) da kesilsin ol kiši ortasından uluslariniñ. למען [17:5] Anıñ ućun ki ketirgäylär  
 (8) oylanları Yisra‘elniñ qorbanlarini (šeħitalarini<sup>222</sup>) ki alar qorban (šeħita<sup>223</sup>) etäydirlär  
 (9) yüzü üstünä ol tüzniñ da getirsinlär alarnı YWY-ğa ešiginä ohel mo‘ed-  
 (10) niñ ol kohengä da qorban etkäylär alarnı qorbanlarin šelamimlärniñ YWY-ğa.  
 (11) וזרק [17:6] Da saćsin ol kohen ol qanni mizbeah üstünä YWY-niñ ešiginä ohel  
 (12) mo‘edniñ da tütätsin ol yaqni qokusına qabullıqniñ YWY-ğa. ואל [17:7] Da qorban  
 (13) etməsinlär artıq qorbanlarini šaytanlarğa (ulaq sifatlarına<sup>224</sup>) ki alar azaydırlar  
 (14) ardlarından ömürlük räsım bolsin bu alarğa dövürlärinä. ואלהם [17:8] Da alarğa  
 (15) aytkın kiši kiši žama‘atından Yisra‘elniñ ya ol qariptän ki dirilsä  
 (16) ort[a]larında<sup>225</sup> egär čıqarsa ‘ola ya qorban. ואל [17:9] Da ešiginä ohel mo‘ed-  
 (17) niñ ketirmäsä anı kılmaya anı YWY-ğa da kesilsin ol kiši uluslarından.  
 (18) ואיש [17:10] Da kiši kiši žama‘atından Yisra‘elniñ ya ol qariptän ol tirilgän

<sup>221</sup> JSul.IV.02A: *upraqlarani*; a scribal error. | BSMS 288: *upraqlarni*. | JSul.III.01: *upraqlarni*. | ADub.III.73: *upraqlarni*.

<sup>222</sup> JSul.IV.02A: Unvocalized text.

<sup>223</sup> JSul.IV.02A: Unvocalized text.

<sup>224</sup> JSul.IV.02A: Unvocalized text.

<sup>225</sup> JSul.IV.02A: *ortlarında*; a scribal error. | BSMS 288: *ortalarında*. | JSul.III.01: *ortalarında*. | ADub.III.73: *ortalarında*.

- (19) ortalarında egär aşasa hiç qan da veri[r]min<sup>226</sup> hışimimni ol qanni aşayan žanğa  
 (20) da kesärmin anı ortasından ulusini. כִּי [17:11] Zira žani ol etniğ ol qan içindä-  
 (21) dir ol da men verdim anı sizgä ol mizbeağ üstünä kapara etmägä žanlariniğ  
 (22) uçun ki ol qan ol žan uçun kapara etär. עַל [17:12] Aniniğ uçun aytım  
 (23) oylanlarına Yisra'elniğ hiç žan sizdän aşamasın qan da ol qarip ol tirilgän  
 (24) ortağizda aşamasın qan. וְאִישׁ [17:13] Da kiši kiši oylanlarından Yisra'elniğ da ol  
 (25) qariptän ol tirilgän ortalarında ki avlasa avun kiyikniğ ya kušniğ ki aşalir  
 (26) da töksä qanini yapsin anı toprağ bilän. כִּי [17:14] Zira žani žümlä tänniğ

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- (1) qani žani bilän (qarişik) -dir<sup>227</sup> ol da aytım oylanlarına Yisra'elniğ hiç  
 (2) tenniğ qanini aşamağiz zira žani här tenniğ qanidir ol žümlä aşavçilari  
 (3) kesilsin. וְכֹל [17:15] Da här žan ki (yağilip<sup>228</sup>) aşasa nevelani ya terefani geräk yerlidän  
 (4) geräk geriptän da yuvsin upraklariniğ da yuvsin etini suvlar bilän da mundar  
 (5) bolsin ol aššamğa degin da temiz bolsin. וְאִם [17:16] Da egär upraklari[n]i<sup>229</sup> yuvmasa  
 (6) da etin yuvmasa günähini çekär.

## Chapter 18

- (7) (יה) [18:1] Da sözlädi YWY Mošegä demä. דָּבַר [18:2] Sözlägin oylanlarına  
 (8) Yisra'elniğ da aytqin alarğa menmin YWY Teğriğiz. כַּמְעַשֶׂה [18:3] İši  
 (9) gibi Mısir yeriniğ ki oturduniz anda qılmağiz da işi gibi Kena'an yeriniğ  
 (10) ki men getirädirmin sizni oraya qılmağiz da qanunlari bilän gezmäğiz. אֵת  
 (11) [18:4] Šara'atlarimni qiliniz da räsimplärimni saqlağiz gezmägä alar bilän menmin  
 (12) YWY Teğriğiz. וְשִׁמְרָתָם [18:5] Da saqlağiz räsimplärimni da šara'atlarimni ki qılsa  
 (13) alarni ol adam da tirilir alar bilän menmin YWY. אִישׁ [18:6] Kiši kiši hiç  
 (14) yuvuyına täniniğ yuvuqlašmağiz aşkärtmägä 'ayip menmin YWY. עֲרוּת  
 (15) [18:7] 'Ayibin atağniğ ya 'ne 'ayibin anağniğ açmağin anağdir ol açmağin 'ayibini.  
 (16) עֲרוּת [18:8] 'Ayibin hatininiğ atağniğ açmağin 'ayibi atağniğdir ol. עֲרוּת

<sup>226</sup> JSul.IV.02A: *verimin*; probably a tendency towards consonant deletion (refer to section 2.2.1.5). | BSMS 288: *berimin*. | JSul.III.01: *berimen*. | ADub.III.73: *berirmen*.

<sup>227</sup> JSul.IV.02A: The copula *-dir* belongs to the postposition *bilän* although it appears after the parenthesis.

<sup>228</sup> JSul.IV.02A: Unvocalized text.

<sup>229</sup> JSul.IV.02A: *upraklariniğ*; a scribal error. | JSul.III.01: *upraklarin*. | ADub.III.73: *upraklarni*.

- (17) [18:9] ‘Ayibin kiz kardasiḡnün kizi ataḡnün ya kizi anaḡnün geräk doḡḡanı evniḡ (atandan<sup>230</sup>)
- (18) geräk doḡḡanı čiharinün (ḡayrisından<sup>231</sup>) ačmaḡin ‘ayipları[n]i<sup>232</sup>. ערות [18:10] ‘Ayibin
- (19) kiziniḡ oḡluḡnün ya kiziniḡ kiziḡnün ačmaḡin ‘ayiplarini zira ‘ayibiḡdir
- (20) alar. ערות [18:11] ‘Ayibin kiziniḡ ḡatininiḡ ataḡnün doḡurtkanı atanniḡ sayilir
- (21) kiz kardasiḡdir ol ačmaḡin ‘ayibini. ערות [18:12] ‘Ayibin kiz kardasiḡnün atanniḡ
- (22) ačmaḡin zira yuvuḡi ataḡnünḡdir ol. ערות [18:13] ‘Ayibin kiz kardasiḡnün anaḡnün
- (23) ačmaḡin zira yuvuḡi anaḡnünḡdir ol. ערות [18:14] ‘Ayibin kardasiḡnün ataḡnün
- (24) ačmaḡin (ya ‘ni<sup>233</sup>) ḡatinina yuvuḡlašmaḡin yeḡḡäčänḡdir ol. ערות [18:15] ‘Ayibin
- (25) keliniḡnün ačmaḡin ḡatini oḡluḡnünḡdir ol ačmaḡiz ‘ayibin. ערות [18:16] ‘Ayibin
- (26) ḡatininiḡ kardasiḡnün ačmaḡin ‘ayibi kardasiḡnünḡdir ol. ערות [18:17] ‘Ayibin ḡatiniḡ
- (27) da kiziniḡ ačmaḡin ne kizin oḡluniḡ ne kizin kiziniḡ almaḡin ačmaḡa ‘ayibini yuvuḡtır

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- (1) alar iränçiliktir ol (almak)<sup>234</sup> ואשה [18:18] Da ḡatin kiz kardasi üstünä
- (2) almaḡin kündäš idmägä aḡar sayliḡında ačmaḡa ayipi[n]i<sup>235</sup> aniḡ aldina.
- (3) ואל [18:19] Da ḡatinya nidaliḡında mundarliḡiniḡ yuvuḡlašmaḡin ačmaḡa ‘ayibini.
- (4) ואל [18:20] Da ḡatinina dostuḡnün (karšidakiḡnün<sup>236</sup> sayliḡında) vermäḡin yatuvuḡni urluḡ
- (5) vermägä mundar bolmaḡa aniḡ bilän. ומזרעה [18:21] Da urluḡından vermäḡin atešdän
- (6) kečirmägä Moleḡkä da yäḡil etmägün Teḡriḡniḡ adini menmin YWY.
- (7) את [18:22] Da erkäk bilän yatmaḡin yatuvun ḡatinniḡ iḡraḡliḡtır ol. ובכל
- (8) [18:23] Da hič tuvarya vermäḡin yatuvuḡni mundar bolmaḡa aniḡ bilän da ḡatin turmasin
- (9) aldina tuvarniḡ košulmaḡa aḡar iḡraḡliḡtır ol. אל [18:24] Mundar bolmaḡiz
- (10) žümlä bular bilän zira žümlä bular bilän mundar boldilar ol uluslar
- (11) ki men süräydirmen aldiniḡdan. ותטמא [18:25] Da mundar boldi ol yer da sayindim
- (12) günähini üstünä da ḡustu ol yer oturiḡčilarini. ושמרתם [18:26] Da saḡlaḡiz siz

<sup>230</sup> JSul.IV.02A: Unvocalized text.

<sup>231</sup> JSul.IV.02A: Unvocalized text.

<sup>232</sup> JSul.IV.02A: ‘ayiplariḡi; a scribal error. | BSMS 288: ayiplarin. | JSul.III.01: ayiplerin. | ADub.III.73: ayiplarin.

<sup>233</sup> JSul.IV.02A: Unvocalized text.

<sup>234</sup> JSul.IV.02A: Unvocalized text.

<sup>235</sup> JSul.IV.02A: ‘ayiplariḡi; a scribal error. | BSMS 288: ayibin. | JSul.III.01: ayibin. | ADub.III.73: ayipin.

<sup>236</sup> JSul.IV.02A: Unvocalized text.

- (13) räsimplärimni da šara‘atlarimni da kılmanjiz žümlä ušbu iḳraḥliḳlardan ol  
 (14) yerli da ol ɣarip ol tirilgän ortanjizda. כִּי [18:27] Zira žümlä ušbu iḳraḥliḳni  
 (15) kıldılar kišiläri ol yerniḡ ki sizdän burun da mundar boldi ol yer. וְלֹא [18:28]  
 (16) Da ɣusmasin ol yer sizni da mundar etkäniḡizdä anı nečiki ɣustu ol  
 (17) ulusni ki sizdän burun. כִּי<sup>237</sup> [18:29] Ki saḡi här kimki (gizli<sup>238</sup>) kılma žümlä ušbu  
 (18) iḳraḥliḳlardan kesilirlär ol kilyan žanlar ortasından uluslariniḡ. וְשִׁמְרָתָם [18:30]  
 (19) Da saḡlanjiz saḡlovumnı kılmanmaya ɣanunlarından ol iḳraḥliḳlarınḡ ki kılindılar  
 (20) aldiḡizɣa da mundar bolmanjiz alar bilän menmin YWY Teḡriḡiz.

## Chapter 19

פְּרִשְׁת קְדוּשִׁים<sup>239</sup> (21)

וַיְדַבֵּר יְיָ אֶל מֹשֶׁה לֵּאמֹר<sup>240</sup> (22...)

(...22) [19:1] Da sözlädi YWY Mošegä demä.

(23) דְּבַר [19:2] Sözlägin žümlä žama‘atına oylanlariniḡ Yisra’elniḡ

(24) da aytḡin alarɣa ayruḡsilar bolunjiz ki ayruḡsödirmen YWY Teḡriḡiz. אִישׁ

## 111 v<sup>0</sup>

(1) [19:3] Här kiši anasından da atasından ɣorɣunjiz da šabatlarimni saḡlanjiz menmin YWY

(2) Teḡriḡiz. אֵל [19:4] Ʉayirılmanjiz ol yoḡliḳlarɣa da tökmä abaq kılmanjiz özüḡizgä

(3) menmin YWY Teḡriḡiz. וְכֹל [19:5] Da egär ɣorban etsänjiz šelamim ɣorbaniniḡ YWY-ɣa

(4) moradiḡiz uɣun ɣorban etiḡiz anı. בַּיּוֹם [19:6] Ʉorban etkän gününjizdä ašalsin

(5) da sabahından da ol ɣalyan ol üçünži güngä degin otɣa küydürülsin. וְאִם

(6) [19:7] Da egär ašalma ašalsa ol üçünži gündä bayatdir (pasuldır<sup>241</sup>) ol šelamim

(7) ɣabul bolmastir. וְאִכְלִיּוֹ [19:8] Da (bilip<sup>242</sup>) ašavčiları günähini çekär zira

(8) ɣodešin YWY-niḡ yänjil etti da kesilir ol žan uluslarından. וּבְקִצְרָכֶם

(9) [19:9] Da oryanijizda orayin yeriḡizniḡ tavusmayin kiyirin tarluviḡniḡ ormayā da bašayin

<sup>237</sup> JSul.IV.02A: deest. | BSMS 288: כִּי. | JSul.III.01: כִּי. | ADub.III.73: כִּי.

<sup>238</sup> JSul.IV.02A: Unvocalized text.

<sup>239</sup> The weekly Torah portion: Parashot Kedoshim (Lev 19:1–20:27).

<sup>240</sup> Lev 19:1 in Biblical Hebrew.

<sup>241</sup> JSul.IV.02A: Unvocalized text.

<sup>242</sup> JSul.IV.02A: Unvocalized text.

- (10) orayıñnıñ başaqlamayın. וּכְרַמְךָ [19:10] Da borlaliyüñni çetimplämägin da danäsin borlaliyüñniñ
- (11) çöplämägin yarlıya da yaripkä kemişkin alarni menmin YWY Teñriñiz. אֵל [19:11] Hirsizlik
- (12) etmäñiz da tanmañiz da aldamañiz kimsä qarşidakisini. וְלֹ [19:12] Da ant etmäñiz
- (13) adim bilän yalyanya da yeñil etmägin adin Teñriñniñ menmin YWY. אֵל [19:13] Zülümlämägin
- (14) dostuñni da dutup almayın qonmasın yanıña haqi iryatıñniñ ertäğä degin. אֵל
- (15) [19:14] Qaryamayın sayırnı da aldına soqurnıñ vermägin sürünmäk da qorqqın Teñriñdän menmin
- (16) YWY. אֵל [19:15] Kılmañiz kinyirlik şara'atta yüz etmägin yüzlärin yarliniñ
- (17) da siylamayın yüzlärin zenginniñ doyrulik bilän şara'at etkin dostuna. אֵל
- (18) [19:16] Yürümäñiz kambaz ulusıñda turmayın qanı üstünä dostuñniñ menmin YWY.
- (19) אֵל [19:17] Duşman tutmayın qardaşınıñ göñliñdä ügütlämä ügütlägin dostuñni
- (20) ki çekmäğäysin onıñ uçun žürüm. אֵל [19:18] Öc almayın da kin qovmayın oylanlarına
- (21) ulusıñniñ da sevgin arqardaşınıñ gendiñni gibi menmin YWY. תָּא [19:19] Resimlärimni
- (22) saqlañiz tuvarıñni qoşmayın eki žins tarlovuñni saçmayın eki žins da upraq
- (23) eki žins ša'atnez çikmasın üstü[ñ]ä<sup>243</sup>. וְאִישׁ [19:20] Da kişi ki yatsa ħatiniñi
- (24) tökmägin urluqniñ da ol qaravaş olup keläşingän başına da yulunma yulunmadı
- (25) ya azatlık [f]ihati<sup>244</sup> verilmedi añar täftiş bolsın ölmäsinlär egär azat
- (26) bolmadı isä. וְהִכִּיא [19:21] Da ketirsın peşmanlıyını YWY-ya eşiginä ohel mo'ed-

## 112 r<sup>o</sup>

- (1) niñ qoçqar aşamya. וּכְפָר [19:22] Da kapara etsin anıñ uçun ol kohen qoçqarı
- (2) bilän ol aşamnıñ aldına YWY-niñ yazıyı uçun ki yazıqlı boldı da boşatilir
- (3) añar yazıyından ki yazıqlı boldı. וְכִי [19:23] Egär gelsañiz ol yergä da tiksañiz här
- (4) dürli yemiş ayaçi da aqlaflı sayıñiz aqlafini ya'ni yemişini üç yıllar bolsın
- (5) sizgä 'arellär gibi aşalmasın. וּבְשָׁנָה [19:24] Da ol dördünzi yılda bolsın
- (6) žümlä yemişi kodeş mahtovlar YWY-ya. וּבְשָׁנָה [19:25] Da ol beşinzi yılda

<sup>243</sup> JSul.IV.02A: *üstünä*; probably a scribal error. | BSMS 288: *üstünä*. | JSul.III.01: *istine*. | ADub.III.73: *üstüya*.

<sup>244</sup> JSul.IV.02A: *kihati*; a scribal error.

- (7) ašaniz yemişini arttırmaya sizgä ma[h]suluni<sup>245</sup> menmin YWY Teñrijiz. לא [19:26]  
Aşamañiz
- (8) ol kan bilän kuşnaşliķ etmäñiz da bulutķa baķmañiz. לא [19:27] Ķurşalamañiz
- (9) et[raf]in<sup>246</sup> başinjizniñ da çaypamañiz kenarındaki saķalıñniñ. ושרט [19:28] Da yırtmaq  
öli
- (10) uçun vermäñiz etiñizdä da tamyalı yazı vermäñiz özünizdä menmin YWY. לא
- (11) [19:29] Yeñil etmägin ķiziniñ azdırmaya anı da azmasın ol yer halkı da tolmasın ol
- (12) yer zinaliķ. את [19:30] Şabatlarimni saķlañiz da miķdaşimdan ķorķuñiz menmin  
YWY.
- (13) לא [19:31] Ķayirılmañiz ol kamçilarğa da ol bildižilärgä izlämäñiz mundar bolmaya
- (14) alar bilän menmin YWY Teñrijiz. מכני [19:32] Aldından pirniñ turğın da siylayın
- (15) yüzlärin kartniñ da ķorķķın Teñrijdän menmin YWY. וכי [19:33] Da egär tirilsä
- (16) birgäñä yarip yerinizdä ķiynamañiz anı. כאזרה [19:34] Yerli gibi sizdän bolsın
- (17) sizgä ol yarip ol tirilgän birgäñizgä da sevgin anı gendiñni gibi zira
- (18) yarıplär ediñiz Misir yerindä menmin YWY Teñrijiz. לא [19:35] Ķılmañiz ķiñyirliķ
- (19) şara'atda ölcädä mişkalda täräzidä. מאזני [19:36] Doğru teräzi doğru taş
- (20) doğru kebiç da doğru seyik bolsın sizgä menmin YWY Teñrijiz ki çiyardıñ
- (21) sizni Misir yerindän. ושמרתם [19:37] Da saķlañiz žümlä räsimplärimni da žümlä
- (22) şara'atlarimni da ķilniñiz alarnı menmin YWY.

## Chapter 20

- (23) (ב) וידבר [20:1] Da sözlädi YWY Moşegä demä. ואל [20:2] Da oylanlarına Yisra'el-
- (24) niñ aytkın kişi kişi oylanlarından Yisra'elniñ da ol yarıptän ol
- (25) tirilgän Yisra'el da ki versä urluğından Moleķke ölmä öldürülsin
- (26) ulusı ol yerniñ töpäläsinlär anı taş bilän. ואני [20:3] Da men veri[r]min<sup>247</sup> ħişimimni

## 112 v<sup>o</sup>

- (1) ol (ıgizli vergän<sup>1248</sup>) kişidä da kesärmin anı ortasından ulusiniñ ki urluğından
- (2) verdi Moleķke mundar etmäk uçun miķdaşimni da yeñil etmägä ayruħsı adimni.

<sup>245</sup> JSul.IV.02A: *maksuluni*; a scribal error. | BSMS 288: *taħilin*. | JSul.III.01: *bitisin anin*. | ADub.III.73: *bitišin anin*.

<sup>246</sup> JSul.IV.02A: *etarfin*; a scribal error. | BSMS 288: *ķiyirin*. | JSul.III.01: *ķiriyin*. | ADub.III.73: *ķiriyin*.

<sup>247</sup> JSul.IV.02A: *verimin*; probably a tendency towards consonant deletion (refer to section 2.2.1.5). | BSMS 288: *berirmin*. | JSul.III.01: *berimen*. | ADub.III.73: *berirmen*.

<sup>248</sup> JSul.IV.02A: Unvocalized text.

- (3) דא [20:4] Da egär örtmä örtsälär ulusı ol yerniñ gözlärini ol kişidän açıqtan
- (4) vergänindä urluıyından Molehka öldürmämäk[k]ä<sup>249</sup> anı. ושמתי [20:5] Da koyarmın men
- (5) hışimimni ol kişigä da mişpaḥasına da kesärmin anı da žümlä ol azyanlarnı
- (6) artından azmaya ardından ol Molehniñ ortasından uluslariniñ. והנפח
- (7) [20:6] Da ol žan ki qayırsılsa ol qamçılary da ol bildäzilärgä azma artlarından
- (8) da veri[r]min<sup>250</sup> hışimimni ol žanya da kesärmin anı ortasından ulusiniñ. והתקדשתם
- (9) [20:7] Da ayruḥsi boluñiz da boluñiz ayruḥsilar ki menmin YWY Teñriñiz. ושמרתם
- (10) [20:8] Da saqlañiz räsimplärimni da qılñiz alarnı menmin YWY ayruḥsi etivçi sizni.
- (11) כי [20:9] Ki kişi kişi ki qaryasa atasini ya anasini ölmä öldürülsin
- (12) atasın ya anasın qaryadı qanları başına ola. ואיש [20:10] Da kişi ki no'eflik
- (13) etsä ḥatini bilän kişiniñ ki no'eflik etsä ḥatini bilän arqadaşiniñ
- (14) ölmä öldürülsin<sup>251</sup> ol no'eflik etkän kişi da ol no'eflik etkän ḥatin.
- (15) ואיש [20:11] Da kişi ki yatsa ḥatini bilän atasiniñ 'ayibiñ atasiniñ açtı ölmä
- (16) öldürülsinlär ekisi qanları başlarına ola. ואיש [20:12] Da kişi ki yatsa
- (17) kelini bilän ölmä öldürülsinlär ekisi iḳraḥliḳ qıldılar qanları başlarına
- (18) ola. ואיש [20:13] Da kişi ki yatsa erkäk bilän yatuvun ḥatinnıñ iḳraḥliḳ
- (19) qıldılar ekisi ölmä öldürülsinlär qanları başlarına. ואיש [20:14] Da kişi
- (20) ki alsa ḥatinni da anasini iränçilikdir ol otqa küydürsinlär anı da birni
- (21) alardan da bolmasın iränçilik ortañızda. ואיש [20:15] Da kişi ki versä yatuvun
- (22) tuvarya ölmä öldürülsin da ol tuvarni da öldürüñiz. ואיש [20:16] Da ḥatin ki
- (23) yuvuqlaşa žümlä tuvarniñ birinä dört ayakla[r]<sup>252</sup> yatmaya anı da öldürgin ol
- (24) ḥatinni da ol tuvarni ölmä öldürülsinlär qanları başlarına. ואיש [20:17] Da kişi
- (25) ki alsa qız qardaşini qızın atasiniñ ya qızın anasiniñ da görsä 'ayibini da ol
- (26) görsä anıñ 'ayibini iränçiliktir ol da kesilsinlär gözlärinčä oylanlariniñ

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- (1) uluslariniñ 'ayibiñ qız qardaşiniñ açtı günahini çeksın. ואיש [20:18] Da kişi
- (2) ki yatsa nida ḥatinni da açsa 'ayibini çoyrayini açtı da ol açtı qanlariniñ

<sup>249</sup> JSul.IV.02A: *öldürmämäkä*; an orthographical tendency (see 2.1.1.2.2.).

<sup>250</sup> JSul.IV.02A: *verimin*; probably a tendency towards consonant deletion (refer to section 2.2.1.5). | BSMS 288: *berirmin*. | JSul.III.01: *berimen*. | ADub.III.73: *berirmen*.

<sup>251</sup> JSul.IV.02A: *öldürüläsin*; a scribal error. | BSMS 288: *öldürülsin*. | JSul.III.01: *eltirilsin*. | ADub.III.73: *öltürülsün*.

<sup>252</sup> JSul.IV.02A: *ayaklap*; probably a scribal error.

- (3) čoyrayini da kesilsinlar ekisi ortasından uluslariniñ. וערות [20:19] Da ‘ayibin kız
- (4) qardaşiniñ [anañniñ da kız qardaşiniñ]<sup>253</sup> atañniñ açmayin kim ki yuvuyiniñ ayibini açti günahlärin çeksinlar.
- (5) ואיש [20:20] Da kişi ki yatsa yeñgäčäsini ayačasiniñ ‘ayibini açti yazıqların çeksinlar
- (6) mahrimlar ölsinlar. ואיש [20:21] Da kişi ki alsa qardaşiniñ hatiniñi nida gibidir ol qardaşiniñ ‘ayibini açti mahrimlar bolsinlar. ושמתם [20:22] Da saqlañiz
- (7) žümlä räsimplärimni da žümlä šara‘atlarimni da kiliñiz alarni da kusmasin
- (8) sizni ol yer ki men getiräydirmin sizni or[a]ya<sup>254</sup> oturmaya anda. ולא [20:23]
- (9) Da yürümäñiz räsimpläri bilän ol ulusniñ ki men süräydirmin aldñizdan zira
- (10) žümlä bularni kıldilar da bezdim alardan. ואמר [20:24] Da aytım sizgä siz
- (11) meräslañiz yerläriñi da men veräyim anı sizgä meräslämägä anı yer ayayturyan süt da bal
- (12) menmin YWY Teñriñiz ki ayirdim sizni ol uluslardan. והבדלתם [20:25] Da ayiriñiz
- (13) arasına ol helal tuvarniñ mundar tuvarya da arasına ol
- (14) mundar kuşniñ helalya da iränči etmāñiz žanlariniñizni tuvar bilän da kuş bilän
- (15) ya žümlä bilän ki ki[y]mildar<sup>255</sup> ol yer üstünä ki ayirdim sizgä mundar
- (16) etmägä. והייתם [20:26] Da boluñiz maña ayruhsilar ki ayruhsidirmin YWY
- (17) da ayirdim sizni ol uluslardan bolmaya meñim. ואיש [20:27] Da kişi ya hatin ki
- (18) bolsa alarda kamči ya bildiži ölmä öldürölsinlar taş bilän taşlasinlar
- (19) alarni qanları başlarına.

## Chapter 21

(21) פרשת קדושים<sup>256</sup>

(22) (בא) ׀ויאמר י׀י אל משה אמור אל הכהנים בני אהרן ואמרף אלהם

(23) לנפש לא יטמא כעמיו<sup>257</sup>

- (23) [21:1] Da aytı YWY Moşegä aytkın
- (24) ol kohenlärgä oylanlarına Aharonniñ da aytkın alarğa ölügä mundar bolmasin

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<sup>253</sup> JSul.IV.02A: deest, added on the basis of BSMS 288: *anañniñ da kız qardaşiniñ*. | JSul.III.01: *anannin da tuvduyunun*. | ADub.III.73: *anaynin da tuvduyunun*.

<sup>254</sup> JSul.IV.02A: *orya*; a scribal error. | BSMS 288: *anda*. | JSul.III.01: *ari*. | ADub.III.73: *ari*.

<sup>255</sup> JSul.IV.02A: *kirmildar*; probably a scribal error. | BSMS 288: *kymildar*. | JSul.III.01: *tebrenedi*. | ADub.III.73: *tebrānadi*.

<sup>256</sup> The weekly Torah portion: Parashot Emor (Lev 21:1–24:23).

<sup>257</sup> Lev 21:1 in Biblical Hebrew.



- (1) uluslarında. כִּי [21:2] Ki ancağ yaqinına ol yuvuq aņar anasına ya da atasına
- (2) ya oylına ya kızına ya qardaşına. וְלִאָחֻזָּהוּ [21:3] Da kız qardaşına ol boy kız
- (3) ol yuvuq aņar ki bolmadı qożaya aņar tiyip mundar bolsın. לֹא [21:4]
- (4) Mundar bolmasın qoża (tiyip hatinına) uluslarında yeñil bolmaya ol. לֹא
- (5) [21:5] Yurqmasınlar yur[k]maq<sup>258</sup> başlarında da kenarındaki saqallarınıñ tiraş idmäsınlar
- (6) da etlärindä çizmasınlar çizmaq. קְדוּשִׁים [21:6] Ayruhsılar bolsınlar Teñrilärinä
- (7) da yeñil etmäsınlar adın Teñriläriniñ zira otlu qorbanlarin YWY-niñ qorbanin
- (8) Teñriläriniñ alar yuvuqlaştıraydırlar da bolsınlar ayruhsı. אֵשׁ [21:7] Zona hatinnı
- (9) ne bozuq yollunı almasınlar ne sürülgän hatinnı erindän almasınlar zira
- (10) ayruhsidir ol Teñrisinä. וְקִדְשָׁתוֹ [21:8] Da ayruhsı etkin anı zira qorbanin
- (11) Teñriñniñ ol yuvuqlaştıraydır ayruhsı bolsın saņa ki ayruhsidirmen YWY
- (12) ayruhsı etivçi sizni. וְבַת [21:9] Da kızi kohen kişiniñ egär başlasa azmaya
- (13) atasınıñ kohenligini ol pasul etäydir otqa küydürülsin. וְהִכְהֵן [21:10] Da ol
- (14) böyük kohen qardaşlarından ki quyulsa başı üstünä ol silmäk yayı ve doldursa
- (15) qolonı giymägä ol kodeş upraklarini başını açmasın da upraklarini yırtmasın.
- (16) וְעַל [21:11] Da hiç öli žanya gelmäsin dañi atasına ne anasına mundar bolmasın.
- (17) וּמִן [21:12] Da ol miqdaşdan çıqmasın da yeñil etmäsin miqdaşin Teñrisiniñ zira
- (18) taži silmäk yayiniñ Teñrisiniñ üstünädir menmin YWY. וְהוּא [21:13] Da ol hatinnı
- (19) boylıqlari bilän alsın. אֶלְמִנָּה [21:14] Tulnı ne sürülgänni ne bozuq yollunı ne zonani
- (20) bularnı almasın ki ancağ boy kıznı uluslarından alsın özünä hatınaya. וְלֹא [21:15]
- (21) Da yeñil etmäsin urluyini uluslarında ki menmin YWY ayruhsı etivçi anı.
- (22) וְיִדְבַר [21:16] Da sözlädi YWY Moşegä demä. דָּבַר [21:17] Sözlägin Aharonya demä
- (23) kişi
- (23) urluyından dövürlärinä ki bolsa anda hillä yuvuqlaşmasın yuvuqlaştırma qorbanin
- (24) Teñrisiniñ. כִּי [21:18] Ki žümlä kişi ki anda hillä yuvuqlaşmasın soqur kişi
- (25) ne total ne eksik buvumli ne artıq buvumli. אִךְ [21:19] Ya kişi ki bolsa
- (26) anda sinik ayak ya çolak kol. אִךְ [21:20] Ya kambur ya inžä (bodir) ya aq

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- (1) tüşkän gözinä ya qoturli ya egri buvumli ya ı teşen taşa[k]li<sup>259</sup>. כֹּל [21:21] Žümlä

<sup>258</sup> JSul.IV.02A: *yurmaq*; a scribal error. | BSMS 288: *yulqmaq*. | JSul.III.01: *yulquv*. | ADub.III.73: *yulquv*.

<sup>259</sup> JSul.IV.02A: Illegible text; reconstructed on the basis of another printed copy of the edition: *täşäkli*. | BSMS 288: *tešan*. | JSul.III.01: *sirken ayipli*. | ADub.III.73: *šiškan ayipli*.

- (2) kiši ki anda ḥillā urluyından Aharon ol kohenniḡ yuvuḡlaşmasın yuvuḡlaştırmaya  
(3) otlu ḡorbanların YWY-niḡ ḥillā isā anda ḡorbanın Teḡrisiniḡ yuvuḡlaşmasın  
(4) yuvuḡlaştırmaya. להם [21:22] ḡorbanın Teḡrisiniḡ ḡodešlärindän ol ḡodeslärniḡ  
(5) lakin ol ḡodešlärden ašasın. אף [21:23] Tek ol pärdägä gelmäsin da ol mizbeaḡ-  
(6) ḡa yuvuḡlaşmasın zira ḥillā v[a]r anda<sup>260</sup> da yeḡil etmäsin miḡdašlarimni ki  
(7) menmin YWY ayruḡsı etivči alarni. וידבר [21:24] Da sözlädi Moše Aharonḡa  
(8) da oylanlarına da žümlä oylanlarına Yisra'elniḡ.

## Chapter 22

- (9) (בב) וידבר [22:1] Da sözlädi YWY Mošegä demä. דבר [22:2] Sözlägin Aharonḡa  
(10) da oylanlarına da ayirilsınlar ḡodešlärindän oylanlariniḡ Yisra'elniḡ da yeḡil  
(11) etmäsinlär ayruḡsı adimni ki alar ḡodeš etäydirlär maḡa menmin YWY. אמר  
(12) [22:3] Aytḡin alarḡa dävürläriḡizgä žümlä kiši ki yuvuḡlaşsa žümlä urluyunizdan  
(13) ol ḡodešlärägä ki ḡodeš etärlär oylanlarē Yisra'elniḡ YWY-ḡa da mundarliḡi  
(14) bolsa üstünä da kesilir ol žan aldımndan menmin YWY. איש [22:4] Kiši  
(15) kiši urluyından Aharonniḡ da ol žüzam derdli ya zav ḡodešlärden ašamasın  
(16) deḡinčä ki temiz bolir da ol tiygän žümlä mundar žanliḡa ya kišiḡä ki  
(17) čičsa andan tökmäḡi urluḡniḡ. אל [22:5] Ya kišiḡä ki tiysä žümlä  
(18) ḡozlayanya ki mundar bolir aniḡ bilän ya adamḡa ki mundar bolir aniḡ bilän  
(19) žümlä mundarliḡiḡina. נפש [22:6] Žan ki tiysä aḡar da mundar bolsın ol aḡšam-  
(20) ḡa deḡin da ašamasın ol ḡodešlärden ki ančaḡ yuvsa etini suvlar bilän.  
(21) ובא [22:7] Da batsa ol ḡuyaš da temiz olir da andan soḡra ašasın ol ḡodešlärden  
(22) zira ašidir ol. נבלה [22:8] Nevelani ne terefa ašamasın mundar bolmaya  
(23) aniḡ bilän menmin YWY. ושמו [22:9] Da saḡlasınlar saḡlovumni da čekmäsinlär aniḡ  
(24) uçuḡun günäh žürümüni da ölärlär aniḡ bilän egär yeḡil etsälär ani menmin YWY  
(25) ayruḡsı etivči alarni. וכל [22:10] Da hič yabanžē ašamasın ḡodešni müsäfiri kohenniḡ  
(26) ne iryatē ašamasın ḡodešni. וכהן [22:11] Da kohen egär satin alsa žan satin

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- (1) alyanin aḡčasiniḡ ol ašasın andan da doḡḡani eviniḡ alar ašasınlar ašından.  
(2) ובח [22:12] Da ḡizi kohenniḡ ki bolsa yat kišiḡä ol ayirmaḡından ol ḡodeš-

<sup>260</sup> JSul.IV.02A: *hillā ver anda*; a scribal error. | BSMS 288: *ayip anda*. | JSul.III.01: *ayip anda*. | ADub.III.73: *ayip anda*.

- (3) lărniņ ašamasin. וּבַת [22:13] Da kızı kohenniņ ki bolsa tul ya sürülgän da urluķ
- (4) bolmasa aņar da ıaytsa evinä atasiniņ yašliķları gibi ötmäğindän atasiniņ
- (5) ašasin da hiç yabanżi ašamasin andan. וְאִישׁ [22:14] Da kişi ki ašasa ıodešni yaņlıšliķ
- (6) bilän da arttırsin bešinżisin üstünä da versin kohengä ol ıodešni.
- (7) וְלֹא [22:15] Da yeņil etmäsinlär ıodešlärin oylanlarıniņ Yisra'elniņ neni ki
- (8) ayırsalar YWY-ya. וְהִשְׂיֵאוּ [22:16] Da çektırtsinlär alarıya pešmanliķ žürümüni
- (9) ašayanlarında ıodešlärindän ki menmin YWY ayruħsi etivči alarni.
- (10) וַיְדַבֵּר [22:17] Da sözlädi YWY Mošegä demä. דַּבַּר [22:18] Sözläğin Aharonyä da
- oylanlarına
- (11) da žümlä oylanlarına Yisra'elniņ da aytķin alarıya kişi kişi žama 'atından
- (12) Yisra'elniņ da ol ıarıptän Yisra'eldä ki yuvuķlaštırsa ıorbanini [ž]ümlä<sup>261</sup> inyätlerini
- da žümlä
- (13) žomartliķlarını ki yuvuķlaštırsalar YWY-ya 'olayı. לְרִצּוֹנֵכֶם [22:19] Kiläğiniż
- (14) bilän saılam erkäkni sıyırdan ıoylardan ya da eçkilärdän. כֹּל [22:20] Žümlä ki
- (15) anda hille yuvuķlaštırmaņiz zira ıabullıķķa bolmaz sizgä. וְאִישׁ
- (16) [22:21] Da kişi ki yuvuķlaštırsa šelamim ıorbanini YWY-ya ayırmayıya inyät ya
- (17) žomartliķķa sıyırdan ya ıoydan saılam bolsin ıabullıķķa hiç hille
- (18) bolmasin anda. עֹרֹת [22:22] Sokurni ne kirikni ne saıatni ne sinirlini ne
- (19) oyuzluni ne egri buvumlini yuvuķlaštırmaņiz bularni YWY-ya da otlu ıorban
- (20) vermäniż alardan ol mizbeah üstünä YWY-ya. וְשׂוֹר [22:23] Da ögüz ya ıoy artıķli ya
- (21) eksikli žomartliķ ıılıyin ani da inyätķä ıabul bolmastır. וּמַעֲוָה
- (22) [22:24] Da ezilgänni ne yançılıyanni nä üzülgänni ne biçilgänni yuvuķlaštırmaņiz
- YWY-ya
- (23) da yeřiñizdä ıılmaņiz. וּמִיד [22:25] Da ıolundan yat ulusniņ yuvuķlaštırmaņiz ıorbanin
- (24) Teņriñizniņ žümlä bulardan zira ki çaypalmaķları alarda hille alarda ıabul
- (25) bolmaslardir sizgä. וַיְדַבֵּר [22:26] Da sözlädi YWY Mošegä demä. שׂוֹר [22:27] Ögüz
- (26) ya ıoy ya eçki ki doysa da bolsin yedi günlär anasiniņ yanında da ol
- (27) sekizinżi gündän da ötegä ıabul bolir ıorbanıya otlu ıorban YWY-ya. וְשׂוֹר

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- (1) [22:28] Da ögüz ya ıoy ani da balasini soymaņiz bir gündä. וְכִי [22:29] Da egär ıorban
- (2) etsäniż šükürlük ıorbanini YWY-ya muradiņiz uçun ıorban etiniż. בַּיּוֹם [22:30] Ol

<sup>261</sup> JSul.IV.02A: *gümlä*; a scribal error. | BSMS 288: *barča*. | JSul.III.01: *bar*. | ADub.III.73: *bar*.

- (3) gündä aşalsın qaldırmañiz andan ertägä degin menmin YWY. ושמרתם
- (4) [22:31] Da saqlañiz mičvalarimni da qiliñiz alarni menmin YWY. ולא [22:32] Da yeñil etmäñiz
- (5) ayruhsı adimni da ayruhsı bolirmin ortasında oylanlariniñ Yisra' elniñ
- (6) menmin YWY ayruhsı etivči sizni. המוציא [22:33] Ol čıyaryan sizni Mısır yerindän
- (7) bolma sizgä Teñrigä menmin YWY.

### Chapter 23

- (8) (בג) [23:1] Da sözlädi YWY Moşegä demä. דבר [23:2] Sözlägin oylanlarına
- (9) Yisra' elniñ da aytqın alarğa va' däläri YWY-niñ ki çağırğaysız
- (10) alarni çağırmaqları kodeşniñ bulardirlar alar va' dälärim. ששת [23:3] Altı günlär
- (11) qılinsın iş da ol yedinži gündä şabat şabaton çağırmaq kodeş hiç iş
- (12) qılmañiz şabatdır ol YWY-ğa žümlä oturaşlariniñda. אלה [23:4] Bulardirlar
- (13) va' däläri YWY-niñ çağırmaqları kodeşniñ ki çağırğaysız alarni va' dälärindä. בחדש [23:5] Ol burunı ayda on dördünži günündä ol ayniñ ol eki aħşam arasına
- (14) pesah YWY-ğa. ובהמשה [23:6] Da on beşinži günündä uşbu ayniñ hağı ol
- (15) mačalarniñ YWY-ğa yedi günlär mačalar aşañiz. ביום [23:7] Ol burunı gündä
- (16) çağırmaq
- (17) kodeş bolsın sizgä hiç qulluq işini qılmañiz. והקרבתם [23:8] Da yuvuqlaştıriniñiz
- (18) otlu qorban YWY-ğa yedi günlär ol yedinži gündä çağırmaq kodeş hiç
- (19) qulluq işini qılmañiz. וידבר [23:9] Da sözlädi YWY Moşegä demä. דבר [23:10] Sözlägin
- (20) oylanlarına Yisra' elniñ da aytqın alarğa ki gelsañiz ol yerge ki men veräydirmin
- (21) sizgä da orsañiz orayini da getiriñiz ilk orayiniñizniñ kültäsini ol kohengä.
- (22) והניף [23:11] Da sallasın ol kültäni önünä YWY-niñ moradiñiz uçun sabañindan ol şabat-
- (23) niñ sallasın anı ol kohen. ועשיהם [23:12] Da qiliñiz sallayan gününizdä ol kültäni
- (24) saylam qoy bir yaşar 'olaya YWY-ğa. ומנחתו [23:13] Da minhası eki payi onniñ
- (25) özek qarışılğan yağ bilän otlu qorban YWY-ğa qoqusı qabullıqnıñ da quymayı
- (26) yañı şarap dördünži payi ol siyikniñ. ולחם [23:14] Da ekmäk ne qavurulan ariş ne arpa

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- (1) başı aşamañiz gendisinä degin uşbu günniñ getirgäniñizgä degin qorbanin

- (2) Teŋriŋizniŋ räsimi dunyanıŋ dävürläriŋizgä žümlä oturaşlarıŋızda. וספרתם
- (3) [23:15] Da sanaŋız özüŋizgä sabaŋından ol şabatniŋ getirgän gününüzdän ol sallamak
- (4) kültäsini yedi şabatlar tamamlar bolsınlar. ע [23:16] Sabaŋına degin ol yedinži
- (5) şabatniŋ sanaŋız elli gün da yuvuqlaştırıŋız yanı minha YWY-ğa. ממושבותיכם
- (6) [23:17] Oturaşlarıŋızdan getiriŋiz sallamak ötmäğini eki eki ülüşi onniŋ özek
- (7) bolsınlar ħameç pişsinlär ilklär<sup>262</sup> qorbanı YWY-ğa. והקרבתם [23:18] Da yuvuqlaştırıŋız
- (8) ol ötmäk bilän yedi saylam qoylar birär yaşarlar da buğa sıyır balası bir
- (9) da qoçkarlar eki bolsınlar 'ola YWY-ğa da minħaları da quymaqları otlu qorban
- (10) qokusı qabullıqniŋ YWY-ğa. ועשיתם [23:19] Da qiliŋız ulayin eçkilärniŋ birni ħatat-
- (11) qa da eki qoylar birär yaşarlar šelamim qorbanına. והניף [23:20] Da sallasin ol kohen
- (12) alarnı ol ilklär ötmägi bilän sallamak öñü[n]ä<sup>263</sup> YWY-niŋ eki qoylar bilän
- (13) kodeş bolsınlar YWY-ğa ol kohengä. וקראתם [23:21] Da çaqiriŋız gendisindä uşbu
- (14) günniŋ çaqırmaq kodeş bolsin sizgä hiç kulluq işini qılmaŋız räsimi
- (15) dunyanıŋ žümlä oturaşlarıŋızda dävürläriŋizgä. ובקצרכתם [23:22] Da oryanıŋızda
- (16) yäriŋizniŋ orayini tavusmaŋız kıyirin tarlovuŋniŋ oryanıŋda da başayin orayinıŋ
- (17) başaqlamayin yarlıya da yaripkä kemişkin alarnı menmin YWY Teŋriŋiz. וידבר [23:23] Da sözlädi YWY Moşegä demä.
- (18) [23:24] Sözlägin oylanlarına Yisra'elniŋ demä
- (19) ol yedinži ayda birindä ol ayniŋ bolsin sizgä şabaton sayınmaqlıyı
- (20) kıçkıрмаqniŋ çaqırmaq kodeş. כל [23:25] Hiç kulluq işini qılmaŋız da yuvuqlaştırıŋız
- (21) otlu qorban YWY-ğa. וידבר [23:26] Da sözlädi YWY Moşegä demä. אף
- (22) [23:27] Tek onunda uşbu yedinži ayniŋ ol yulmaqlar günüdür ol çaqırmaq kodeş
- (23) bolsin sizgä da kıynaŋız žanlarıŋizni da yuvuqlaştırıŋız otlu qorban YWY-ğa.
- (24) וכל [23:28] Da hiç iş qılmaŋız gendisindä uşbu günniŋ zira günü yulmaqlarnıŋdır
- (25) ol kapara etmägä üstüŋizgä aldına YWY Teŋriŋizniŋ. כי [23:29] Ki žümlä
- (26) ol žan egär kıynalmasa gendisindä uşbu günniŋ kesilir uluslarından. וכל

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- (1) [23:30] Da žümlä ol žan ki qılsa hiç iş gendisindä uşbu günniŋ da qayıp etärmin
- (2) ol žanni ortasından ulusiniŋ. כל [23:31] Hiç iş qılmaŋız räsimi dunyanıŋ

<sup>262</sup> JSul.IV.02A: Spelled איליפלר; a scribal error.

<sup>263</sup> JSul.IV.02A: önünjä; a scribal error. | BSMS 288: *aldına*. | JSul.III.01: *alnında*. | ADub.III.73: *alnında*.

- (3) dövürlərinizgə žümlə oturaşlarınizda. שבת [23:32] Šabat šabatondir ol sizgə
- (4) da kıynanız žanlarınizni toközında ol ayniñ aħşamda aħşamdan aħşamya
- (5) degin šabat idiñiz šabatınizni. וירבר [23:33] Da sözlädi YWY Moşegä demä.
- (6) דבר [23:34] Sözləgin oylanlarına Yisra' elniñ demä on beşinži günündä uşbu yedinži
- (7) ayniñ hağı ol sukaların yedi günlär YWY-ya. ביום [23:35] Ol burunži gündä
- (8) çaķırmaq kodeş hiç ҡulluқ işini ҡılmanız. שבעת [23:36] Yedi günlär
- (9) yuvuқlaştırinız otlu ҡorban YWY-ya ol sekizinži gündä çaķırmaq kodeş bolsın
- (10) sizgə da yuvuқlaştırinız otlu ҡorban YWY-ya tiyilmäktir ol hiç ҡulluқ işini
- (11) ҡılmanız. אלה [23:37] Bulardirlar vadäläri YWY-niñ ki çaķırğaysız alarni çaķırmaqları
- (12) kodeşniñ yuvuқlaştırmaya otlu ҡorban YWY-ya 'ola da minha šelamim da ҡuymaqlar
- (13) kemin günniñ günündä. מלבד [23:38] Šabatlarından başka YWY-niñ baħşışlarınizdan
- (14) başka ki versäniz YWY-ya. אף [23:39] Tek on beşinži günündä ol yedinži
- (15) ayniñ toplağaninizda ol yerniñ maħsuluni hağı etiniz hağıni YWY-niñ yedi
- (16) günlär ol burunži gündä šabaton da ol sekizinži gündä šabaton. ולקחתם
- (17) [23:40] Da alinız özünizgə ol burunži gündän burun (sukalıq<sup>264</sup>) yemişin sıyli ayaçniñ
- (18) ħurmalar yapraqlarini da butayin ҡalın yapraqlı teräknin da talların özännin da sevininiz
- (19) aldına YWY-niñ yedi günlär. והגתם [23:41] Da hağı etiniz anı hağı YWY-ya yedi günlär
- (20) yilda räsimi dunyanin dövürlərinizgə ol yedinži ayda hağı etiniz anı.
- (21) בסכות [23:42] Sukalarda oturuñiz yedi günlär žümlä ol yerli Yisra' eldä
- (22) otursunlar sukalarda. למען [23:43] Anin uçun bilgäylär dövürləriniz ki çalaşlarda
- (23) oturyuzdim Yisra' el oylanlarını çıyaryanimda alarni Misir yerindän menmin YWY
- (24) Teñriniz. וידבר [23:44] Da sözlädi Moşe vadäläri YWY-niñ Yisra' el oylanlarına.

## Chapter 24

- (25) (בד) וידבר [24:1] Da sözlädi YWY Moşegä demä. צו [24:2] Simarlayın Yisra' el
- (26) oylanlarına da alsınlar saña temiz zeytün yayı iskanžädän çıkma

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- (1) y[a]rikkä<sup>265</sup> yandırma çiraқ dayim. מהוץ [24:3] Čıhartin pärdäsinä ol šahadätlikniñ
- (2) ohel mo'eddä yaraštirsın anı Aharon aħşamdan ertägä degin aldına YWY-niñ

<sup>264</sup> JSul.IV.02A: Unvocalized text.

<sup>265</sup> JSul.IV.02A: *yerikkä*; a scribal error. | BSMS 288: *yarikka*. | JSul.III.01: *yariklikka*. | ADub.III.73: *yariklikka*.

- (3) dayim räsimi dunyanıñ dävürläriñizgä. על [24:4] Ol temiz altın şamıdan üstünä
- (4) yaraştırısın ol çiraqların aldına YWY-niñ dayim. ולקחת [24:5] Da alıñ özek
- (5) da pişirgin anı on eki qalın ekmäklär eki ülüşi onniñ bolsın ol bir
- (6) qalın ekmäk. ושמח [24:6] Da koyıñ alarnı eki yäräştirmäklär altı ol yäräştirmäkni
- (7) ol temiz terapiz üstünä aldına YWY-niñ. ונתת [24:7] Da vergin ol yaraştırmäk
- (8) üstünä temiz timyan da bolsın qorbanya tütsügä otlı qorban YWY-ya. ביום
- (9) [24:8] Ol şabat gündä ol şabat gündä yaraştırısın anı aldına YWY-niñ dayim
- (10) qatından oylanlariniñ Yisra'elniñ şartı dunyanıñ. והיתה [24:9] Da bolsın Aharonya
- (11) da oylanlarına da aşasınlar anı ayruşı yerdä ki kodeşi kodesläriñdir ol
- (12) añar otlı qorbanlarından YWY-niñ resimi dunyanıñ. ויצא [24:10] Da çıktı oylı
- (13) Yisra'el hatıñniñ da ol oylı Misirli kişiniñ Yisra'el oylanlariniñ arasından
- (14) da talaştılar avulda oylı ol Yisra'el hatıñniñ da ol Yisra'el kişi.
- (15) ויקב [24:11] Da belgili etti oylı ol Yisra'el hatıñniñ ol şemni da qaradı da getirdilər
- (16) anı Moşegä da atı anasiniñ Şelomit kızı Dibriniñ şevetindän Dannıñ. ויניחוהו
- (17) [24:12] Da koydılar anı saqlıovda beyin olmağa alarğa buyruğı bilän YWY-niñ. וידבר
- (18) [24:13] Da sözlädi YWY Moşegä demä. הוצא [24:14] Çıyarıñ ol qaravçini avuldan
- çihari
- (19) da tayasınlar žümlä ol eşitkänlär qollarini başı üstünä da töpäläsinlär anı
- (20) žümlä ol žama'at. ואל [24:15] Da oylanlarına Yisra'elniñ sözlägin demä kişi
- (21) kişi ki qarğasa Teñrisini da çeksın günähini. ונקב [24:16] Da qaravçı adın YWY-niñ
- (22) ölmä öldürülsin taş atma taş atsınlar üstünä žümlä ol žama'at neçiki yarip
- (23) alay yerli qarğayanında şemni öldürülsin. ואיש [24:17] Da kişi ki ursa
- (24) žümlä žanin adamniñ ölmä öldürülsin. ומכה [24:18] Da uruvçi žanin tuvarniñ
- (25) ödesin anı žan ornına žan. ואיש [24:19] Da kişi ki versä hillä
- (26) dostına neçiki kıldı alay kılınsın añar. שבר [24:20] Sinik ornına sinik

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- (1) göz ornına göz diş ornına diş neçiki versä hillä adamğa alay verilsin
- (2) añar. ומכה [24:21] Da uruvçi tuvarni ödäsin anı da uruvçi adamni öldürülsin.
- (3) משפט [24:22] Bir şara'at bolsın sizgä neçiki yarip alay yerli bolsın ki menmin
- (4) YWY Teñriñiz. וידבר [24:23] Da sözlädi Moşe oylanlarına Yisra'elniñ da çıyardılar ol
- (5) qaravçini avuldan çihari da töpelädilər anı taş bilän da oylanları Yisra'elniñ
- (6) kıldılar neçiki simarladı YWY Moşegä.

## Chapter 25

פרשת בהר<sup>266</sup> (7)

וַיְדַבֵּר יְיָ אֶל מֹשֶׁה בְּהַר סִינַי לֵאמֹר<sup>267</sup> (8...)

- (...8) [25:1] Da sözlädi YWY Mošegä  
(9) tayında Sinaynıñ demä. דבר [25:2] Sözlägin oylanlarına Yisra'el-  
(10) niñ da aytkın alarğa ki gelsäniz ol yergä ki men ver[ä]ydirmin<sup>268</sup> sizgä da šemita  
(11) bolsın ol yer šemita YWY-ğa. שש [25:3] Altı yıllar sačkın tarluvuñni da altı  
(12) yıllar butayın borlaliyüñni da toplayın maħsulini. ובשנה [25:4] Da ol yedinži yılda  
(13) šabat šabaton bolsın yergä šemita YWY-ğa tarlovuñni sačmayın da borlaliyüñni  
(14) butamayın. את [25:5] Orayıñnıñ kiyigini ormayın da danelärin borlalarıñnıñ  
(15) čöplämägin šemita yılı bolsın yergä. והיתה [25:6] Da bolsın šemitası ol  
(16) yerniñ sizgä aşamaya saña da kuluña da qaravašına da iryatğa da müsäfirgä  
(17) ol tirilgänlär birgänä. ולבהמתך [25:7] Da tuvarına da kiyik[k]ä<sup>269</sup> ki yeriñdä bolsın  
(18) žümlä taħilı aşamaya. וספרת [25:8] Da sanayın özünä yedi šemitaların yılların  
(19) yedi yıllar yedi kerätlär da bolarlar saña günläri yedi šemitalarınıñ ol yılların  
(20) kırk tokuz yılda. והעברת [25:9] Da gečirgin kičkirmağ šofar sesini ol yedinži  
(21) ayda onunda ol aynıñ ol kipurim günündä gečiriñiz šofar sesini  
(22) žümlä yeriñizdä. וקדשתם [25:10] Da ayruħsı etiñiz ol ellinži yılıñ senesini  
(23) da čaķiriñiz ma'aflik yerde žümlä oturivčilarına yoveldir ol bolsın sizgä

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- (1) da kaytıñiz här kiši tutuvliyına da här kiši mišpaħasına kaytıñiz. יובר [25:11] Yovel-  
(2) dir ol yılı ol ellinži yılıñ bolsın sizgä sačmañiz da ormañiz kiyiklerini  
(3) da čöplämäñiz danälärini (ambarlarğa<sup>270</sup>). כי [25:12] Ki yoveldir ol kodeš bolsın  
(4) sizgä ol tarlovdan alıp ašañiz kiyik maħsulini. בשנת [25:13] Yilında  
(5) ušbu yovelniñ kaytıñiz här kiši tutuvliyına. וכי [25:14] Da egär satsañiz satuv  
(6) dostuña ya satın alma satın alsañ kolundan dostuñnıñ kiyinamañiz kiši  
(7) kardašini. במספר [25:15] Sanı bilän yılların ol yoveldän soñra satın alıñ

<sup>266</sup> The weekly Torah portion: Parashot Behar (Lev 25:1–26:2).

<sup>267</sup> Lev 25:1 in Biblical Hebrew.

<sup>268</sup> JSul.IV.02A: *veriydirmin*; probably a scribal error. | BSMS 288: *beräydirmen*. | JSul.III.01: *beremen*. | ADub.III.73: *be'ramen*.

<sup>269</sup> JSul.IV.02A: *kiyikä*; an orthographical tendency (see 2.1.1.2.2.).

<sup>270</sup> JSul.IV.02A: Unvocalized text.



- (8) (ıyovelgä degin<sup>271</sup>) ҡatından dostuñnıñ sanı bilän maħsul yıllarınnıñ satsın saña.
- (9) לפי [25:16] Çoklıyına görä ol yıllarnıñ çok etkin satuvunı da azlıyına görä
- (10) ol yıllarnıñ az etkin satuvunı zira satın maħsullarnıñ ol satıyır saña.
- (11) ולא [25:17] Da ҡıynamañız kişi ҡarşıdakını<sup>272</sup> da ҡorqkın Teñriñden zira menmin  
YWY
- (12) Teñriñiz. ועשיתם [25:18] Da ҡilıñız räsimplärimni da šara‘atlarımni saqlañız da ҡilıñız
- (13) alarnı da oturırsız ol yer üstünä eminlik bilän. ונתנה [25:19] Da verir ol yer
- (14) maħsulunı da ašarsız toyğunça da oturursız eminlik bilän üstünä. וכי
- (15) [25:20] Da egär aytsañız ne ašalım ol yedinži yılda muna saçmasağ da toplamasאğ
- (16) taħilimıznı. וצויתו [25:21] Da simarlarmın alıñışimni sizgä ol altınži yılda
- (17) da ҡılar ol taħilni (mamura<sup>273</sup>) üç ol yıllarğa. וזרעתם [25:22] Da saçarsın ol sekizinži
- (18) yılda da ašarsız ol taħıldan eskini ol doquzınži yılyä degin yerişkinžä
- (19) geležäk maħsulı ašarsız eskini. והארץ [25:23] Da ol yer satılmasın başbatra
- (20) (ömürlük<sup>274</sup>) zira menimdir ol yer anža ȳariplär gibi da oturašlar gibi (oturırsız<sup>275</sup>)
- (21) sizlär birgämä. ובכל [25:24] Da žümlä yerindä tutuvluğınñnıñ hılaslık veriniz
- (22) ol yergä. כי [25:25] Ki zügürtläsä ҡardašın da satsa tutuvluğınñdan
- (23) da gelsä hılas etivčisi ol yuvuğ anar da hılas idsın satқанın ҡardašinın. ואיש
- (24) [25:26] Da kişi ki bolmasa anar hılas etivči da yetsä ҡuvatı da yerišsä hılaslıyınžä.
- (25) והשב [25:27] Da hesab etsin yılların satuvunın da ҡaytarsın ol artқанı ol kişigä ki

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- (1) sattı anar da ҡaytsın tutuvluğınä. ואם [25:28] Da egär yetmäsä ҡuvatı ҡaytarmaya anar
- (2) da bolsın satuvu ҡolunda ol satın alivčiniñ anı ol yovel yılı[n]a<sup>276</sup> degin
- (3) da çiksin yoveldä da ҡaytsın tutuvluğınä. ואיש [25:29] Da kişi ki satsa oturaš ev
- (4) ҡalalı šähärdä da bolsın va‘däsi hılaslıyınñnıñ tamam bolyanına degin yılı satuvunın
- (5) bir yıl bolsın va‘däsi hılaslıyınñnıñ ואם [25:30] Da egär hılas olunmasa dolğınžä anar
- (6) tamam yıl da muğam bolsın ol ev ki ol šähärdä ki var anar ҡala başbatra
- (7) (ömürlük) satın alivčiğä anı dävürlärinä hılas çikmasın yoveldä. ובתי [25:31] Da evläri
- (8) ol salalarnıñ ki yoğtır alarğa ҡala çüpçüvrä tüzü bilän ol yernıñ sayılir

<sup>271</sup> JSul.IV.02A: Unvocalized text.

<sup>272</sup> JSul.IV.02A: ҡardašidakini; a scribal error. | BSMS 288: *dostun*. | JSul.III.01: *dostun*. | ADub.III.73: *dostun*.

<sup>273</sup> JSul.IV.02A: Unvocalized text.

<sup>274</sup> JSul.IV.02A: A partially unvocalized text.

<sup>275</sup> JSul.IV.02A: A partially unvocalized text.

<sup>276</sup> JSul.IV.02A: *yilina*; probably a scribal error. | BSMS 288: *yilina*. | JSul.III.01: *yilina*. | ADub.III.73: *yilina*.

- (9) hılaslık bolsın añar da yoveldä hılas çıksın. וערי [25:32] Da şähärläri ol Levi-
- (10) lilärniñ evläri şähärläriniñ tutuvliqlariniñ ömürlük [h]ılaslıyı<sup>277</sup> bolsın Levi-
- (11) lilärgä. ואשר [25:33] Da egär hılas idsä birsi ol Levilärdän da hılas çıksın
- (12) satuvu evniñ da şähäri tutuvluğunıñ yoveldä zira evläri şähärläriniñ ol Levi-
- (13) läрниñ oldır tutuvliqları ortasında oylanlarıniñ Yisra'elniñ. וישדה
- (14) [25:34] Da tarlovu salasiniñ şähärläriniñ satılmasın ki tutuvluğı dunyanıñdır ol alarğa.
- (15) וכי [25:35] Da egär zügürtläsä dindaş qardaşın da taysa qolu birgänä da  
qıvat[ı]andırıyın<sup>278</sup> anı
- (16) gerek qaripni gerek müsäfirni da geçinsin birgänä. אל [25:36] Almayın yanından fa'iz  
ne
- (17) mamele fa'izni da qorqqın Teñriñizdän da geçinsin qardaşın birgänä. את [25:37]  
Ağcañnı
- (18) vermägin añar fa'izgä da faydaya vermägin aşıñnı. אני [25:38] Menmin YWY Teñriñiz
- (19) ki çiyardıñ sizni Mısır yerindän vermä sizgä Kena'an yerini bolma sizgä
- (20) Teñrigä. וכי [25:39] Da egär zügürtläsä dindaş qardaşın ki birgänä da satılsa saña  
kullanmayın
- (21) anı kulluyın qulniñ. כשכיר [25:40] İryat gibi müsäfir gibi bolsın birgänä yilina
- (22) degin ol yovelniñ qulluq etsin birgänä. ויצא [25:41] Da çıksın yanından ol da oylanları
- (23) birgäsina da kaytsın mişpałasina da tutuvluğina atalariniñ kaytsın. כי [25:42] Zira
- (24) qullarımdır alar ki çiyardıñ alarnı Mısır yerindän satılmasınlar satılmayın qulniñ.
- (25) לא [25:43] Erklänmägin añar zor bilän da qorqq[ı]n<sup>279</sup> Teñriñizdän. ועבדך [25:44] Da  
quluñ da qaravaşın

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- (1) ki bolsalar saña yanından ol uluslarıniñ ki çüpçüvräläriniñizgä alardan satın
- (2) alıñız qul da qaravaş. וגם [25:45] Da dayın oylanlarındän ol oturaşlarıniñ ol tirilgänlär
- (3) birgäniñizgä alardan satın alıñız da mişpağalarındän ki birgäniñizgä ki doıursalar
- (4) yeriniñizdä da bolsınlar sizgä tutuvliqqa. והתנהלתם [25:46] Da üliš alıp üläşirsiz alarnı
- (5) oylanlarıniñizya artıñizdän meräslämägä tutuvliq dunyaya degin alarnı kullanıñız

<sup>277</sup> JSul.IV.02A: *kiläsligi*; probably a scribal error. | BSMS 288: *yulovu*. | JSul.III.01: *yulunmaq*. | ADub.III.73: *yulumak*.

<sup>278</sup> JSul.IV.02A: *qıvatnandırıyın*; a scribal error. | BSMS 288: *kip tutkın*. | JSul.III.01: *kiplegin*. | ADub.III.73: *kiplagin*.

<sup>279</sup> JSul.IV.02A: *qorqqan*; a scribal error. | BSMS 288: *qorqqin*. | JSul.III.01: *qorqqun*. | ADub.III.73: *qorqqun*.

- (6) da qardaşlarıñızya oylanları Yisra'elniñ kişi qardaşına erklänmägin añar zor bilän.
- (7) וְכִי [25:47] Da añar yetsä kuvati qaripniñ ya oturaşniñ birgänä da zügürtläsä qardaşniñ ki
- (8) birgäsina da satılsa qaripkä oturaşka ki birgänä ya goy temelina mişpaşasına
- (9) qaripniñ. אַחֲרָי [25:48] Satılyanıñdan soñra hılaslıq bolsin añar birsi qardaşlarıñdan
- (10) hılas idsin anı. או [25:49] Ya ayaçası ya oylı ayaçasınıñ hılas idsin ya yuvuyıñdan
- (11) teniniñ mişpaşasından hılas idsin anı ya yetsä kuvati da özi hılas ulinsin. וְהָשַׁב
- (12) [25:50] Da hesap etsin satın alıvçısı bilän satıldıyı yilından añar yilına degin ol yovelniñ
- (13) da bolsin gümüşü satuvuniñ sanı bilän yıllarıñ günlari gibi iryatniñ bolsin birgäsina.
- (14) אִם [25:51] Egär dayin çok qaldı esä yıllardan alarğa görä qaytarsin hılaslıyıni gümüşindän
- (15) satuvuniñ. וְאִם [25:52] Da egär az qaldı esä yıllardan yilına degin ol yovelniñ da hesap
- (16) etsin añar yıllarğa görä da qaytarsin hılaslıyıni. כְּשֹׁכֵר [25:53] İryat gibi yildan
- (17) yilğa bolsin birgäsina erklänmäsin añar zor bilän gözlariñçä. וְאִם [25:54] Da egär
- (18) hılas olmasa bular bilän da çikşin yilında ol yovelniñ ol da oylanları
- (19) birgäsina. כִּי [25:55] Zira maña oylanları Yisra'elniñ kullar kullarımdır alar
- (20) ki çiyardıñ alarnı Mısır yerindän menmin YWY Täñriñiz.

## Chapter 26

- (21) (בַּר) לֹא [26:1] Kılmañız özünizgä abaklar da pesel da maçeva turyuzmañız özünizgä da buşamaq
- (22) taş vermäñiz yeriñizdä baş urmaya üstünä ki menmin YWY Täñriñiz.
- (23) אַח [26:2] Şabatlarıñni saqlañız da miqdaşimdan qorquñız menmin YWY.

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(1...) אִם בְּהַקְוִיתִי תִלְכוּ וְאֵת מִצְוֹתַי תִּשְׁמְרוּ וְעֲשִׂיתֶם אֹתָם<sup>280</sup>

- (...1) אִם [26:3] Egär räsimplärim
- (2) bilän yürüsäñiz da miçvalarıñni saqlasañız da kılşañız alarnı. וְנָתַתִּי [26:4] Da veri[r]min<sup>281</sup>
- (3) yamyurlarıñizni vahtlarıñda da verir ol yer maşsuliniñ da ayaçı ol tüzniñ verir yemişini.

<sup>280</sup> Lev 26:3 in Biblical Hebrew. It is the beginning of a weekly Torah portion: Parashot Bechukotai (Lev 26:3–27:34).

<sup>281</sup> JSul.IV.02A: *verimin*; probably a tendency towards consonant deletion (refer to section 2.2.1.5). | BSMS 288: *berirmin*. | JSul.III.01: *berimen*. | ADub.III.73: *berirmen*.

- (4) והשיג [26:5] Da yetār sizgä ındır basmaq ı bay bozumu[n]a<sup>282</sup> kadar da bay bozumu yetār urluk
- (5) säçmäk[k]ä<sup>283</sup> kadar da aşarsız ašinjizni toyğunča da oturursız eminlik bilän yerinizdä.
- (6) ונתתי [26:6] Da veri[r]min<sup>284</sup> esänlik ol yerdä da yatarsız da bolmaz ıaltratıvčı da kesärmin
- (7) yaman kiyikni ol yerdän da ılıč geçmäz yerinizdä. ורדפתם [26:7] Da ıuvarsız duşmanlarıñizni
- (8) da tüşärlär aldıñizya ılıč bilän. ורדפו [26:8] Da ıuvarlar sizdän beş kişi yüzni
- (9) da yüz kişi sizdän tümänni ıuvarlar da tüşärlär duşmanlarıñiz aldıñizya ılıč
- (10) bilän. ופניתי [26:9] Da ıayırilirmın sizgä da yayıldiri[r]min<sup>285</sup> sizni da köbüytirmin sizni
- (11) da turyuzurmın şartımni birgäñizgä. ואכלתם [26:10] Da aşarsız eskini eskirgänni
- (12) da eskini aldından yañiniñ çıyarıp tökärsız. ונתתי [26:11] Da veri[r]min<sup>286</sup> mişkanimni ortañızda
- (13) da ĥor idmäz moradim sizni. והתהלכתי [26:12] Da yürürmin ortañızda da bolurmin
- (14) sizgä Teñrigä da siz bolursız maña ulusqa. אני [26:13] Menmin YWY Teñriñiz ki
- (15) çıyardım sizni Mısir yerindän bolmaqtan alarya ıullar da sindirdim čomačaların
- (16) boyunsañizniñ da yürüttim sizni tik boy bilän. ואם [26:14] Da egär eşitmäsäñiz maña
- (17) da ıılmasañiz žümlä uşbu mičvalarnı. ואם [26:15] Da egär räsimplärimni ĥor etsäñiz
- (18) da egär šara ‘atlarimni ĥor idsä žaniñiz ıılmamaqa žümlä mičvalarimni buzmaqa
- (19) siz şartımni. הן [26:16] Dayin men ıılargımın munı sizgä da tayin etärmin üstüñizgä
- (20) ıaltramaq ol suvuq ĥast[a]lıkni<sup>287</sup> da ol ıızdırma ĥast[a]lıkni<sup>288</sup> tavusivčilar gözlärni
- (21) da sizlativčilar žanni da sačarsız boşqa urluñizni da aşarlar anı duşmanlarıñiz.
- (22) ונתתי [26:17] Da veri[r]min<sup>289</sup> ĥişiimimni sizdä da ıirilirsız aldına duşmanlarıñizniñ

<sup>282</sup> JSul.IV.02A: *bay bozumuña*; a scribal error. | BSMS 288: *borla čöplämäkkä*. | JSul.III.01: *istiryān birtikke*. | ADub.III.73: *yıştırmaqqä*.

<sup>283</sup> JSul.IV.02A: *säçmäkä*; an orthographical tendency (see 2.1.1.2.2.).

<sup>284</sup> JSul.IV.02A: *verimin*; probably a tendency towards consonant deletion (refer to section 2.2.1.5). | BSMS 288: *berirmin*. | JSul.III.01: *berimen*. | ADub.III.73: *berirmen*.

<sup>285</sup> JSul.IV.02A: *yayıldirimin*; probably a tendency towards consonant deletion (refer to section 2.2.1.5). | BSMS 288: *yayıldirirmın*. | JSul.III.01: *yaydirirmen*. | ADub.III.73: *yayarmen*.

<sup>286</sup> JSul.IV.02A: probably a tendency towards consonant deletion (refer to section 2.2.1.5). | BSMS 288: *berirmin*. | JSul.III.01: *berimen*. | ADub.III.73: *berirmen*.

<sup>287</sup> JSul.IV.02A: *ĥastlıkni*; a scribal error. | BSMS 288: *ĥastalıkni*. | JSul.III.01: *ĥastalıkni*. | ADub.III.73: *ĥastalıkni*.

<sup>288</sup> JSul.IV.02A: *ĥastlıkni*; a scribal error. | BSMS 288: *ĥastalıkni*. | JSul.III.01: *ĥastalıkni*. | ADub.III.73: *ĥastalıkni*.

<sup>289</sup> JSul.IV.02A: *verimin*; probably a tendency towards consonant deletion (refer to section 2.2.1.5). | BSMS 288: *berirmin*. | JSul.III.01: *berirmen*. | ADub.III.73: *berirmen*.

- (23) da erklänirlär sizgä duşmanlarıñız da kaçarsız da bolmaz kuvuvçï sizni. ואם
- (24) [26:18] Da egär bularyä degin eşitmäsäñiz maña da arttiri[r]min<sup>290</sup> ügütlämä sizni yedi kazev
- (25) yazıqlarınız uçun. ושברתי [26:19] Da sindiri[r]min<sup>291</sup> öktämligin kuvatıñızniñ da veri[r]min<sup>292</sup>

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- (1) gökläriñizni demir gibi da yeriñizni baķir gibi. ותם [26:20] Da bitär boşka kuvatıñız
- (2) da vermäz yeriñiz maħsulini da ayaçï ol yerniñ vermäz yemişini. ואם [26:21] Da egär yürüsäñiz
- (3) birgämä uçur bilän da kilämäsäñiz eşitmä maña da arttiri[r]min<sup>293</sup> üstüñizgä
- (4) urmaķ yedi kazev yazıqlarıñız uçun. והשלחתı [26:22] Da [yibi]ri[r]min<sup>294</sup> sizgä ol tüzniñ kiyigini
- (5) da tuv etär sizni da kesär tuvarıñızni da az etär sizni da veran bolirlar yollarıñız.
- (6) ואם [26:23] Da egär bular bilän ügütlänmäsäñiz maña da yürüsäniz birgämä uçur bilän.
- (7) והלכתי [26:24] Da yürürmin dayın men birgäñizgä uçur bilän da urarmın sizni dayın men
- (8) yedi kazev yazıqlarıñız uçun. והבאתı [26:25] Da getiri[r]min<sup>295</sup> üstüñizgä kiliç öç alivçï
- (9) öçün şartniñ da toplajirsiz<sup>296</sup> şaħarlarıñızgä da yibiri[r]min<sup>297</sup> öläť ortañızda da verili[r]siz<sup>298</sup>
- (10) kolu[n]a<sup>299</sup> duşmanniñ. בשברי [26:26] Sındiryanimda sizgä ötmäk kuvatini da pişirirlär
- (11) on ħatınlar ekmäğizni bir tandurda da kaytarirlar aşıñızni çeki bilän da aşarsız

<sup>290</sup> JSul.IV.02A: *arttirimın*; probably a tendency towards consonant deletion (refer to section 2.2.1.5). | BSMS 288: *arttirimın*. | JSul.III.01: *arttirimın*. | ADub.III.73: *arttirimın*.

<sup>291</sup> JSul.IV.02A: *sindirimin*; probably a tendency towards consonant deletion (refer to section 2.2.1.5). | BSMS 288: *sindirimin*. | JSul.III.01: *sindirimin*. | ADub.III.73: *sindirimin*.

<sup>292</sup> JSul.IV.02A: *verimin*; probably a tendency towards consonant deletion (refer to section 2.2.1.5). | BSMS 288: *berirmin*. | JSul.III.01: *berimen*. | ADub.III.73: *berirmin*.

<sup>293</sup> JSul.IV.02A: *arttirimın*; probably a tendency towards consonant deletion (refer to section 2.2.1.5). | BSMS 288: *arttirimın*. | JSul.III.01: *arttirimın*. | ADub.III.73: *arttirimın*.

<sup>294</sup> JSul.IV.02A: *biyirimın*; probably a scribal error. | BSMS 288: *yibirmin*. | JSul.III.01: *iydirirmin*. | ADub.III.73: *iyarmın*.

<sup>295</sup> JSul.IV.02A: *getirimın*; probably a tendency towards consonant deletion (refer to section 2.2.1.5). | BSMS 288: *ketirirmin*. | JSul.III.01: *keltirimın*. | ADub.III.73: *keltirimın*.

<sup>296</sup> JSul.IV.02A: *toplajirsiz*; probably a scribal error. | BSMS 288: *çöplänirsiz*. | JSul.III.01: *istirinisiz*. | ADub.III.73: *yıştirilsayız*.

<sup>297</sup> JSul.IV.02A: *yibirimin*; probably a tendency towards consonant deletion (refer to section 2.2.1.5). | BSMS 288: *yibirirmin*. | JSul.III.01: *iydirimen*. | ADub.III.73: *iyarmın*.

<sup>298</sup> JSul.IV.02A: *verilisiz*; probably a tendency towards consonant deletion (refer to section 2.2.1.5). | BSMS 288: *berilirsiz*. | JSul.III.01: *berilisiz*. | ADub.III.73: *berilirsiz*.

<sup>299</sup> JSul.IV.02A: *koluña*; a scribal error. | BSMS 288: *koluna*. | JSul.III.01: *koluna*. | ADub.III.73: *koluna*.

- (12) da toymazsüz. ואם [26:27] Da egär munıñ bilän eşitmäsäniz maña da yürüsäniz birgämä uçur
- (13) bilän. והלכתı [26:28] Da yürürmin birgänizgä uçur qaḥeri bilän da ügütlärmin sizni
- (14) dayın men yedi qazev yazıqlarıñız uçun. ואכלתם [26:29] Da aşarsüz oylanlarıñızniñ
- (15) etini da qızlarıñızniñ etini aşarsüz. והשמדתı [26:30] Da qayıp idärmin bama-larıñızni
- (16) da kesärmin quyaş sıfatlarıñızni da veri[r]min<sup>300</sup> gövdäläriñizni gövdäleri üstünä
- (17) iränçiliklarıñızniñ da ḥor idär kiläğim sizni. ונתתי [26:31] Da veri[r]min<sup>301</sup> şaḥarlarıñızni veran
- (18) da veran etärmin miqdaşlarıñızni da qabul etmämdir qorbanlarıñızniñ qoqusini. והשמתי
- (19) [26:32] Da veran etärmin men ol yerni da maymunlanırlar üstünä duşmanlarıñız ol oturyanlar
- (20) anda. ואתכם [26:33] Da sizni sačarmın uluslarda da suvurı[r]mın<sup>302</sup> ardıñızdan qılıç
- (21) da bolir yeriñız veran da şaḥarlarıñız bolurlar ḥarab. וא [26:34] Ol vaḥtta tamam etär
- (22) ol yer şemitalarini žümlä günlärindä veranliyiñiñ siz yerindä olip duşmanlarıñızniñ
- (23) ol vaḥtta tınç bolir ol yer da tamam etär şemitalarini. כל [26:35] Žümlä günlärindä
- (24) veranliyiñiñ tınç bolir neni ki tınç bolmadı şemitalarıñızda oturyanıñızda
- (25) üstünä. והנשארים [26:36] Da ol qalyanlar sizdä da getiri[r]min<sup>303</sup> yimşaklıq göñüllärindä

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- (1) yerlärindä duşmanlarıñiñ da kuvar alarnı avazı şuvuldayan yapraqniñ da qačarlar qılıçtan
- (2) qačması gibi da tüşärlär da bolmaz kuvuvči. וכשלו [26:37] Da sürünürlär här kişi qardaşı
- (3) bilän tutki aldından qılıçniñ da kuvuvči yoqtır da bolmaz sizgä turmaq aldına

<sup>300</sup> JSul.IV.02A: *verimin*; probably a tendency towards consonant deletion (refer to section 2.2.1.5). | BSMS 288: *berirmin*. | JSul.III.01: *berimen*. | ADub.III.73: *berirmen*.

<sup>301</sup> JSul.IV.02A: *verimin*; probably a tendency towards consonant deletion (refer to section 2.2.1.5). | BSMS 288: *berirmin*. | JSul.III.01: *berimen*. | ADub.III.73: *berirmen*.

<sup>302</sup> JSul.IV.02A: *suvurimın*; probably a tendency towards consonant deletion (refer to section 2.2.1.5). | BSMS 288: *suvurimın*. | JSul.III.01: *suvurumen*. | ADub.III.73: *suvururmen*.

<sup>303</sup> JSul.IV.02A: *getirimin*; probably a tendency towards consonant deletion (refer to section 2.2.1.5). | BSMS 288: *ketirirmin*. | JSul.III.01: *keltirimen*. | ADub.III.73: *keltirirmen*.

- (4) duşmanlarıñizniñ. ואבדתם [26:38] Da tas bolirsiz ortasında hanlıqlarñiñ da tavusur sizni yeri duşmanlarıñizniñ.<sup>304</sup> והנשארים [26:39] Da ol qalyanlar sizdä çürirlar günähläri bilän
- (5) yerlärindä duşmanlarıñizniñ da dayin günähläri bilän atalariniñ birgälärinä çürirlär.
- (6) והתודו [26:40] Da ikrar etirlär günählärini da günähin atalariniñ tanmaqları bilän ki
- (7) tandilar mağa da dayin neni ki yürüdilär birgämä uçur bilän. אף [26:41] Dayin men yürürmin
- (8) birgälärinä uçur bilän da getiri[r]min<sup>305</sup> alarni yerinä duşmanlarıñiñ da ol vahtta sinüyir
- (9) ol yabux göñülläri da ol vahtta bittirirlär günähläriniñ žürümünü. וזכרתי
- (10) [26:42] Da sayinirmin şartimni ki Ya' aqov bilän da dayin şartimni ki Yiçhaq bilän da dayin
- (11) şartimni ki Avraham bilän sayinirmin da ol yerni da sayinirmin. והארץ [26:43] Da ol yer
- (12) kemişilir alardan da tamam etär šemitalarini veran bolyanında alardan da alar
- (13) bittirirlär günähläriniñ žürümünü aniy uçun ki šara' atlarimni hor ettilär
- (14) da aniy uçun ki räsimplärimni hor itdi žanları. ואף [26:44] Da dayin bunı kılarmin
- (15) bolyanlarında yerindä duşmanlarıñiñ ki hor etmämdir alarni da iränmämdir alarni
- (16) tavusmaya alarni buzmaya şartimni birgälärinä zira menmin YWY Teğriläri. וזכרתי
- (17) [26:45] Da sayinirmin alarya şartin burunylarñiñ ki çiyardim alarni Misir yerindän gözlärinčä
- (18) ol uluslarñiñ bolmaya alarya Teğrigä menmin YWY. אלה [26:46] Bulardirlar ol räsimplär
- (19) da ol šara' atlar da ol toralar ki verdi YWY özüniñ arasına da arasına oylanlarıñiñ
- (20) Yisra' elniñ tağında Sinayniñ qolu bilän Moşeniñ.

## Chapter 27

- (21) (בו) ודבר [27:1] Da sözlädi YWY Moşegä demä. דבר [27:2] Sözlägin oylanlarına Yisra' el-
- (22) niñ da aytkin alarya kişi ki ayirsa inyät kıyasniñ bilän žanlar YWY-

<sup>304</sup> JSul.IV.02A: deest. Reconstructed on the basis of ADub.III.73: ואבדתם *Da taspolursiz ortasında hanlıqlarñin da tavusur sizni yeri duşmanlarıñizniñ.* | BSMS 288: deest. | JSul.III.01: ואבדתם *Da taspolusiz hanlıqlar arasına da tavusur sizni yeri dusmanlarıñizniñ.*

<sup>305</sup> JSul.IV.02A: *getirimen*; probably a tendency towards consonant deletion (refer to section 2.2.1.5) or a scribal error. | BSMS 288: *ketirimin.* | JSul.III.01: *keltirimen.* | ADub.III.73: *keltirimen.*

- (23) ya. והיה [27:3] Da bolsin kıyasıñ ol erkäk yegirmi yaştan da altmış yaşka degin  
 (24) da bolsin kıyasıñ elli misķal gümüş misķalı bilän ol kodeşniñ. מא [27:4] Da egär  
 (25) tişi esä ol da bolsin kıyasıñ otuz mesķal. מא [27:5] Da egär beş yaştan da yigirmi

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- (1) yaşka degin da bolsin kıyasıñ ol erkäk yigirmi misķal da tişigä on misķal.  
 (2) מא [27:6] Da egär bir aydan da beş yaşka degin da bolsin kıyasıñ ol erkäk beş misķal  
 (3) gümüş da tişigä kıyasıñ üç misķal gümüş. מא [27:7] Da egär altmış yaştan da yoğari  
 (4) egär erkäk isä da bolsin kıyasıñ on beş misķal da tişigä on misķal. מא [27:8] Da egär  
 (5) yarlı esä ol kıyasından da turğuzsın anı aldına ol kohenniñ da kıyaslasın anı  
 (6) ol kohen negä görä ki yetsä kuvatı ol inyät etkänniñ kıyaslasın anı ol kohen.  
 (7) מא [27:9] Da egär tuvar isä ki yuvuqlaştırırlar andan qorban YWY-ya her ne ki versä  
 (8) andan YWY-ya bolsin kodeş. ל [27:10] Täbdil idmäsin anı da degiřmäsin anı  
 (9) yařşini yamanya ya yamanni yařşıya da egär degiřtirmä degiřtirsä tuvarni tuvarya  
 (10) da bolsin ol da degiřtirmäsi bolsin kodeş. מא [27:11] Da egär žümlä mundar tuvar isä  
 (11) ki yuvuqlaştırmaslar andan qorban YWY-ya da turğuzsın ol tuvarni aldına ol koheniñ  
 (12) niñ. והעריף [27:12] Da kıyaslasın ol kohen anı geräk yařşini geräk yamanni kıyasıñça  
 ey kohen  
 (13) alay bolsin. מא [27:13] Da egär hılas idmä hılas idsä anı da arttırsın beşinjisini  
 (14) kıyasıñ üstünä. ואיש [27:14] Da kişi ki kodeş etsä evini kodeş YWY-ya da kıyaslasın  
 anı  
 (15) ol kohen geräk yařşini da geräk yamanni ne qadar ki kıyaslasa anı ol kohen alay  
 tursın. מא  
 (16) [27:15] Da egär ol kodeş etkän hılas idersä evini da arttırsın beşinži gümüş kıyasıñ  
 üstünä  
 (17) da bolsin anıñ. מא [27:16] Da egär tarlovından tutuvluğiniñ kodeş etsä kişi YWY-ya  
 (18) da bolsin kıyasıñ urluğına görä urluğı sabunıñ arpalarnıñ<sup>306</sup> elli misķal kümüşkä.  
 (19) מא [27:17] Egär yilından ol yovelniñ kodeş etsä tarlovini kıyasıñça tursın. מא  
 (20) [27:18] Da egär ol yoveldän soñra kodeş etsä tarlovini da hesap etsin añar ol kohen ol  
 (21) gümüşni ol qalğan yıllarğa görä yilına degin ol yovelniñ da eksilsin kıyasından.  
 (22) מא [27:19] Da egär hılas idmä hılas idsä ol tarlovni ol kodeş etkän anı da arttırsın

<sup>306</sup> JSul.IV.02A: *arparlarniñ*; probably a scribal error. | BSMS 288: *arparlarniñ*. | JSul.III.01: *arparlar*. | ADub.III.73: *arparlar*.



- (23) bešinži gümüş kıyasıñ üstünä da muqam bolsın añar. םא [27:20] Da egär hılas idmäsä ol
- (24) tarlovnı da egär satsa ol tarlovnı öñgä kişigä hılas olmasın artıq. והיה
- (25) [27:21] Da bolsın ol tarlov va‘ däsi çikqanıñda yoveldä kodeş YWY-ya tarlovu gibi ol herem-

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- (1) niñ kohengä bolsın tutuvluı. םא [27:22] Da egär satın alan tarlovnı ki dügül tarluvıñdan
- (2) tutuvluıñın kodeş etsä YWY-ya. וחשב [27:23] Da hesap etsin añar ol
- (3) kohen kararın ol kıyasıñnıñ yılı[n]a<sup>307</sup> degin ol yovelniñ da versin kıyasıñnı ol
- (4) gündä kodeş YWY-ya. בשנת [27:24] Yılında ol yovelniñ kaytsın ol tarlov
- (5) añar ki satın aldı anı yanından añar ki anıñ tutuvluı ol yerniñ.
- (6) וכל [27:25] Da žümlä kıyasıñ bolsın ol kodeş misqalı bilän yigirmi
- (7) çegirdäk bolsın ol misqal. א [27:26] Tek tuñyuç ki tuñyuç bolsa YWY-ya ol
- (8) tuvarda kodeş etmäsin kişi anı geräk ögüz geräk koy YWY-niñdir ol.
- (9) םא [27:27] Da egär ol mundar tuvardan isä da hılas idsin kıyasıñ bilän
- (10) da arttırsın beşin[ž]isini<sup>308</sup> üstünä da egär hılas ulunmasa da satılsın kıyasıñ
- (11) bilän. א [27:28] Tek žümlä herem ki herem etsä kişi YWY-ya žümlädän
- (12) ki anıñ adamdan ya tuvardan ya tarlovundan tutuvluıñın satılmasın da hılas
- (13) ulunmasın her herem kodeşi kodeşlärniñdir ol YWY-ya. כל [27:29] Här
- (14) herem ki herem bolsa ol adamdan hılas ulunmasın ölmä öldürülsin.
- (15) וכל [27:30] Da žümlä ondası ol yerniñ urluıñdan ol yerniñ yemişindän ol
- (16) ayaçnıñ YWY-niñdir ol kodeş YWY-ya. םא [27:31] Da egär hılas idmä hılas
- (17) idsä kişi ondasından beşinžisin arttırsın üstünä. וכל [27:32] Da žümlä
- (18) ondası siyirniñ ya qoyniñ här ne ki geçsä tibiñä ol tayaqnıñ ol
- (19) onunži bolsın kodeş YWY-ya. א [27:33] Aramasın arasına yaşınıñ yamanyça
- (20) da degiştirmäsin anı da egär degiştirmä degiştirsä anı da bolsın ol
- (21) da degiškä[n]i<sup>309</sup> bolsın kodeş hılas olunmasın אלה [27:34] Bulardirlar ol miçvalar

<sup>307</sup> JSul.IV.02A: *yiliya*; probably a scribal error. | BSMS 288: *yilina*. | JSul.III.01: *yilina*. | ADub.III.73: *yilina*.

<sup>308</sup> JSul.IV.02A: *beşingisini*; a scribal error. | BSMS 288: *beşinžisini*. | JSul.III.01: *besinci ilisini*. | ADub.III.73: *beşinči ülüşün*.

<sup>309</sup> JSul.IV.02A: *degiškäni*; a scribal error. | BSMS 288: *degiştirmägi*. | JSul.III.01: *alışkanı*. | ADub.III.73: *alışkanı*.

(22...) ki sīmarladī YWY Mošegä oylanlarīna Yisra'elniṅ tayīnda Sinayniṅ.

אֱלֹהִים (22...)

הַמִּצְוֹת אֲשֶׁר צִוָּה יְיָ אֶת מֹשֶׁה אֶל בְּנֵי יִשְׂרָאֵל בְּהַר סִינַי<sup>310</sup> (23)

בְּרוּךְ יְיָ לְעוֹלָם אָמֵן וְאָמֵן<sup>311</sup> (24)

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<sup>310</sup> Lev 27:34 in Biblical Hebrew.

<sup>311</sup> Psalm 89:52 in Biblical Hebrew: 'Blessed be the LORD forever! Amen and amen'.

## Translation

### Preliminary Remarks

The core strategies concerning our translation into English of the collected data have been previously elucidated (see section 1.1.). Subsequently, in this section, we delve into the intricate details of our translation process for further clarity.

\* Although the line numbers of the folios are clearly indicated in the transcription, they have been intentionally omitted from the English translation. This is due to inherent discrepancies in the syntactic arrangement between the Karaim text and English, resulting in instances where our translation might not precisely mirror the original line-by-line structure.

\* In the footnotes, an intentional approach has been applied to not differentiate the grammatical gender of inanimate subjects and objects in the literal translations from Biblical Hebrew. This strategic decision has been made to ensure a logical parallelism in the English language rendition, thereby bypassing potential ambiguities.

\* In Turkic languages, grammatical suffixes independently denote a variety of grammatical categories, yet they can also coexist with certain non-suffixical elements. These non-suffixical components, primarily used for emphasis, do not alter the essential meaning of the phrase. For instance, consider *eger ol gel-se-∅* ‘if he comes’, *ol gel-se-∅* ‘if he comes’, and *gel-se-∅* ‘if he comes’. It should be noted that such structural differences are not reflected in our English translation.

\* Given that the functions of diverse grammatical categories have been elucidated in our study, the literal connotations of these categories will not be subjected to further analysis unless particular circumstances necessitate their notation in the footnotes. For instance, the phrase [Lev 6:18] *ne yerdä ki soyulsa ol 'ola* translates as ‘in the place where the burnt offering is slaughtered’, but a more literal rendering would be ‘in what place if the burnt offering is slaughtered,’ among others. However, should a grammatical category be employed in a manner that deviates from its conventional usage due to various translation strategies, such instances will invariably be highlighted in the footnotes. An example is the translation of the phrase [Lev 5:3] *ol bildi da günähli boldi* lit. ‘he **knew** and he **became** sinful’. Due to the context and structure of the English language, this sentence was translated as ‘[if] he **knows** [of it], then he **will be** guilty’, despite the original sentence’s past tense markers. In this scenario, since the past

tense markers in Karaim do not serve the function of the present tense, this discrepancy has been duly indicated in the footnotes unlike the previously mentioned example.

\* The utilization of the ‘|’ symbol within the text signifies our necessary editorial insertions to enhance the structural coherence of the English translation. However, such marks have not been employed when the relevant structures have been comprehensively explained in the footnotes.

\* The application of certain prepositions and case governance, diverging from typical English characteristics, has not been explicitly indicated, as these elements have been adapted to align with English standards, e.g., [Lev 6:23] *otka küydürülsin* ‘it shall be burnt **in** fire’; lit. ‘it shall be burnt **to** fire’.

\* Variations in verb selection, inclusive of light verbs, have consistently been highlighted, e.g., [Lev 16:13] *versin ol tütsini ol ot üstünä* ‘he shall **put** the incense on the fire’, lit. ‘he shall **give** the incense on the fire’.

\* The adaptation of plurality or singularity to English norms has been unmarked in the footnotes, e.g., [Lev 16:24] *yuvsin etini suvlar bilän* ‘he shall wash his flesh with **water**’, lit. ‘he shall wash his flesh with **waters**’.

### Editorial Notes

abc	the translation of the Karaim text
<i>abc</i>	a term that cannot be translated into English
abc	editorial addition due to the linguistic constraints of English
(abc)	the translation of the Karaim written in parentheses in the original text
⌊abc def <sup>123</sup>	a passage commented in a footnote
[123]	verse numbers added by the editor
אבג	text in Biblical Hebrew (only found in comparisons in footnotes)

## Translation of the Book of Leviticus from the Gözleve Bible (1841)

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### Chapter 1

[1:1] And the Lord called Moses, and spoke to him from the tent of meeting, saying, [1:2] ‘Speak to the sons of Israel, and say to them, “If  $\iota$ any man from you<sup>312</sup> ever brings forward an offering to the Lord, you shall bring your offering from the livestock, from the cattle, or from the flock<sup>313</sup>. [1:3] If his offering is a burnt offering from the cattle,  $\iota$ he shall take a healthy male and bring it forward<sup>314</sup> to the door of the tent of meeting for his acceptance before the Lord. [1:4] And he shall prop up his hand on the head of the burnt offering and it will be accepted for him to make atonement for him. [1:5] And he shall slaughter the young bull before the Lord, and the sons of Aaron the priests shall bring the blood, and sprinkle the blood round about on the altar that is by the door of the tent of meeting. [1:6] And he shall skin the burnt offering, and shall cut it  $\iota$ into as many as pieces possible<sup>315</sup>. [1:7] And the sons of Aaron the priests  $\iota$ shall put<sup>316</sup> fire on the altar, and arrange woods on the fire. [1:8] And the sons of Aaron the priests shall arrange the pieces, |together| with the head, and the stomach fat on the woods

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that are on the fire which is on the altar. [1:9] And he shall wash its stomach and its legs with water. And the priest shall burn all on the altar. It is a burnt offering, a sacrifice by fire, an aroma of acceptance to the Lord. [1:10] And if his sacrifice is from the flock<sup>317</sup> of the sheeps or of the goats,  $\iota$ he shall take a healthy male and bring forward it<sup>318</sup>. [1:11] And he shall slaughter it by the edge of the altar that is on the north side before the Lord, and the sons of Aaron the priests shall sprinkle its blood round about on the altar. [1:12] And he shall cut it  $\iota$ into as many as pieces possible<sup>319</sup>, and its head and its stomach fat and the priest shall arrange them on the woods that are on the fire which is on the altar. [1:13] And he shall wash the stomach and the legs with water, and the priest shall bring all of it and burn it on the altar. It is a burnt offering, an offering made by fire, an aroma of acceptance to the Lord. [1:14] And if

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<sup>312</sup> Lit. ‘man from yourselves’.

<sup>313</sup> Lit. ‘sheep’; a partially mistranslation, see B.Heb  $\text{רֶמֶשׂ}$ ; ‘flock; sheep’.

<sup>314</sup> Lit. ‘by taking a healthy male he shall bring it forward’.

<sup>315</sup> Lit. ‘according to its joints’.

<sup>316</sup> Lit. ‘they shall give’; see B.Heb  $\text{תָּתַן}$ ; lit. ‘they give’.

<sup>317</sup> Lit. ‘sheep’; a partially mistranslation, see B.Heb  $\text{רֶמֶשׂ}$ ; ‘flock; sheep’.

<sup>318</sup> Lit. ‘by taking a healthy male he shall bring it forward’.

<sup>319</sup> Lit. ‘according to its joints’.

his burnt sacrifice to the Lord is of birds, then he shall bring his offering of turtledoves or of young pigeons. [1:15] And the priest shall bring it forward to the altar, and cut its head, and burn it on the altar, and its blood shall be <sub>l</sub>drained out<sup>320</sup> on the wall of the altar. [1:16] And he shall remove its stomach with its feathers, and cast it beside the altar on the east side, in the place where ashes are thrown away. [1:17] And he shall tear it open by its wings (by its back), |but| shall not divide it, and the priest shall burn it on the altar, on the woods that are on the fire. It is a burnt offering, sacrifice made by fire, an aroma of acceptance to the Lord.

## Chapter 2

[2:1] And if a soul brings a grain offering to the Lord, his offering shall be of wheat flour and he shall pour oil on it and put<sup>321</sup> incense on it. [2:2] And he shall bring it to sons of Aaron the priests. And he shall <sub>l</sub>take out a handful<sup>322</sup> of its wheat flour, and of its oil, with all its incense. And the priest shall burn its incense on the altar, |it is| an offering made by fire, of an aroma of acceptance to the Lord. [2:3] And the remnant of the grain offering is Aaron's and his sons'. It is the holy of holies of the burnt offerings of the Lord. [2:4] And if you bring an offering of a grain offering baked in the oven,

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|it shall be| <sub>l</sub>unleavened cakes<sup>323</sup> of wheat flour mixed with oil; or unleavened thin bread anointed with oil. [2:5] And if your offering is a grain offering |baked| on a pan, it shall be of wheat flour unleavened bread, mixed with oil. [2:6] <sub>l</sub>You shall break it into pieces<sup>324</sup>, and pour<sup>325</sup> oil on it. It is a grain offering. [2:7] And if your offering is a grain offering baked in a saucepan, it shall be made of wheat flour with oil. [2:8] And you shall bring the grain offering |that is made| of these |things| to the Lord, and bring it forward to the priest, and he shall bring it to the altar. [2:9] And the priest shall separate from the grain offering its incense, and shall burn it on the altar. It is an offering made by fire, an aroma of acceptance to the Lord. [2:10] And the remnant of the grain offering is Aaron's and his sons'. It is the holy of holies of the burnt offerings of the Lord. [2:11] If you bring any grain offering to the Lord, it shall surely not

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<sup>320</sup> Lit. 'dripped down'.

<sup>321</sup> Lit. 'he shall give', see B.Heb נָתַן; 'he gives'.

<sup>322</sup> Lit. 'grasp the full palm of his hand of it', see B.Heb מָלֵא קַמְצוֹ; lit. 'grasp of it fullness of his fistful'.

<sup>323</sup> Lit. 'thick unleavened bread'.

<sup>324</sup> Lit. 'slicing you shall slice it |into| pieces'. A construction which has an intensifying function (see 2.3.1.2.1.) and is usually attributed to Biblical Hebrew influence. However, the Hebrew Bible does not present the exact structure for this verse, see B.Heb פָּתַח אֶתְּךָ פִּתִּים; lit. 'to morsel it |into| morsels'.

<sup>325</sup> Lit. 'put'.

be made leavened, |because| you shall never burn sour leaven or honey<sup>326</sup> |as| an offering made by fire to the Lord. [2:12] |As for| <sub>l</sub>the offering of the firstfruits<sup>1327</sup>, bring them to the Lord, but they shall not go up to the altar for an aroma of acceptance. [2:13] And <sub>l</sub>you shall salt<sup>1328</sup> all your grain offerings and you shall not let the salt of the covenant of your God cease from your grain offering; you shall bring salt on all your offerings. [2:14] And if you bring forward a grain offering of <sub>l</sub>firstfruits<sup>1329</sup> to the Lord, you shall bring forward ears of barley scorched by the fire, fresh barley groats |for| a grain offering of your <sub>l</sub>firstfruits<sup>1330</sup>. [2:15] And <sub>l</sub>you shall put<sup>1331</sup> oil on it, and lay on it incense. It is a grain offering. [2:16] And the priest shall burn its incense, of the groats, and of the oil with all the incense, |as| an offering by fire to the Lord.

### Chapter 3

[3:1] And if his offering is a sacrifice of a peace offering, if he brings it forward of the cattle, either a male or female, he shall bring forward a healthy one before the Lord. [3:2] And he shall prop up his hand on the head of his offering, and slaughter it at the door of the tent of meeting; and Aaron's sons the priests shall sprinkle the blood on the altar round about. [3:3] And he shall bring it forward from the sacrifice of the peace offering |as| an offering by fire to the Lord, the fat that covers the stomach, and all the fat that is on the stomach. [3:4] And the two kidneys,

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and the fat that is on them, that is on the entrails, and the extra above the liver: he shall take them<sup>332</sup> away along with the kidneys. [3:5] And Aaron's sons shall burn it on the altar on the burnt sacrifice which is on the woods that are on the fire, |it is| an offering by fire, an aroma of acceptance to the Lord. [3:6] And if his offering for a sacrifice of peace offering to the Lord is of the sheep, either male or female, he shall bring forward a healthy one. [3:7] If he brings forward a lamb for his offering, then he shall bring it forward before the Lord. [3:8] And he shall prop up his hand on the head of his offering, and slaughter it before the tent of meeting; and Aaron's sons shall sprinkle the blood on the altar round about. [3:9] And he shall bring it forward from the sacrifice of the peace offering |as| an offering made by fire to the Lord, he shall take away the whole fat of the tail from opposite the backbone, and the fat that covers the

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<sup>326</sup> Lit. 'grape molasses'.

<sup>327</sup> Lit. 'first offering'.

<sup>328</sup> Lit. 'you shall salt with salt'. Probably a calque of B.Heb בְּמֶלַח תִּמְלֶךְ; lit. 'with the salt you shall salt it'.

<sup>329</sup> Lit. 'firsts'.

<sup>330</sup> Lit. 'firsts'.

<sup>331</sup> Lit. 'you shall give', see B.Heb נָתַתָּ; lit. 'you give'.

<sup>332</sup> Lit. 'it'.

stomach, and all the fat that is upon the stomach. [3:10] And the two kidneys, and the fat that is on them, which is at the entrails, and the extra above the liver: he shall take them<sup>333</sup> away along with the kidneys. [3:11] And the priest shall burn it on the altar, |it is| an offering by fire to the Lord. [3:12] If his offering is a goat, then he shall offer it before the Lord. [3:13] And he shall prop up his hand over its head and slaughter before the tent of meeting, and the sons of Aaron shall sprinkle its blood on the altar round about. [3:14] And he shall bring it forward from his offering, |as| an offering made by fire to the Lord: the fat that covers the stomach, and all the fat that is on the stomach. [3:15] And the two kidneys, and the fat that is on them, which is at the entrails, and the extra above the liver: he shall take them<sup>334</sup> away along with the kidneys. [3:16] And the priest shall burn them on the altar; |it is| an offering made by fire, an aroma of acceptance. All fat is the Lord's. [3:17] |As| an eternal statute throughout your generations, in all your dwellings: you shall not eat any fat and any blood.

#### Chapter 4

[4:1] And the Lord spoke to Moses, saying, [4:2] 'Speak to the sons of Israel, saying, "If a soul becomes sinful through a mistake against any of the commandments

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of the Lord that are not to be done, and does any one of them. [4:3] If the anointed priest becomes sinful, for the iniquities of the people, then he shall bring forward |an offering| for his sin which he has sinned, a healthy young bull of cattle, to the Lord for a sin offering. [4:4] And he shall bring the bull to the door of the tent of meeting before the Lord, and shall prop up his hand on the bull's head, and slaughter the bull before the Lord. [4:5] And the anointed priest shall take of the bull's blood, and bring it to the tent of meeting. [4:6] And the priest shall dip his finger in the blood, and sprinkle some of the blood seven times before the Lord, before the veil of the sanctuary<sup>335</sup>. [4:7] And the priest shall put<sup>336</sup> some of the blood on the horns<sup>337</sup> of the altar of sweet incense<sup>338</sup> before the Lord in the tent of meeting, and shall pour all the blood of the bull at the base of the altar of the burnt offering which is at the door of the tent of meeting. [4:8] And he shall remove all the fat of the bull of the sin offering, the fat that covers the

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<sup>333</sup> Lit. 'it'.

<sup>334</sup> Lit. 'it'.

<sup>335</sup> Lit. 'holy'; a B.Heb lexical copy, e.g., שֶׁקֶט; lit. 'holiness'.

<sup>336</sup> Lit. 'he shall give', see B.Heb יָתַן; 'he gives'.

<sup>337</sup> Lit. 'hollow corners'.

<sup>338</sup> Lit. 'incense of the spices'. Probably a calque of B.Heb, e.g., קִטְרֵת הַסַּמִּים; lit. 'incense of the spices'.



stomach, and all the fat that is on the stomach. [4:9] And the two kidneys, and the fat that is on them, which is on the entrails, and the extra above the liver: he shall take them<sup>339</sup> away along with the kidneys, [4:10] As it is separated from the ox of the sacrifice of peace offerings, the priest shall burn them on the altar of the burnt offering. [4:11] And the skin of the bull, and all its flesh, along with its head, its legs, and its stomach, and its dung. [4:12] And he shall carry the whole bull outside the camp <sub>ל</sub>to a clean place, to the place where the ashes are poured out<sup>340</sup>, and burn it on the woods with fire: it shall be burned at <sub>ל</sub>the place where the ashes are poured out<sup>341</sup>. [4:13] And if the whole congregation of Israel errs, and if something becomes hidden from the eyes of the assembly, and if they do any of the commandments of the Lord that are not to be done, and if they become guilty, [4:14] And if the sin which they have sinned is known, the congregation shall bring forward a bull, the young of cattle for a sin offering, and bring it before the tent of meeting. [4:15] And the elders of the congregation shall prop up their hands on the head of the bull before the Lord, and they shall slaughter the bull before the Lord.

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[4:16] And the anointed priest shall bring some of the bull's blood to the tent of meeting. [4:17] And the priest shall dip his finger in the blood, and sprinkle it seven times before the Lord, before the veil. [4:18] And <sub>ל</sub>he shall put<sup>342</sup> some of the blood on the horns<sup>343</sup> of the altar which is before the Lord, that is in the tent of meeting, and shall pour all the blood at the base of the altar of the burnt offering, which is at the door of the tent of meeting. [4:19] And he shall separate all its fat from it, and burn it on the altar. [4:20] And he shall do to the bull as he did to the bull of the sin offering, so he shall do it in that way and the priest shall make atonement for them, then it will be forgiven them. [4:21] And he shall carry the bull outside the camp, and burn it as he burned the first bull. It is a sin offering of the assembly. [4:22] If a leader<sup>344</sup> becomes sinful and does one of any commandments of the Lord his God that are not to be done, by mistake and if he becomes guilty, [4:23] Or if his sin which he has sinned is known to him, then he shall bring his offering, a kid of the goats, a healthy male. [4:24] And he shall prop up his hand on the head of the kid, and slaughter it in the place where he slaughters the burnt

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<sup>339</sup> Lit. 'it'.

<sup>340</sup> Lit. 'to a clean place, to the place, which pours out the ash', see B.Heb אֶל-מְקוֹם טָהוֹר אֶל-שִׁפְךְ הַדָּשָׁן; lit. 'to a clean place, the place pouring out the greasy ash'.

<sup>341</sup> Lit. 'on the place, which pours out the ash', see B.Heb עַל-שִׁפְךְ הַדָּשָׁן; lit. 'on the place pouring out the greasy ash'.

<sup>342</sup> Lit. 'he shall give', see B.Heb יָתַן; lit. 'he shall give'.

<sup>343</sup> Lit. 'hollow corners'.

<sup>344</sup> Elder brother; a form of address to an older man (CKED: 33).

offering before the Lord: it is a sin offering. [4:25] And the priest shall take some of the blood of the sin offering with his finger, and put<sup>345</sup> it on the horns<sup>346</sup> of the altar of burnt offering, and shall pour out its blood at the base of the altar of burnt offering. [4:26] And he shall burn all its fat on the altar, as the fat of the sacrifice of peace offerings, and the priest shall make atonement for him concerning his sin, then it will be forgiven him. [4:27] And if a soul of his nation of the land becomes sinful through a mistake, when he did one of the commandments of the Lord which are not to be done, and if he becomes guilty, [4:28] Or if his sin which he has sinned is known to him, then he shall bring his offering, a kid of the goats, a healthy one, for his sin which he has sinned. [4:29] And he shall prop up his hand on the head of the sin offering, and slaughter the sin offering in the place of the burnt offering. [4:30] And the priest shall take some of the blood with his finger, and put<sup>347</sup> it on the horns<sup>348</sup> of the altar of burnt offering, and shall pour all of its blood at the base of the altar. [4:31] And he shall take away all its fat, just as the fat was taken away from

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the sacrifice of peace offerings, and the priest shall burn it on the altar for an aroma of acceptance to the Lord; and the priest shall make atonement for him, then it will be forgiven him. [4:32] And if he brings a lamb [as] his sacrifice for a sin offering, he shall bring a healthy female. [4:33] And he shall prop up his hand on the head of the sin offering, and slaughter it for a sin offering in the place where he slaughters the burnt offering. [4:34] And the priest shall take some of the blood of the sin offering with his finger, and put it on the horns of the altar of burnt offering, and shall pour all of its blood at the base of the altar. [4:35] And he shall take away all its fat, as the fat of the lamb is taken away from the sacrifice of the peace offerings, and the priest shall burn them on the altar, on the offerings made by fire to the Lord; and the priest shall make atonement for his sin that he has sinned, then it will be forgiven him.

## Chapter 5

[5:1] And if a soul becomes sinful, and hears the voice of an oath [when] he is a witness, whether he has seen or known [of it], if he does not tell [of it], then he shall bear his iniquity. [5:2] Or if a soul touches any unclean thing, whether it is a carcass of an unclean wild animal, or it is a

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<sup>345</sup> Lit. 'he shall give', see B.Heb וָתַן; lit. 'he gives'.

<sup>346</sup> Lit. 'hollow corners'.

<sup>347</sup> Lit. 'he shall give', see B.Heb וָתַן; lit. 'he gives'.

<sup>348</sup> Lit. 'hollow corners'.

carcass of an unclean cattle, or it is a carcass of an unclean <sup>1349</sup>swarming thing, and if it becomes hidden from him, then <sup>1350</sup>he will be unclean and guilty, [5:3] Or if he touches the uncleanness of a man, of any kind of uncleanness that he becomes unclean with it, and if it becomes hidden from him, and <sup>1351</sup>he knows [of it], then <sup>1352</sup>he will be guilty. [5:4] Or if a soul swears speaking with lips to do evil, or to do good, <sup>1353</sup>whatsoever it be that a man says with an oath, and if it becomes hidden from him, [when] <sup>1354</sup>he knows of it <sup>1355</sup>he will be guilty in [one] of these [things]. [5:5] And it shall be, if he becomes repentant in one of these [things], and if he admits that he has sinned <sup>1356</sup>in that thing, [5:6] Then he shall bring his repentance to the Lord for his sin which he has sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make atonement for him concerning his sin. [5:7] And if <sup>1357</sup>he cannot afford a lamb, then he shall bring his repentance [for the sin] which he has sinned: two turtledoves, or two young pigeons, to the Lord, one for a sin offering and one for a burnt offering. [5:8] And he shall bring them to the priest, and he shall offer one of them which is for the sin offering first, and nip off

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its head from <sup>358</sup>its neck, but shall not separate it. [5:9] And he shall sprinkle some of the blood of the sin offering on the wall of the altar, and drip out the rest of the blood at the base of the altar. It is a sin offering. [5:10] And he shall do the second for a burnt offering according to the regulation, and the priest shall make atonement for him concerning his sin which he has sinned, and it will be forgiven him. [5:11] But if <sup>1359</sup>he cannot afford two turtledoves or two young pigeons, then he shall bring his offering [for the sin] which he has sinned as the tenth part of a *kebic*<sup>360</sup> of wheat flour. He shall not put oil on it, and shall not put incense on it, because it is a sin offering. [5:12] And he shall bring it to the priest, and the priest shall <sup>1361</sup>take out his handful of the incense and burn it on the altar, on the offerings made by fire to the Lord. It is a sin

<sup>349</sup> Lit. 'the one which lays eggs'.

<sup>350</sup> Lit. 'he became unclean and became guilty'.

<sup>351</sup> Lit. 'he knew'.

<sup>352</sup> Lit. 'he became'.

<sup>353</sup> Lit. 'to all'.

<sup>354</sup> Lit. 'he knew'.

<sup>355</sup> Lit. 'he became'.

<sup>356</sup> Lit. 'for it'.

<sup>357</sup> Lit. 'his power does not suffice'.

<sup>358</sup> Lit. 'from the opposite of'.

<sup>359</sup> Lit. 'his power does not suffice'.

<sup>360</sup> A measure; an amount of wheat which is given to miller in exchange for grinding (ÖTS 3: 2513).

<sup>361</sup> Lit. 'grasp of it with his full palm', see B.Heb מלוא קמחו; lit. 'fullness of his fistful'.

offering. [5:13] And the priest shall make atonement for him for his sin that he has sinned in one of these [things], then it will be forgiven him. And <sup>1362</sup>the remainder shall be the priest's, like the grain offering. [5:14] And the Lord spoke to Moses, saying, [5:15] 'If a soul <sup>1363</sup>misleads and becomes sinful through a mistake in the holy things of the Lord, then he shall bring his repentance to the Lord, a healthy ram out of the flock, with your valuation by mithqals of silver, by the mithqal of the holy, for a guilt offering. [5:16] And he shall pay for what he has become sinful from the holy thing, and shall add fifth part to it and give it to the priest, and the priest shall make atonement for him with the ram of the guilt offering, then it will be forgiven him. [5:17] And if a soul becomes sinful and does one of the commandments of the Lord which are not to be done, and did not know [it], and became guilty, then he shall bear his iniquity. [5:18] And he shall bring a healthy ram out of the flock with your valuation for a guilt offering to the priest, and the priest shall make atonement for him for the mistake he erred and did not know [it], then it will be forgiven him. [5:19] It is a guilt offering, he <sup>1364</sup>certainly has become guilty [against] the Lord. [5:20] And the Lord spoke to Moses, saying, [5:21] 'If a soul becomes sinful and <sup>1365</sup>misleads the Lord, and deceives his friend [in a matter of] deposit or [in a matter of something] which has been pledged, or [in a matter of something] by oppression or if he has taken away [something] from his friend, [5:22] Or if he finds something lost and deceives about it, and if he swears to a falsehood for one of any of these that man does being sinful by them:

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[5:23] Then it shall be, if he becomes sinful and repented, then he shall restore <sup>1366</sup>what he got by oppression or <sup>1367</sup>the thing that he plundered, or <sup>1368</sup>the deposit that was committed to him, or the lost thing that he found, [5:24] Or anything about which he swears to a falsehood for it; then he shall pay it in full <sup>1369</sup>and shall add a fifth to it, and give it to him to whom it belongs, on the day of his repentance. [5:25] And he shall bring his guilt offering to the Lord, a healthy

<sup>362</sup> Lit. 'it'.

<sup>363</sup> Lit. 'misleads [a] misleading [act]'. Probably a calque of B.Heb תִּמְעַל מְעַל; lit. 'misleads [a] misleading [act]'.

<sup>364</sup> Lit. 'becoming guilty he became guilty'. Probably a calque of a Biblical Hebrew construction, which has an intensifying function (see 2.3.1.2.1.), see B.Heb אָשַׁם אָשַׁם; lit. 'to be guilty, he was guilty'.

<sup>365</sup> Lit. 'misleads [a] misleading [act]'. Probably a calque of B.Heb תִּמְעַל מְעַל; lit. 'misleads [a] misleading [act]'.

<sup>366</sup> Lit. 'the oppression which he oppressed'. Probably a calque of B.Heb הַגְּזוּלָה אֲשֶׁר גָּזַל; lit. 'the pillage which he pillaged'.

<sup>367</sup> Lit. '[the thing] which is taken by holding which he took it by holding'. Probably a calque of B.Heb הַעֲשָׂק אֲשֶׁר הֶעֱשָׂק; lit. 'the extortion which he extorted'.

<sup>368</sup> Lit. 'the committal which was committed him'. Probably a calque of B.Heb הַפְּקִדוֹן אֲשֶׁר הִפְקִיד; lit. 'the committal which was committed him'.

<sup>369</sup> Lit. 'with his head'.

ram out of the flock with your valuation, for a guilt offering, to the priest. [5:26] And the priest shall make atonement for him before the Lord, then it will be forgiven him for any thing out of all that he does and if [thus] becomes guilty through it’.

## Chapter 6

[6:1] And the Lord spoke to Moses, saying, [6:2] ‘Command Aaron and his sons, saying, “This is the law of the burnt offering: it is the burnt offering on the hearth on the altar all night until the morning, and the fire of the altar shall burn there. [6:3] And the priest shall put on his linen cloths, and he shall put his linen trousers on his flesh, and separate the ashes which the fire covers with the burnt offering on the altar, and he shall put them beside the altar. [6:4] And he shall put off his garments, and put on other garments, and take the ashes outside the camp to a clean place. [6:5] And the fire on the altar shall burn on it, and it shall not go out, and the priest shall burn woods on it <sub>1</sub>every morning<sup>370</sup>, and arrange the burnt offering on it, and he shall burn on it the fat of the peace offerings. [6:6] The fire shall burn on the altar continually, it shall not go out. [6:7] And this is the law of the grain offering: a son of Aaron <sub>1</sub>shall certainly bring it forward<sup>371</sup> before the Lord, before the altar. [6:8] And he shall separate from it a handful<sup>372</sup> of the wheat flour of the grain offering,

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and its oil, and all the incense which is on the grain offering, and shall burn it on the altar, [as] an aroma of acceptance to the Lord. [6:9] And Aaron and his sons shall eat the remainder. Unleavened bread shall be eaten in the holy place, they shall eat it in the courtyard of the tent of meeting. [6:10] It shall not be baked [with] leaven, I have given it [as] their portions of my offerings by fire, it is the holy of holies, like the sin offering and like the guilt offering. [6:11] All the males among the sons of Aaron shall eat it, [as] an <sub>1</sub>eternal statute<sup>373</sup> for your generations, from the offerings of the Lord made by fire; every one who touches them shall be holy.” [6:12] And the Lord spoke to Moses, saying, [6:13] ‘This is the offering of Aaron and of his sons which they shall offer to the Lord after the day of anointment if [the Lord] anoints

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<sup>370</sup> Lit. ‘with morning with morning’. Probably calque of B.Heb בַּבֶּקֶר בַּבֶּקֶר; lit. ‘with the morning with the morning’ (see 2.3.1.3.2.).

<sup>371</sup> Lit. ‘bringing forward he shall bring forward’. A construction which has an intensifying function (see 2.3.1.2.1.) and is usually attributed to Biblical Hebrew influence. However, the original text does not present the exact structure for this verse: B.Heb הִקְרַב; lit. ‘to bring forward’.

<sup>372</sup> Lit. ‘with his palm’, see B.Heb בְּקַמְצוֹ; lit. ‘with his fistful’.

<sup>373</sup> Lit. ‘statue of world’. Probably a calque of B.Heb הַקִּיְעוֹלָם; lit. ‘statue of world’.

Aaron<sup>374</sup>; a tenth of a *kebič*<sup>375</sup> of wheat flour [for] a grain offering continually, a half of it in the morning, and a half of it at night. [6:14] It shall be made with oil into a pan, you shall bring<sup>376</sup> <sub>1</sub>the thing<sup>377</sup> which is fried, and you shall bring it (the cooked ones) forward, you shall bring forward the portions of the grain offering for an aroma of acceptance to the Lord. [6:15] And the anointed priest [who will be] in his place from among his sons, shall do it to the Lord [as] an <sub>1</sub>eternal statute<sup>378</sup>, it shall be a wholly burnt. [6:16] And every grain offering for the priest shall be wholly burnt, it shall not be eaten'. [6:17] And the Lord spoke to Moses, saying, [6:18] 'Speak to Aaron and to his sons, saying, "This is the law of the sin offering: in the place where the burnt offering is slaughtered, the burnt offering shall be slaughtered before the Lord, it is the holy of holies. [6:19] The priest who makes the sin offering shall eat it. It shall be eaten in the holy place, in the courtyard of the tent of meeting, [6:20] If anything touches its flesh, it shall be holy, and if some of its blood is sprinkled on a garment, if it is sprinkled on it, you shall wash in the holy place. [6:21] And the earthen<sup>379</sup> vessel in which it is boiled<sup>380</sup> shall be broken, and if it is boiled<sup>381</sup> in a copper vessel, then it shall be broken and washed with water. [6:22] Every male among the priests shall eat it. It is the holy of holies. [6:23] And every sin offering from which [any of] the blood is brought to the tent of meeting to make atonement in the holy [place]: it shall not be eaten, it shall be burnt in fire.

## Chapter 7

[7:1] And this is the law of the guilt offering. It is the holy of holies.

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[7:2] In the place where they slaughter the burnt offering, they shall slaughter the guilt offering, and he shall sprinkle its blood on the altar round about. [7:3] And he shall bring forward all its fat: the tail fat and the fat that covers the stomach. [7:4] And the two kidneys, and the fat that is on them, that is on the entrails, and the extra above the liver: he shall take them<sup>382</sup> away along with the kidneys. [7:5] And the priest shall burn them on the altar for an offering made by fire

<sup>374</sup> Lit. 'him', see B.Heb יְהוָה; lit. 'him'.

<sup>375</sup> 'A measure; an amount of wheat which was given to miller in exchange for grinding' (ÖTS 3: 2513).

<sup>376</sup> Lit. 'make [someone] bring'.

<sup>377</sup> Lit. 'it'.

<sup>378</sup> Lit. 'statue of world'. Probably a calque of B.Heb עֲוֹלָם; lit. 'statue of world'.

<sup>379</sup> Lit. 'tile'.

<sup>380</sup> Lit. 'cooked'.

<sup>381</sup> Lit. 'cooked'.

<sup>382</sup> Lit. 'it'.

to the Lord. It is a guilt offering. [7:6] Every male among the priests shall eat it. It shall be eaten in the holy place. It is the holy of holies. [7:7] As the sin offering is, so is the guilt offering, there is one law for them: if the priest makes atonement with it,  $\iota$ shall have it<sup>1383</sup>. [7:8] And the priest who brings forward any person's burnt offering,  $\iota$ shall have<sup>1384</sup> the skin of the burnt offering which he has brought forward. [7:9] And all the grain offering if it is baked in the oven, and all that is prepared in the saucepan or in the frying pan, the priest who brings it forward,  $\iota$ shall have it<sup>1385</sup>. [7:10] And all the sons of Aaron  $\iota$ shall have<sup>1386</sup> every grain offering mixed with oil or dry, it shall be for every person fraternally<sup>387</sup>. [7:11] And this is the law of the sacrifice of peace offerings if |someone| brings it forward to the Lord. [7:12] If he brings it forward for thanksgiving, he shall bring it forward with the sacrifice of thanksgiving unleavened cakes mixed with oil and unleavened thin breads anointed with oil, and cooked cakes of wheat flour mixed with oil. [7:13] He shall bring forward his offering with the leavened thick bread, beside the sacrifice of thanksgiving of his peace offerings. [7:14] And from it, he shall bring forward one bread from each type<sup>388</sup> of offering breads as an offering to the Lord, and it shall be the priest's who sprinkles the blood of the peace offerings. [7:15] And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten on the day that it is offered, it shall not be left out of it until the morning. [7:16] But if the sacrifice of his offering is a vow<sup>389</sup> or a generosity offering, it shall be eaten the day that he offers his sacrifice, and  $\iota$ the next morning<sup>1390</sup> the remainder of it shall be eaten. [7:17] And the remainder of the flesh of the sacrifice shall be burnt with fire on the third day. [7:18] And if from the flesh of the sacrifice of his peace offerings  $\iota$ is eaten at all<sup>1391</sup> on the third day, it will not be accepted,

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and it shall not be counted as an offer for  $\iota$ the one who offered it<sup>1392</sup>. It will be a profanation (unfit) and the soul who eats of it shall bear his iniquity. [7:19] And if the flesh touches any kind of unclean thing, it shall not be eaten; it shall be burnt with fire. And the holy flesh: every

<sup>383</sup> Lit. 'it shall be to him', see B.Heb לֹא יִהְיֶה; lit. 'it shall be to him'.

<sup>384</sup> Lit. 'it shall be to him', see B.Heb לֹא יִהְיֶה; lit. 'it shall be to him'.

<sup>385</sup> Lit. 'it shall be to him', see B.Heb לֹא תִהְיֶה; lit. 'it shall be to him'.

<sup>386</sup> Lit. 'it shall be to all the sons of Aaron', see B.Heb לְכָל־בְּנֵי אַהֲרֹן; lit. 'it shall be to all the sons of Aaron'.

<sup>387</sup> Lit. 'like his brother', see B.Heb כְּאָחֵי; lit. 'as brother to him'.

<sup>388</sup> Lit. 'family; lineage; race'.

<sup>389</sup> Lit. 'intention'.

<sup>390</sup> Lit. 'its morning', see B.Heb מִמָּחָרָת; lit. 'from morrow'.

<sup>391</sup> Lit. 'being eaten if it is eaten'. Probably a calque of a Biblical Hebrew construction, which has an intensifying function (see 2.3.1.2.1.), see B.Heb אִם הָאָכַל יֵאָכַל; lit. 'if to be eaten it is being eaten'.

<sup>392</sup> Lit. 'him'.

clean person shall eat the holy flesh. [7:20] But if the soul eats of the flesh of the sacrifice of peace offerings, that is the Lord's, and if he has his uncleanness on him, then the soul will be cut off from his people. [7:21] And if a soul touches any unclean thing, the uncleanness of man, or unclean cattle, or any unclean abominable thing, and secretly eats the flesh of the sacrifice of peace offerings that is the Lord's, the soul will be cut off from his people". [7:22] And the Lord spoke to Moses, saying, [7:23] 'Speak to the sons of Israel, saying, "You shall not eat any of the fat of ox, or of sheep, or of goat. [7:24] And the fat of *nevala*<sup>393</sup>, and the fat of *terefa*<sup>394</sup>, may be used in any other use<sup>395</sup>, but you shall definitely not eat it<sup>396</sup>. [7:25] Because anybody who eats the fat from the animal from which one would bring forward an offering made by fire to the Lord; the soul that eats secretly will be cut off from his people. [7:26] And you shall not eat any blood in all of your dwelling places, neither of a bird or either of a cattle. [7:27] If any soul eats any blood, then the soul will be cut off from his people". [7:28] And the Lord spoke to Moses, saying, [7:29] 'Speak to the sons of Israel, saying, "The one who brings forward the sacrifice from his peace offerings to the Lord shall bring his offering to the Lord of the sacrifice of his peace offerings. [7:30] |With| his |own| hands |he| shall bring the offerings of the Lord made by fire, he shall bring the fat with the breast, the breast to wave as<sup>397</sup> a wave offering before the Lord. [7:31] And the priest shall burn the fat on the altar, and the breast shall be for Aaron and his sons. [7:32] And you shall give the right thigh to the priest for a heave offering of the sacrifices of your peace offerings. [7:33] The one who brings forward the blood of the peace offerings and the fat from among the sons of Aaron, shall have<sup>398</sup> the right thigh as his part. [7:34] For I have taken the breast of the wave offering and the thigh of the heave offering of the children of Israel from the sacrifices of their peace offerings, and I have given them to Aaron, the priest, and to his sons as an eternal statute<sup>399</sup> from the children of Israel." [7:35] This is the greatness portion of Aaron and greatness

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portion of his sons, from the offerings of the Lord made by fire, from the day he brought forward them to serve as priests to the Lord, [7:36] Which the Lord commanded to be given them from

<sup>393</sup> An animal that died a natural death (CEDHL: 402).

<sup>394</sup> An animal torn by wild beasts (CEDHL: 252).

<sup>395</sup> Lit. 'to every work'; see, B.Heb לְכֹל־מְלָאכָה; lit. 'for any of work'.

<sup>396</sup> Lit. 'eating you shall not eat it'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.2.1.), see B.Heb אָכַל לֹא תֹאכְלֶהוּ; lit. 'to eat you shall not eat it'.

<sup>397</sup> Lit. 'before'.

<sup>398</sup> Lit. 'it shall be to him', see B.Heb לְוֵ תְהִיָּה; lit. 'it shall be to him'.

<sup>399</sup> Lit. 'to statue of world'. Probably a calque of B.Heb לְהִקָּח עוֹלָם; lit. 'to statue of world'.



the day that he anointed them from among the children of Israel, as an eternal statute throughout their generations.” [7:37] This is the law of the burnt offering, for the grain offering, and for the sin offering, and for the guilt offering, and for the ordination offering, and for the sacrifice of the peace offerings, [7:38] Which the Lord commanded Moses on mount Sinai on the day that he commanded the sons of Israel to bring forward their offerings to the Lord in the wilderness of Sinai.

## Chapter 8

[8:1] And the Lord spoke to Moses, saying, [8:2] ‘You shall take Aaron and his sons with him, and the clothes, and the anointing oil, and the bull of the sin offering, and two rams, and the basket of unleavened bread. [8:3] And gather all the congregation together to the door of the tent of meeting’. [8:4] And Moses did as the Lord commanded him, and the congregation was gathered to the door of the tent of meeting. [8:5] And Moses said to the congregation, ‘This is the word which the Lord commanded to do’. [8:6] And Moses brought Aaron and his sons, and washed them with water. [8:7] And he put<sup>400</sup> the shirt on him, and girded him with the belt, and clothed him with the mantle, and put<sup>401</sup> the ephod on him. Then he girded him with the belt of the ephod, and tied with it. [8:8] And he put the breastplate on him; and he put in the breastplate the Urim and the Thummim. [8:9] And he put the turban on his head and on the turban, on opposing its front, he put the golden plate<sup>402</sup>, the holy crown, as the Lord commanded Moses. [8:10] And Moses took the anointing oil, and anointed the tabernacle and all that was in it, and sanctified them. [8:11] And he sprinkled some of it on the altar seven times, and anointed the altar and all its tools, the pitcher and its bowl, to sanctify them. [8:12] And he poured of the anointing oil upon Aaron’s head, and anointed him to sanctify him. [8:13] And Moses brought forward Aaron’s sons, and dressed them in shirts

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girded them with belts, and dressed them in skullcaps<sup>403</sup>, as the Lord commanded Moses. [8:14] And he brought forward the bull of the sin offering, and Aaron and his sons propped up their hands on the head of the bull of the sin offering. [8:15] And he slaughtered it, and Moses took the blood, and put<sup>404</sup> it on the corners of the altar round about with his finger, and sprinkled the

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<sup>400</sup> Lit. ‘he gave’, see B.Heb יָתַן; lit. ‘he is giving’.

<sup>401</sup> Lit. ‘he gave’, see B.Heb יָתַן; lit. ‘he is giving’.

<sup>402</sup> Lit. ‘flower’. Probably a calque of B.Heb קָדָשׁ; lit. ‘flower’.

<sup>403</sup> ‘Tall sheepskin hat’.

<sup>404</sup> Lit. ‘he gave’, see B.Heb יָתַן; lit. ‘he is giving’.

altar, and poured the blood at the base of the altar, and sanctified it to make atonement for it. [8:16] And he took all the fat that was on the stomach, and the extra of the liver, and the two kidneys, and their fat, and Moses burned it on the altar. [8:17] And he burned the bull, and its skin, and its flesh, and its dung in fire outside the camp, as the Lord commanded Moses. [8:18] And he offered the ram of the burnt offering, and Aaron and his sons propped up their hands on the head of the ram. [8:19] And he slaughtered it, and Moses sprinkled the blood on the altar round about. [8:20] And he portioned out the ram into as many as pieces possible<sup>405</sup>, and Moses burned the head, and the pieces<sup>406</sup>, and the fat of the stomach. [8:21] And he washed the stomach and the legs with water, then Moses burned the whole ram on the altar. It is a burnt sacrifice, an aroma of acceptance, an offering made by fire to the Lord, as the Lord commanded Moses. [8:22] And he offered the second ram, the ram of ordination, and Aaron and his sons propped up their hands on the head of the ram. [8:23] And he slaughtered it, and Moses took some of the blood of it and put it on the lobe<sup>407</sup> of Aaron's right ear, and on the thumb of his right hand, and on the big toe of his right foot. [8:24] And he brought forward the sons of Aaron, and Moses put some of the blood on the lobe<sup>408</sup> of their right ears, and on the thumbs of their right hands, and on the big toes of their right feet, and Moses sprinkled the blood on the altar round about. [8:25] And he took the fat, and the tail, and all the fat that was on the stomach, and the extra of the liver, and the two kidneys, and their fat, and the right thigh. [8:26] And from the basket of unleavened breads that was before the Lord,

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he took a thick unleavened bread, and a thick oiled bread, and a thin bread, and put them on the fat and on the right thigh. [8:27] And he put all upon the palms of Aaron, and upon the palms of his sons, and waved them as<sup>409</sup> a wave offering before the Lord. [8:28] And Moses took them from their palms, and burned them on the altar on the burnt offering. They are ordination offering, an aroma, an offering made by fire to the Lord. [8:29] And Moses took the breast, and waved it for an wave offering before the Lord. It became Moses's portion of the ram of ordination, as the Lord commanded Moses. [8:30] And Moses took of the anointing oil, and of the blood which was on the altar, and sprinkled it on Aaron, and on his garments, and on his

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<sup>405</sup> Lit. 'according to its joints'.

<sup>406</sup> Lit. 'joints'.

<sup>407</sup> Lit. 'its soft |place|'.

<sup>408</sup> Lit. 'its soft |place|'.

<sup>409</sup> Lit. 'before'.

sons, and on the garments of his sons with him, and sanctified Aaron, and his garments, and his sons, and the garments of his sons with him. [8:31] And Moses said to Aaron and to his sons, ‘Boil the flesh at the door of the tent of meeting, and eat it there, and |eat| the bread that is in the basket of ordination, as I commanded, saying, “Aaron and his sons shall eat it.” [8:32] And you shall burn the remainder of the flesh and of the bread in fire. [8:33] And you shall not go out of the door of the tent of meeting for seven days, until the days of your ordination end. For |he will consecrate you for seven days.<sup>410</sup> [8:34] As he has done this day, so the Lord has commanded to do, to make atonement for you. [8:35] And you shall sit at the door of the tent of meeting day and night seven days, and you shall keep the testament of the Lord so you do not die, for I have been commanded so’. [8:36] And Aaron and his sons did all the words that the Lord commanded by the hand of Moses.

## Chapter 9

[9:1] And it was on the eighth day, |that| Moses called Aaron and his sons, and the elders of

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Israel. [9:2] And he said to Aaron, ‘Take for yourself a young calf of the cattle for a sin offering, and a ram for burnt offering, the healthy ones, and offer them before the Lord. [9:3] And speak to the sons of Israel, saying, “You shall take a kid of the goats for a sin offering, and a calf and a lamb, healthy one-year-olds, for a burnt offering. [9:4] And an ox and a ram for peace offerings to sacrifice before the Lord, and a grain offering mixed with oil. Because, truly, today the divine presence of the Lord will appear to you. [9:5] And they took what Moses commanded before the tent of meeting, and all the congregation came near and stood before the Lord. [9:6] And Moses said, ‘This is the word which the Lord commanded that you shall do, and the divine presence of the Lord shall be evident to you’. [9:7] And Moses said to Aaron, ‘Come forward to the altar and make your sin offering, and your burnt offering, and make atonement for yourself, and for the people, and make the offering of the people, and make atonement for them, as the Lord commanded. [9:8] And Aaron came near to the altar, and slaughtered the calf of the sin offering which was for himself. [9:9] And the sons of Aaron brought forward the blood to him, and he dipped his finger in the blood, and put<sup>411</sup> it on the corners of the altar, and poured out the blood at the base of the altar. [9:10] And he burned the fat, and the kidneys, and the

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<sup>410</sup> Lit. ‘he will make your hand accustomed seven days by filling |it|’. A calque of B.Heb מִלֵּא אֶת־יָדְךָם; lit. ‘seven of days he shall fill your hand’.

<sup>411</sup> Lit. ‘he gave’, see B.Heb נָתַן; lit. ‘he is giving’.

extra above the liver of the sin offering, on the altar, as the Lord commanded Moses. [9:11] And he burned the flesh and the skin in fire outside the camp. [9:12] And he slaughtered the burnt offering, and Aaron's sons brought the blood to him and he sprinkled on the altar round about. [9:13] And they brought the burnt offering to him <sup>1412</sup>in as many as pieces possible, and the head, and he burned them on the altar. [9:14] And he washed the stomach and the legs, and burned them on the altar. [9:15] And he brought the people's offering, and took the kid of the sin offering that was for the people, and slaughtered it, and made a sin offering like the first. [9:16] And he brought forward the burnt offering, <sup>1413</sup>and offered it according to the regulation. [9:17] And he brought the grain offering, <sup>1414</sup>and take out a handful of it, and burned it on the altar beside the burnt sacrifice of the morning.

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[9:18] And he slaughtered the ox and the ram for a sacrifice of peace offerings which was for the people; and Aaron's sons brought him the blood which he sprinkled on the altar round about. [9:19] And the fat of the ox and of the ram, the [fat] tail, and that which covers [the entrails], and the kidneys, and the extra of the liver (they divided). [9:20] They put the fat on the breasts and he burned the fat on the altar. [9:21] And Aaron waved the breasts and the right thigh as <sup>415</sup>a wave offering before the Lord, as the Lord commanded Moses. [9:22] And Aaron lifted up his hands toward the people, and blessed them, and after <sup>416</sup>he had come down from making the sin offering, and the burnt offering, and peace offerings. [9:23] And Moses and Aaron came to the tent of meeting, and came out, and blessed the people, and the divine presence of the Lord became evident to all the people. [9:24] And then fire came out from before the Lord, and consumed the burnt offering and the fat on the altar, and all the people saw this and they shouted and fell on their faces.

### Chapter 10

[10:1] And Nadab and Abihu, the sons of Aaron, <sup>1417</sup>each of them took his censer, and put <sup>418</sup>fire in them, and put incense on them, and they offered strange fire before the Lord, which he had not commanded them. [10:2] And fire came out from before the Lord and consumed them,

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<sup>412</sup> Lit. 'according to its joints'.

<sup>413</sup> Lit. 'and he did', see B.Heb וַיַּעַשׂ; 'and he did'.

<sup>414</sup> Lit. 'and he filled his palm', see B.Heb וַיִּמְלֵא כַּפּוֹ; lit. 'and he is filling his palm'.

<sup>415</sup> Lit. 'before'.

<sup>416</sup> Lit. 'first; beforehand; initially'.

<sup>417</sup> Lit. 'every person'.

<sup>418</sup> Lit. 'they gave', see B.Heb וַיִּתְּנוּ; lit. 'they are giving'.

and they died before the Lord. [10:3] And Moses said to Aaron, ‘This is it that the Lord spoke, saying, “I will be sanctified to those who are near to me, and I will be glorified before all the people”, and Aaron kept silent. [10:4] And Moses called Mishael and Elzaphan, the sons of Uzziel, the uncle of Aaron, and said to them, ‘Come near, carry<sup>419</sup> your brothers from before the surfaces of sanctuary out of the camp’. [10:5] And they came near and carried<sup>420</sup> them, with their shirts, out of the camp, as Moses had said. [10:6] And Moses said to Aaron, and to Eleazar and to Ithamar, his sons, ‘Do not uncover your heads and do not rip your clothes, lest you die, and lest he be angry at all the congregation. But your brothers, the whole congregation of Israel, shall weep for the burning which the Lord has kindled. [10:7] And you shall not go out from the door of the tent of meeting, or you will die, because the anointing oil of the Lord is on you’. And they did

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according to the word of Moses. [10:8] And the Lord spoke to Aaron, saying, [10:9] ‘Do not drink new wine nor old wine, neither you nor your sons with you, before you go into the tent of meeting, lest you die. It shall be a statute forever throughout your generations. [10:10] ¶ In the same way<sup>421</sup> |when| it comes to distinguish between holy and worthless, and between unclean and clean, [10:11] And |when| it comes to teach the sons of Israel all the statutes which the Lord has spoken to them by the hand of Moses’. [10:12] And Moses spoke to Aaron, and to Eleazar and to Ithamar, his sons who were left, ‘Take the grain offering, the remainder of the offerings of the Lord made by fire and eat it unleavened beside the altar, because it is the holy of holies. [10:13] And you shall eat it in the holy place, because it is your share, and the share of your sons, of the sacrifices of the Lord made by fire. Because I have been commanded so. [10:14] And you shall eat the breast of the wave offering and the thigh of the partial offering in a clean place, you and your sons, and your daughters with you. Because it is your share, and the share of your sons which were given out of the sacrifices of peace offerings of the sons of Israel. [10:15] They shall bring the thigh of the partial offering and the breast of the wave offering with the offerings made by fire of the fat to offer it for a wave offering before the Lord, and it shall be yours and your sons’ with you, by a statute forever, as the Lord has commanded’.

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<sup>419</sup> Lit. ‘lift’.

<sup>420</sup> Lit. ‘lift’.

<sup>421</sup> In that way.

[10:16] And Moses <sup>1422</sup> diligently sought the goat of the sin offering, and, lo, it was burnt, and he was angry at Eleazar and Ithamar, the sons of Aaron who remained, saying, [10:17] ‘Why have you not eaten the sin offering in the holy place? Because it is the holy of the holies, and |God| has given it to you to bear the iniquity of the congregation, to make atonement for them before the Lord. [10:18] Lo, the blood of it was not brought into the holy place, <sup>1423</sup> you shall indeed have eaten it in the holy place, as I commanded’. [10:19] And Aaron said to Moses, ‘Lo, today they offered their sin offerings and their burnt offerings before the Lord, and |things| like these have befallen me, and if I had eaten the sin offering today, would it been good in the Lord’s eyes?’ [10:20] And Moses heard |that| and it appeared<sup>424</sup> good in his eyes.

## Chapter 11

[11:1] And the Lord spoke to Moses and to Aaron, saying to them,

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[11:2] ‘Speak to the sons of Israel, saying, “These are the animals that you shall eat among all the livestock that are on the earth. [11:3] All that have divided hoofs, and are cloven-hoofed and that chew the cud among the livestock, you shall eat.” [11:4] But among those that chew the cud or have divided hoofs, you shall not eat these: the camel, because<sup>425</sup> it chews the cud, but is not a completely cloven-hoofed, it is unclean to you. [11:5] And the rabbit<sup>426</sup> (hedgehog); although it chews the cud, but it does not part the complete hoof, it is unclean to you. [11:6] And the hare; although it chews the cud, but it does<sup>427</sup> not part the complete |hoof|, it is unclean to you. [11:7] And the pig (swine); although it does have a divided hoof and is cloven-hoofed<sup>428</sup>, but it does not chew the cud, it is unclean to you. [11:8] You shall not eat of their flesh and do not touch their carcasses, they are forbidden to you. [11:9] You shall eat these of all that are in the water: <sup>1429</sup> everything that has fins<sup>430</sup> and scales in the water, in the seas, and in the rivers,

<sup>422</sup> Lit. ‘seeking, he sought’. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.2.1.), see B.Heb דָּרַשׁ דָּרַשׁ lit. ‘to inquire he inquired’.

<sup>423</sup> Lit. ‘eating you shall eat it’. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.2.1.), see B.Heb אָכַל תֹּאכְלוּ lit. ‘to eat you shall eat it’.

<sup>424</sup> Lit. ‘became’.

<sup>425</sup> Lit. ‘although’.

<sup>426</sup> Lit. ‘island rabbit’.

<sup>427</sup> Lit. ‘did’.

<sup>428</sup> Lit. ‘it completely parts its hoof’s dividing |part|’.

<sup>429</sup> Lit. ‘everything which to him’. Probably a calque of B.Heb כֹּל אֲשֶׁר־לוֹ lit. ‘all which to him’.

<sup>430</sup> Lit. ‘wing’.

you shall eat them. [11:10] And <sup>1431</sup>everything that has no fins and scales, in the sea, in the rivers, of all creatures of the water that swarm<sup>432</sup> and of all the living creatures<sup>433</sup> that are in the waters: they are detestable to you. [11:11] And they shall be detestable to you. You shall not eat of their flesh and abominate their carcasses. [11:12] <sup>1434</sup>Everything that has no fins and scales in the water shall be detestable to you. [11:13] And you shall abominate these among the birds, they shall not be eaten, they are detestable: the eagle (black bird), and the bearded vulture, and the sea eagle, [11:14] And the vulture, and the kite by its kind. [11:15] Every raven by its kind, [11:16] And the ostrich, and the owl and the cuckoo, and the falcon by its kind. [11:17] And <sup>1435</sup>the little owl, and the cormorant, and <sup>1436</sup>the screech owl, [11:18] And the swan, and the pelican, and the *raham*<sup>437</sup>, [11:19] And the stork, and the heron by its kind, and the hoopoe, and the bat. [11:20] And every <sup>1438</sup>flying insect, that goes on four legs shall be detestable to you. [11:21] Among all creatures that have been born of <sup>1439</sup>the flying insects, you shall eat only these those go on four legs, which <sup>1440</sup>have knees above their feet, to leap by them on the earth. [11:22] You shall eat these of them: the locust of by its kind, and the cicada by its kind, and the *hargol*<sup>441</sup> by its kind and *hagav*<sup>442</sup> by its kind. [11:23] And all the |creatures| that were born, of those insects<sup>443</sup> which have four feet, it shall be detestable

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to you. [11:24] And you will be unclean by touching these: anyone who touches their carcasses shall be unclean until the evening. [11:25] And the one who (the one who carries) lifts their carcasses shall wash his clothes, and be unclean until the evening. [11:26] Every animal that has divided hoof and <sup>1444</sup>is not cloven-hoofed, and does not chew the cud, they are unclean to you. Everyone who touches their carcasses shall be unclean until the evening. [11:27] And all

<sup>431</sup> Lit. 'everything which there is no to him'. Probably a calque of B.Heb כל אשר אין־לו; lit. 'all which there is no to him'.

<sup>432</sup> Lit. 'lay eggs'.

<sup>433</sup> Lit. 'soul', see B.Heb נֶפֶשׁ; lit. 'soul'.

<sup>434</sup> Lit. 'everything which there is no to him'. Probably a calque of B.Heb כל אשר אין־לו; lit. 'all which there is no to him'.

<sup>435</sup> Eagle owl.

<sup>436</sup> Uncertain translation; 'a species of owl; an owl' (WAED: 372, CPED: 804).

<sup>437</sup> Probably 'carrion vulture' (*vultur percnopterus*) (CEDHL:613).

<sup>438</sup> Lit. 'flying bird', see B.Heb הָעוֹף; lit. 'the flyer'.

<sup>439</sup> Lit. 'flying bird', see B.Heb הָעוֹף; lit. 'the flyer'.

<sup>440</sup> Lit. 'to him knees from above to its feet to leap with them on the land'. Probably a calque of B.Heb לְנִתְרָן בְּהֵן; lit. 'to him shanks from above to its feet to hop with them on the land'.

<sup>441</sup> Probably a kind of locust (CEDHL: 230).

<sup>442</sup> Probably 'locust' or 'grasshopper' (CEDHL: 207).

<sup>443</sup> Lit. 'bird', see B.Heb הָעוֹף; lit. 'the flyer'.

<sup>444</sup> Lit. 'a complete division it does not divide'.

that walks <sup>1445</sup> upon its paws of all beasts that go on four legs, those are forbidden to you; whoever touches their carcasses shall be unclean until the evening. [11:28] And the one who lifts the carcasses of them shall wash his clothes, and be unclean until the evening. They are forbidden to you. [11:29] And this is forbidden to you: the creatures that were born and that swarm<sup>446</sup> on the earth: the weasel, and the rat, and the tortoise by its kind, [11:30] And the shrew mouse, and the sun lizard, and the star lizard, and the lizard, and the mole. [11:31] These are the forbidden |things| to you |among| all that were born. Whoever touches them, after they died, shall be unclean until the evening. [11:32] And anything on which |any| of them falls, after they have died, shall be forbidden |whether| it is any equipment (vessel) of wood, or clothing, or skin, or sack, whatever equipment that could be use for work with them, shall be put into water, and it shall be unclean until the evening, then it becomes clean. [11:33] And every pot<sup>447</sup> into which any of them falls, whatever that is inside of it, it shall be unclean, and you shall break the pot. [11:34] Of all food which is eaten on which water comes, it will be unclean, and all drink that is drunk in every vessel will be unclean. [11:35] And anything that any part of their carcass falls on will be unclean. The oven and the hearth: they shall be destroyed, they are unclean, and shall be unclean to you. [11:36] Only: a spring or a cistern, a concentration of water will be clean, and whatever touches their carcasses will be unclean. [11:37] But if |any part of| their carcasses falls on any sowing seed which is sown, it is clean. [11:38] And if any water <sup>1448</sup> is put on the seed and |any part of| their carcass falls on it, it is unclean to you. [11:39] And if any of livestock which is clean to eat for you dies, the one who touches its carcass shall be unclean until the evening. [11:40] And the one who eats

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of its carcass shall wash his clothes, and will be unclean until the evening, and the one who carries<sup>449</sup> its carcass shall wash his clothes, and will be unclean until the evening. [11:41] And everything that was born, that was born on the earth is detestable. It shall not be eaten. [11:42] And every|thing| which walks on a belly and every|thing| that walks on four legs, among all creatures that were born, that were born on the earth: you shall not eat them, because they are detestable things. [11:43] You shall not make your souls disgusted with any of the creatures

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<sup>445</sup> Lit. 'on its soles', see B.Heb על-כפיו; lit. 'on soles of him'.

<sup>446</sup> Lit. 'lay eggs'.

<sup>447</sup> Flowerpot vessel.

<sup>448</sup> Lit. 'it was given', see B.Heb נתן; lit. 'it was given'.

<sup>449</sup> Lit. 'lifts'.



that were born, that lay eggs and you shall not be unclean with them, because your mind will be closed by them. [11:44] Because I am the Lord your God, you shall  $\iota$ consecrate yourselves<sup>1450</sup> and be holy, because I am holy, and you shall not defile your souls with any creature that was born and that moves on the earth. [11:45] Because I am the Lord who brought you up out of the land of Egypt to be your God, therefore be holy, because I am holy'''. [11:46] This is the law of the livestock, and of the bird, and of every living soul that moves in the water, and of every soul that gives birth on the earth, [11:47] To distinguish between the forbidden and  $\iota$ the clean<sup>1451</sup>, and between the animal that will be eaten and  $\iota$ the animal<sup>1452</sup> that will not be eaten.

## Chapter 12

[12:1] And the Lord spoke to Moses, saying, [12:2] ‘Speak to the sons of Israel, saying, “If a woman conceives, and bears a male |child|, then she shall be unclean seven days, as in the days of her menstruation illness, she shall be unclean. [12:3] And on the eighth day the flesh of his foreskin shall be circumcised. [12:4] And thirty-three days she shall sit with the blood of her purification, she shall not touch |anything| holy, nor come into the sanctuary until the days of her purification be fulfilled. [12:5] But if she bears a female |child|, then she will be unclean two weeks,  $\iota$ as in her menstruation<sup>1453</sup>, and sixty-six days she shall sit for the blood of her purification. [12:6] And when the days of her purification are fulfilled for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon or a turtledove for a sin offering to the door of the tabernacle

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of meeting, to the priest. [12:7] And he shall bring it forward before the Lord and make atonement for her and she shall be clean from the flow<sup>1454</sup> of her blood. This is the law for the one who bears either a male or a female. [12:8] And if  $\iota$ she cannot afford<sup>1455</sup> a lamb, then she shall take two turtledoves, or two young pigeons, one for the burnt offering, and one for the sin offering, and the priest shall make atonement for her, then she will be clean.”

## Chapter 13

<sup>1450</sup> Lit. ‘you shall be holy’, see B.Heb וְהִיִּיתֶם קְדוֹשִׁים; lit. ‘you become holy-ones’.

<sup>1451</sup> Lit. ‘between the clean’, see B.Heb בֵּין הַטְּהוֹר; lit. ‘between the clean’.

<sup>1452</sup> Lit. ‘between the animal’, see B.Heb בֵּין הַחַיָּה; lit. ‘between the animal’.

<sup>1453</sup> Lit. ‘for her menstruation’. Probably a mistranslation of Hebrew preposition  $\kappa$ ; ‘as, like’ with  $\kappa$ ; ‘for; since; because’, see B.Heb בְּגִבְתָּהּ; lit. ‘as isolation of her’.

<sup>1454</sup> Lit. ‘fountain; spring’. Probably a calque of B.Heb מְקוֹר lit. ‘fountain’.

<sup>1455</sup> Lit. ‘her power does not suffice’.

[13:1] And the Lord spoke to Moses and Aaron, saying, [13:2] ‘If a man has in the skin of his flesh a swelling, a lichen, or a white spot, and if it becomes in the skin of his flesh a disease of leprosy, then he shall be brought to Aaron the priest or to one of his sons the priests. [13:3] And the priest shall look on the disease in the skin of his flesh, and if the hair in the disease is changed into white, and the appearance of the disease is deeper than the skin of his flesh, it is the disease of leprosy and if the priest looks on him, then he shall pronounce<sup>456</sup> him unclean. [13:4] And if it is the white spot which is on the skin of his flesh, and if its appearance is not deeper than the skin, and the hair has not changed into white, then the priest shall shut up the disease seven days. [13:5] And the priest shall look on him on the seventh day, and, lo, if the disease in its colour has stopped, and the disease has not spread on the skin, then the priest shall shut him up seven days a second [time]. [13:6] And the priest shall look on him on the seventh day for the second time, and, lo, if the disease is dim and if the disease has not spread on the skin, the priest shall pronounce<sup>457</sup> him clean. It is a lichen, and he shall wash his clothes, and shall be clean. [13:7] But if the lichen <sub>l</sub>spreads farther<sup>458</sup> on the skin, after he has shown himself to the priest, after his cleansing, he shall show himself to the priest for a second time. [13:8] And if the priest looks on, and, lo, if the lichen has spread on the skin, than the priest shall pronounce<sup>459</sup> him unclean. It is a leprosy. [13:9] If the disease of leprosy is in a man, then he shall be brought to the priest. [13:10] And the priest shall look, and, lo, [if] there is a white swelling on the skin, and it has changed the hair into white, and there is a living<sup>460</sup> raw flesh in the swelling, [13:11] It is an aging leprosy in the skin of his flesh, and the priest shall pronounce<sup>461</sup> him unclean, and shall not shut him up, because he is

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unclean. [13:12] And if the leprosy <sub>l</sub>spreads farther<sup>462</sup> on the skin, and if the leprosy covers all the skin of [the one with] the disease from his head to his foot, <sub>l</sub>to wherever it is within sight of the priest’s eyes<sup>463</sup>, [13:13] And the priest shall look: and, lo, [if] the leprosy has covered all

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<sup>456</sup> Lit. ‘make’.

<sup>457</sup> Lit. ‘make’.

<sup>458</sup> Lit. ‘spreading if it spreads’. Probably a calque of a Biblical Hebrew construction, which has an intensifying function (see 2.3.1.2.1.), see B.Heb אָם־פָּשַׁה תִּפְשֹׁה; lit. ‘if to diffuse it is diffusing’.

<sup>459</sup> Lit. ‘make’.

<sup>460</sup> Lit. ‘the health of...’.

<sup>461</sup> Lit. ‘make’.

<sup>462</sup> Lit. ‘spreading if it spreads’. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.2.1.), see B.Heb אָם מִסְגָּא תִסְגִּי; lit. ‘if to bud it is budding’.

<sup>463</sup> Lit. ‘to all appearance of eyes of the priest’. Probably a calque of B.Heb לְכָל־מַרְאֵה עֵינֵי הַכֹּהֵן; lit. ‘to all of appearance of eyes of the priest’.

his flesh, he shall pronounce<sup>464</sup> |the one with| the disease clean. It has all changed and turned white. He is clean. [13:14] And on the day the raw flesh appears on him, he shall be unclean. [13:15] And the priest shall look on the raw flesh, and pronounce<sup>465</sup> him unclean, |because| the raw flesh is unclean, it is the disease of leprosy. [13:16] Or if the raw flesh turns |again| and is changed to white, he shall come to the priest. [13:17] And the priest shall look him: and, lo, if the disease is turned to white, the priest shall pronounce<sup>466</sup> |the one with| the disease clean. He is clean. [13:18] And if there is a flesh in the skin of which there is an abscess, and it heals, [13:19] And if there is a white swelling or a white-reddish spot in the place of the abscess, it shall be seen by the priest. [13:20] And the priest shall look: and lo, if its appearance is lower than the skin, and its hair has changed into white, the priest shall pronounce<sup>467</sup> him unclean. It is the disease of leprosy, it spread in the boil. [13:21] But if the priest looks at it, and, lo, there is no white hairs in it, and if it is not lower than the skin, and is dim, then the priest shall shut him up seven days. [13:22] And if it spreads<sup>468</sup> on the skin, then the priest shall pronounce<sup>469</sup> him unclean. It is a disease. [13:23] And if the bright spot stays in its place, and does not spread, it is the burn of the abscess, and the priest shall pronounce<sup>470</sup> him clean. [13:24] Or if there is a flesh, in the skin of which there is a burn of a fire, and the living<sup>471</sup> raw |flesh| of the burn has a white-reddish or white spot, [13:25] Then the priest shall look on it: and, lo, if the hair in the spot has turned white and its appearance is deeper than the skin, it is a leprosy spread in the burn, and the priest shall pronounce<sup>472</sup> him unclean. It is the disease of leprosy. [13:26] But if the priest looks at it, and, lo, there is no white hair in the spot, and it is no lower than the skin, and is dim, then the priest shall shut him up seven days. [13:27] And the priest shall look on him on the seventh day, and if it <sub>l</sub>spreads farther<sup>473</sup> on the skin, then the priest shall pronounce<sup>474</sup> him unclean. It is the disease of

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<sup>464</sup> Lit. 'make'.

<sup>465</sup> Lit. 'make'.

<sup>466</sup> Lit. 'make'.

<sup>467</sup> Lit. 'make'.

<sup>468</sup> Lit. 'spreading |if| it spreads'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.2.1.), see B.Heb אָם מִסְתַּבֵּחַ תִּסְבַּח; lit. 'if to bud it is budding'.

<sup>469</sup> Lit. 'make'.

<sup>470</sup> Lit. 'make'.

<sup>471</sup> Lit. 'its health'.

<sup>472</sup> Lit. 'make'.

<sup>473</sup> Lit. 'spreading if it spreads'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.2.1.), see B.Heb אָם מִסְתַּבֵּחַ תִּסְבַּח; lit. 'if to bud it is budding'.

<sup>474</sup> Lit. 'make'.

leprosy. [13:28] And if the spot stays in its place, and does not spread on the skin, and is dim, it is a swelling of the burn, then the priest shall pronounce<sup>475</sup> him clean. Because it is a scar<sup>476</sup> of the burn. [13:29] If a man or woman has a disease on the head or the beard, [13:30] Then the priest shall look on the disease: and, lo, if its appearance is deeper than the skin and there is in it yellow thin hair, then the priest shall pronounce<sup>477</sup> him unclean. It is a scab, a leprosy of the head or the beard. [13:31] And if the priest looks at the disease of the scab, and, lo, if its appearance is deeper than the skin and there is no black hair in it, then the priest shall shut up |the one with| the disease of the scab seven days. [13:32] And the priest shall look at the disease on the seventh day: and, lo, if the scab has not spread, and there is no yellow hair in it, and the appearance of the scab is not deeper than the skin, [13:33] Then he shall shave himself, but he shall not shave the scab, and the priest shall shut up him |the one with| the scab seven days a second time. [13:34] And the priest shall look at the scab on the seventh day: and, lo, if the scab has not spread on the skin, and its appearance is not deeper than the skin, then the priest shall pronounce<sup>478</sup> him clean, and he shall wash his clothes, and he will be clean, [13:35] And if the scab |spreads farther<sup>479</sup> on the skin after his cleansing, [13:36] Then the priest shall look at him, and, lo, if the scab has spread on the skin, |then| the priest shall not inspect for yellow hair, he is unclean. [13:37] And if the scab stays in its colour and black hair has grown in it, |then| the scab is healed, |then| he is clean, and the priest shall pronounce<sup>480</sup> him clean. [13:38] And if a man or a woman has spots, white spots in the skin of their flesh. [13:39] Then the priest shall see, and, lo, |if| the spots on the skin of their flesh are dim white, |then| it is a *bohak*<sup>481</sup> that has spread on the body. He is clean. [13:40] And if a man's hair is fallen of, he is bald. He is clean. [13:41] And if his hair has fallen off from the part of his head |towards| his face, |then| he is *gibeah*<sup>482</sup>, he is clean. [13:42] And if there is a white-reddish disease on the back of |his head| or on the front of |his head|, it is a leprosy spreading on the back of |his head| or on the front of |his head|. [13:43] And the priest shall look on it, and, lo, if the swelling of the disease appears white-reddish, on the back of |his head|

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<sup>475</sup> Lit. 'make'.

<sup>476</sup> Lit. 'burn'.

<sup>477</sup> Lit. 'make'.

<sup>478</sup> Lit. 'make'.

<sup>479</sup> Lit. 'spreading |if| it spreads'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.2.1.), see B.Heb מִן הַבֹּחַק יִצְמַח; lit. 'if to bud it is budding'.

<sup>480</sup> Lit. 'make'.

<sup>481</sup> A kind of disease (CEDHL: 65); harmless eruption of the skin, skin-disease' (LVTL: 111).

<sup>482</sup> Bald on the forehead (CEDHL: 89).

or on the front of [his head], like the appearance of leprosy in his skin of the flesh, [13:44] He is a leprous man, he is unclean, the priest shall pronounce<sup>483</sup> him unclean. His disease is in his head. [13:45] And the leprous [man] in whom the disease is: his clothes shall be ripped, and his head shall be bare, and he shall cover over his moustache, and shall cry out, “Unclean, unclean!”, [13:46] All the days in which the disease shall be in him he is unclean. He shall dwell alone, his dwelling shall be<sup>484</sup> outside the camp. [13:47] And the garment in which the disease of leprosy is, [whether] in garment of wool, or in garment of linen, [13:48] Either in the warp or in the weft of the linen or of the wool or in leather or in any item that is made of leather<sup>485</sup>. [13:49] And if the disease is greenish or reddish in the garment, or in the skin, or in the warp, or in the weft, or in any item of skin: it is the disease of leprosy, and it shall be shown to the priest. [13:50] And the priest shall look on the disease, and shut up the disease seven days. [13:51] And he shall see the disease on the seventh day. If the disease has spread in the garment, either in warp or in weft, or in the leather, or in any item that is made of leather<sup>486</sup>: the disease is a pain causing leprosy, it is unclean. [13:52] And he shall burn that garment, or the weft or the woof, that is of woollen or linen, or any item that is made of leather<sup>487</sup> if there is disease in them. Because it is a pain causing leprosy, it shall be burned in the fire. [13:53] And if the priest sees it, and, lo, the disease has not spread in the garment, or in the warp, or in the weft, or in any item that is made of leather<sup>488</sup>, [13:54] Then the priest shall command, and they wash the thing in which there is the disease, and he shall shut it in seven days a second time. [13:55] And the priest shall look at the disease after it has been washed from it, and, lo, the disease has not changed its colour, and the disease has not spread: it is unclean. You shall burn it in the fire: it is a sunken spot, [whether] on the back or on the front. [13:56] And if the priest sees it, and, lo, the disease is dim after it was washed, then he shall tear it out of the garment, or out of the leather, or out of the weft, or out of the woof. [13:57] And if it still appears in the garment, or in the weft, or in the woof, or in any item of

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<sup>483</sup> Lit. ‘make’.

<sup>484</sup> Lit. ‘is’.

<sup>485</sup> Lit. ‘in all leather work’. Probably a calque of B.Heb בְּכֹל־מְלָאכֶת עוֹר; lit. ‘in any of work of leather’.

<sup>486</sup> Lit. ‘in all leather work’. Probably a calque of B.Heb בְּכֹל־מְלָאכֶת עוֹר; lit. ‘in any of work of leather’.

<sup>487</sup> Lit. ‘in all leather work’. Probably a calque of B.Heb בְּכֹל־מְלָאכֶת עוֹר; lit. ‘in any of work of leather’.

<sup>488</sup> Lit. ‘in all leather work’. Probably a calque of B.Heb בְּכֹל־מְלָאכֶת עוֹר; lit. ‘in any of work of leather’.

skin: it is a spreading disease, you shall burn in fire that in which the disease is. [13:58] And the garment, or the weft, or the woof, or any leather item: if you wash |them| and if the disease departs from them, then it shall be washed a second time, and shall be clean'. [13:59] This is the law of the disease of leprosy in a garment of wool or linen, or weft, or woof, or in any leather item, to pronounce<sup>489</sup> it clean or to pronounce<sup>490</sup> it unclean.

## Chapter 14

[14:1] And the Lord spoke to Moses, saying, [14:2] 'This shall be the law of the disease of leprosy on the day of his cleansing: And he shall be brought to the priest. [14:3] And the priest shall go out of the camp, and the priest shall look on, and, lo, if the disease of leprosy has been healed from the one who has leprosy, [14:4] Then the priest shall command, and |one| shall take for the one who is going to be cleansed: the two clean living<sup>491</sup> birds, and cypress wood, and scarlet silk, and hyssop. [14:5] And the priest shall command and he shall slay <sub>1</sub>one of the birds<sup>492</sup> in an earthen vessel over sweet water. [14:6] The living<sup>493</sup> bird: he shall take it and the cypress wood and the scarlet silk and the hyssop, and shall dip them and the living<sup>494</sup> bird in the blood of the bird that was slayed over the sweet water. [14:7] And he shall sprinkle on the one who is to be cleansed from the leprosy seven times, and shall pronounce<sup>495</sup> him clean, and shall let the living<sup>496</sup> bird go over the surface of the field. [14:8] And the one being cleansed shall wash his clothes, and shave off all his hair, and wash himself with water, then shall be clean. And after that he shall come into the camp, and shall live outside of his tent seven days. [14:9] And it will be on the seventh day that he shall shave all his hair, his head and his beard, and his eyelashes of his eyes. He shall shave off all his hair, and he shall wash his clothes, and he shall wash his flesh with water, and he shall be clean. [14:10] And on the eighth day he shall take

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<sup>489</sup> Lit. 'make'.

<sup>490</sup> Lit. 'make'.

<sup>491</sup> Lit. 'wild'.

<sup>492</sup> Lit. 'the one bird', see B.Heb הַצִּיפור הָאֶחָד; lit. 'the bird the one'.

<sup>493</sup> Lit. 'wild'.

<sup>494</sup> Lit. 'wild'.

<sup>495</sup> Lit. 'make'.

<sup>496</sup> Lit. 'wild'.

two healthy |male| lambs, and one healthy one-year-old female lamb, and three tenths of wheat flour, mixed with oil, and one *seyik*<sup>497</sup> oil. [14:11] And the priest who makes |him| clean shall set the man who is being cleaned, and <sub>1</sub>those things<sup>1498</sup> before the Lord, at the door of the tent of meeting. [14:12] And the priest shall take one lamb, and offer it for a guilt offering, and the *seyik*<sup>499</sup> oil, and wave them for a wave offering before the Lord. [14:13] And he shall slay the lamb in the place where he slays the sin offering and the burnt offering in the holy |place|, because the guilt offering is like the sin offering, it is the priest's, it is the holy of holies. [14:14] And the priest shall take some of the blood of the guilt offering, and the priest <sub>1</sub>shall put<sup>1500</sup> it on the lobe<sup>501</sup> of the right ear of the one who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot. [14:15] And the priest shall take some from the *seyik*<sup>502</sup> oil, and pour it into the palm of the priest's (his own) left hand. [14:16] And the priest shall dip the finger of his right hand in the oil that is on his left palm, and shall sprinkle some of the oil with his finger seven times before the Lord. [14:17] And the rest of the oil that is on his palm, the priest <sub>1</sub>shall put<sup>1503</sup> it on the lobe<sup>504</sup> of the right ear of the one who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot, over the blood of the guilt offering. [14:18] And he shall put<sup>505</sup> the remnant of the oil that is on the priest's palm on the head of the one being cleansed, and the priest shall make atonement for him before the Lord. [14:19] And the priest shall make the offering, and make atonement for the one who is to be cleansed from his uncleanness, and afterward he shall slay the burnt offering. [14:20] And the priest shall bring out the burnt offering and the grain offering to the altar, and the priest shall make atonement for him, and he shall be clean. [14:21] And if he is poor and <sub>1</sub>if he cannot afford<sup>1506</sup>, then he shall take one lamb for the guilt offering to be a wave offering to make atonement for himself, and one tenth of wheat flour mixed with oil for a grain offering, and a *seyik*<sup>507</sup> oil, [14:22] And two turtledoves or two young pigeons, <sub>1</sub>whichever he can afford<sup>1508</sup>;

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<sup>497</sup> The capacity of a bucket (CKED: 348).

<sup>498</sup> Lit. 'them', see B.Heb דָּבָר; lit. 'them'.

<sup>499</sup> The capacity of a bucket (CKED: 348).

<sup>500</sup> Lit. 'he shall give', see B.Heb נָתַן; lit. 'he gives'.

<sup>501</sup> Lit. 'its soft |place|'.

<sup>502</sup> The capacity of a bucket (CKED: 348).

<sup>503</sup> Lit. 'he shall give', see B.Heb נָתַן; lit. 'he shall give'.

<sup>504</sup> Lit. 'its soft |place|'.

<sup>505</sup> Lit. 'he shall give', see B.Heb נָתַן; lit. 'he shall give'.

<sup>506</sup> Lit. 'if his power does not suffice'.

<sup>507</sup> The capacity of a bucket (CKED: 348).

<sup>508</sup> Lit. 'to what if his power suffices'.

and one shall be a sin offering and one shall be a burnt offering. [14:23] And he shall bring them on the eighth day for his cleansing to the priest to the door

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of the tent of meeting before the Lord. [14:24] And the priest shall take the lamb of the guilt offering and the *seyik*<sup>509</sup> oil, and the priest shall wave them as a wave offering before the Lord. [14:25] And he shall slay the lamb of the guilt offering, and the priest shall take some of the blood of the guilt offering, and the priest shall put<sup>510</sup> it on the lobe<sup>511</sup> of the right ear of the one who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot. [14:26] And the priest shall pour some of the oil into the palm of his (own) left hand. [14:27] And the priest shall sprinkle with his right finger some of the oil that is on his left palm seven times before the Lord. [14:28] And the priest shall put<sup>512</sup> some of the oil that is on his palm, on the lobe<sup>513</sup> of the right ear of the one who is to be cleansed, and on the thumb of his right hand, and on the big toe of his right foot, over the place of the blood of the guilt offering. [14:29] And he shall put<sup>514</sup> the remnant of the oil that is on the priest's palm on the head of the one who is to be cleansed, to make atonement for him before the Lord. [14:30] And he shall offer<sup>515</sup> one of the turtledoves or of the young pigeons, whichever he can afford<sup>516</sup>. [14:31] Whichever he can afford<sup>517</sup>: one for a sin offering and the other for a burnt offering with the grain offering. Then the priest shall make atonement for the one who is to be cleansed before the Lord. [14:32] This is the law of him in whom is the disease of leprosy, and who cannot afford<sup>518</sup> for his cleansing'. [14:33] And the Lord spoke to Moses and to Aaron, saying, [14:34] 'If you come to the land of Canaan which I am giving to you for a possession, and if I give the disease of leprosy to a house of the land of your possession, [14:35] Then the one who owns the house shall come and explain the priest, saying, "It appeared like a disease to me in the house." [14:36] Then the priest shall command and they shall empty the house before the priest comes to see the disease, so that all that is in the house shall not become unclean, and, after that, the priest shall come to see the house. [14:37] And he shall look on the disease, and, lo, if

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<sup>509</sup> The capacity of a bucket (CKED: 348).

<sup>510</sup> Lit. 'he shall give', see B.Heb נתן; lit. 'he gives'.

<sup>511</sup> Lit. 'its soft |place|'.

<sup>512</sup> Lit. 'he gives', see B.Heb נתן; lit. 'he gives'.

<sup>513</sup> Lit. 'its soft |place|'.

<sup>514</sup> Lit. 'he shall give', see B.Heb נתן; lit. 'he shall give'.

<sup>515</sup> Lit. 'do', see B.Heb פשע; 'do'

<sup>516</sup> Lit. 'from what if his power suffices'.

<sup>517</sup> Lit. 'to what if his power suffices'.

<sup>518</sup> Lit. 'if his power does not suffice'.



the disease is on the walls of the house |with| strips<sup>519</sup> |appearing| greenish<sup>520</sup> or reddish<sup>521</sup> and their appearances are deeper<sup>522</sup> than the wall. [14:38] Then the priest shall go out of the house to the door of the house and shut the house up seven days. [14:39] And the priest shall come back

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on the seventh day, and if he sees, and, lo, the disease was spread in the walls of the house. [14:40] Then the priest shall command and they shall pull out the stones in which the disease is and they shall cast them into an unclean place outside the city. [14:41] And he shall scrape<sup>523</sup> the house inside round about, and they shall pour out the earth that they scraped<sup>524</sup> outside the city into an unclean place. [14:42] And they shall take other stones, and bring them to the place of those stones, and he shall take other earth and shall smear the house. [14:43] And if the disease comes back and appears<sup>525</sup> in the house after that he has  $\iota$ taken away<sup>526</sup> the stones and after he has scraped<sup>527</sup> the house, and after he has smeared it, [14:44] Then if the priest comes and sees, and, lo, the disease has spread in the house: it is a pain causing leprosy in the house, it is unclean. [14:45] And he shall destroy the house, its stones and its woods and all the earth of the house, and he shall take them out of the camp into an unclean place. [14:46] And the one who comes into the house during all the days when it is shut up, shall be unclean until the evening. [14:47] And the one who lies in the house shall wash his clothes, and the one who eats in the house shall wash his clothes. [14:48] And if the priest comes<sup>528</sup> in and looks, and, lo, the disease has not spread in the house after the house was smeared, then the priest shall pronounce<sup>529</sup> the house clean, because the disease was healed. [14:49] And to cleanse<sup>530</sup> the house, he shall take two birds, and cypress wood, and scarlet silk, and hyssop. [14:50] And he shall slay one of the birds over an earthen vessel over sweet water. [14:51] And he shall take

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<sup>519</sup> Lit. ‘road road’.

<sup>520</sup> Lit. ‘greens’. Probably a calque of B.Heb  $\text{יִרְקָרְקָת}$ ; lit. ‘greenish ones’.

<sup>521</sup> Lit. ‘reds’. Probably a calque of B.Heb  $\text{אֲדָמָדָמָת}$ ; lit. ‘reddish ones’.

<sup>522</sup> Lit. ‘low’. Probably a calque of B.Heb  $\text{שָׁפָל}$ ; lit. ‘low’.

<sup>523</sup> Lit. ‘break’.

<sup>524</sup> Lit. ‘broke’.

<sup>525</sup> Lit. ‘buds’. Probably a calque of B.Heb  $\text{פִּרְחָ}$ ; lit. ‘buds’.

<sup>526</sup> Lit. ‘pulled out’. Probably a calque of B.Heb  $\text{הִלְחִץ}$ ; lit. ‘pulled out’.

<sup>527</sup> Lit. ‘broke’.

<sup>528</sup> Lit. ‘coming if he comes’. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.2.1.), see B.Heb  $\text{אִם-יָבֹא יָבֹא}$ ; lit. ‘if to come he is coming’.

<sup>529</sup> Lit. ‘make’.

<sup>530</sup> Lit. ‘to sprinkle’.

the cypress wood, and the hyssop, and the scarlet silk, and the living<sup>531</sup> bird, and dip them in the blood of the slaughtered bird, and in the sweet waters, and sprinkle it at the house seven times. [14:52] And he shall cleanse<sup>532</sup> the house with the blood of the bird, and with the sweet water, and with the living<sup>533</sup> bird, and with the cypress wood, and with the hyssop, and with the scarlet silk. [14:53] But he shall let go the living<sup>534</sup> bird out of the city over the surface of the field, and make atonement for the house, and it shall be clean'. [14:54] This is the law for all [kind of] disease of leprosy, and for a scab, [14:55] And for the leprosy

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of a garment, and for a house, [14:56] And for a swelling, and for a lichen, and for a spot, [14:57] To teach ל when it is unclean<sup>535</sup>, and ל when it is clean<sup>536</sup>; this is the law of the disease of leprosy.

## Chapter 15

[15:1] And the Lord spoke to Moses and to Aaron, saying, [15:2] 'Speak to the sons of Israel and say to them, "If a person<sup>537</sup> has a discharge out of his flesh, [because of] his discharge he is unclean. [15:3] And this shall be his uncleanness if the liquid has flowed from his discharge, the discharge from his לsexual organ<sup>538</sup> whether it has flowed thickly and covered his לsexual organ<sup>539</sup> from his discharge, it is unclean. [15:4] If he lies on any bed which has the discharge, it shall be unclean, and if he sits on any item<sup>540</sup> [which has the discharge], it shall be unclean. [15:5] And if his head touches his bed, he shall wash his clothes and himself with water, and he shall be unclean until the evening, [15:6] And if the one who sits on [any] item on which the one who has the discharge sits, he shall wash his clothes and shall wash himself with water, and shall be unclean until the evening. [15:7] And the one who touches on the flesh of the one who has the discharge, he shall wash his clothes and shall wash himself with water, and shall be unclean until the evening. [15:8] If the one who has the discharge spits on him who is clean, he shall wash his clothes and wash himself with water, and shall be unclean until the evening.

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<sup>531</sup> Lit. 'wild'.

<sup>532</sup> Lit. 'to sprinkle'.

<sup>533</sup> Lit. 'wild'.

<sup>534</sup> Lit. 'wild'.

<sup>535</sup> Lit. 'the unclean time'.

<sup>536</sup> Lit. 'the clean time'.

<sup>537</sup> Lit. 'person person'. Probably a calque of B.Heb שׂוֹשׁוּרִים; lit. 'person person' (see 2.3.1.1.).

<sup>538</sup> Lit. 'his shameful flesh'.

<sup>539</sup> Lit. 'his shameful flesh'.

<sup>540</sup> Lit. 'vessel'.

[15:9] And any saddle which was used<sup>541</sup> by the one who has the discharge, it shall be unclean. [15:10] And anybody who touches anything that was under him, he shall be unclean until the evening, and the one who carries those [things] shall wash his clothes and wash himself with water, he shall be unclean until the evening. [15:11] And anyone whom the one who has the discharge touches, and has not washed himself with water, he shall wash his clothes and wash himself with water, and he shall be unclean until the evening. [15:12] And if the one who has the discharge touches an earthen vessel, it shall be broken, and every wooden vessel shall be washed with water. [15:13] And if the one who has a discharge is cleansed<sup>1542</sup> of his discharge, then he shall count for himself seven days for his cleansing, and wash his clothes, and wash his flesh in sweet water, and he shall be clean. [15:14] And on the eighth day he shall take for himself two turtledoves or two young pigeons and come before the Lord to the door of the tent of meeting, and give them to the priest.

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[15:15] And the priest shall offer<sup>543</sup> them: one for a sin offering, and the other for a burnt offering. And the priest shall make atonement for him before the Lord for his discharge. [15:16] And if a drop of a man's semen comes out from him, he shall wash all his flesh with water and be unclean until the evening, [15:17] And if there exists a drop of semen on any garment and any leather, it shall be washed with water, and it shall be unclean until the evening. [15:18] And if a man who has a drop of semen lies with a woman, they shall wash themselves with water and be unclean until the evening. [15:19] And if a woman has a discharge, if her discharge from her flesh is blood, there shall be seven days for her menstruation<sup>1544</sup>, and anyone who touches her shall be unclean until the evening. [15:20] And anything on which she lies during her menstrual impurity shall be unclean and anything on which she sits shall be unclean. [15:21] And anyone who touches her bed shall wash his clothes and wash himself with water, and he shall be unclean until the evening. [15:22] And anyone who touches any kind of vessel on which she sits shall wash his clothes and wash himself with water, and he shall be unclean until the evening. [15:23] And if it is on her bed, or on any vessel on which she is sitting, when he touches it, he shall be unclean until the evening. [15:24] And if any man lies<sup>545</sup> with her and her

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<sup>541</sup> Lit. 'be jumped'; 'be leaped'.

<sup>542</sup> Lit. 'remains clean'.

<sup>543</sup> Lit. 'do', see B.Heb  $\text{הָעָשָׂה}$ ; 'do'.

<sup>544</sup> Lit. 'for her being away', see B.Heb  $\text{בְּיָחִידָהּ}$ ; lit. 'in isolation of her'.

<sup>545</sup> Lit. 'lying if he lies'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.2.1.), see B.Heb  $\text{אִם שָׁכַב יִשְׁכַּב}$ ; lit. 'if to lie he is lying'.

menstruation is on him, he shall be unclean seven days. And any bed on which he lies shall be unclean. [15:25] And if a woman whose blood flows<sup>546</sup> for many days, not at the time of her menstruation, or if it flows beyond<sup>547</sup> the time of her menstruation, all the days of the discharge of her uncleanness shall be as the days of her menstruation, she shall be unclean. [15:26] If she lies on any bed during all the days of her discharge, it shall be to her as the bed of her menstruation, and any item<sup>548</sup> that she sits on shall be unclean, like the uncleanness of her menstruation. [15:27] And everyone who touches them shall be unclean and shall wash his clothes, and wash himself with water, and he shall be unclean until the evening. [15:28] And if she is cleansed<sup>549</sup> of her discharge, she shall count for herself seven days and after

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that she shall be clean. [15:29] And on the eighth day she shall take for herself two turtledoves or two young pigeons, and bring them to the priest, to the door of the tent of meeting, [15:30] And the priest shall offer<sup>550</sup>: one for a sin offering, and one for a burnt offering, and the priest shall make atonement for her before the Lord for the discharge of her uncleanness. [15:31] And you shall separate the children of Israel from their uncleanness, lest they die with their uncleanness when they defile my tabernacle that is among them.” [15:32] This is the law of him who has a discharge and of him from whom a drop of semen goes out, |so as| to become unclean by it, [15:33] And of her who is away in her menstruation, and of the one who has discharge, a discharge of a man, and of a woman, and of the person who lies with an unclean woman.

## Chapter 16

[16:1] And the Lord spoke to Moses after two sons of Aaron has died, when they came forward before the Lord and died. [16:2] And the Lord said to Moses, ‘Speak to Aaron, your brother, that<sup>551</sup> he shall not come at all times to the holy |place| within the veil before the cover which is over the ark, lest he die, because I will appear in the cloud over the cover. [16:3] Aaron shall come into the holy |place| with a young bull from the herd for a sin offering and a ram for a burnt offering. [16:4] He shall put on the holy linen shirt, and the linen trousers shall be upon

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<sup>546</sup> Lit. ‘if flows the fluid of her blood’, see B.Heb זֹבֵב דָּמָה; lit. ‘it is discharging discharge of blood of her’.

<sup>547</sup> Lit. ‘more’.

<sup>548</sup> Lit. ‘vessel’.

<sup>549</sup> Lit. ‘remains clean’.

<sup>550</sup> Lit. ‘do’, see B.Heb עָשָׂה; ‘do’.

<sup>551</sup> Lit. ‘and’, see B.Heb וְ; lit. ‘and’.

his flesh, and he shall be girded with a linen belt, and he shall be wrapped with the linen turban. These are holy garments and he shall wash his flesh with water, and put them on. [16:5] And he shall take two kids of the goats from the congregation of the sons of Israel for a sin offering, and one ram for a burnt offering. [16:6] And Aaron shall offer his bull of the sin offering which is for himself, and make atonement for himself and for his house. [16:7] And he shall take the two goats, and set them before the Lord at the door of the tent of meeting. [16:8] And Aaron shall cast<sup>552</sup>

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lots over the two goats, one lot for the Lord and one lot for Azazel. [16:9] And Aaron shall offer the goat on which the lot for Lord arose and he shall make it a sin offering. [16:10] And the goat, on which the lot for Azazel arose, shall be stood alive before the Lord to make for atonement over it, to let him go to Azazel, to the wilderness. [16:11] And Aaron shall bring the bull of the sin offering which is for himself, and make atonement for himself, and for his house, and shall slay the bull of offering which is for himself. [16:12] And he shall take a censer<sup>553</sup> full of embers of fire from off the altar before the Lord, and a handful<sup>554</sup> of fragrant incense, and he shall bring it within the veil. [16:13] And he shall put<sup>555</sup> the incense on the fire before the Lord, |so that|<sup>556</sup> the cloud of the incense may cover the cover that is on the testimony, lest he die. [16:14] And he shall take of the blood of the calf and sprinkle it with his finger before the cover eastward, and he shall sprinkle of the blood with his finger before the cover seven times. [16:15] Then he shall slay the goat of the sin offering that is for the people, and bring its blood within the veil, and do |with| its blood as he did with the blood of the calf, and he shall sprinkle it on the cover and before the cover. [16:16] And he shall make atonement for the holy |place|, for the uncleanness of the children of Israel and for their deceits in all their sins, and he shall do so for the tent of meeting that dwells with them in the midst of their uncleanness. [16:17] And there shall be no man in the tent of meeting when he goes in to make atonement in the holy |place| until he comes out. He shall make atonement for himself, and for his house, and for all the congregation of Israel. [16:18] And he shall go out to the altar that is before the Lord, and make atonement for it and he shall take of the blood of the bull, and of the blood of the goat,

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<sup>552</sup> Lit. 'he shall give', see B.Heb  $\text{נתן}$ ; lit. 'he gives'.

<sup>553</sup> Lit. 'firepan'.

<sup>554</sup> Lit. 'his full palms'.

<sup>555</sup> Lit. 'give'.

<sup>556</sup> Lit. 'and'.

and put<sup>557</sup> it on the corners of the altar round about. [16:19] And he shall sprinkle of the blood on it with his finger seven times, and cleanse it, and make it holy from the uncleanness of the sons of Israel. [16:20] And he shall stop atoning for the holy |place|, and the tent of meeting, and the altar. He shall bring the live goat.

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[16:21] And Aaron shall lay both his hands on the head of the live goat, and confess over him all their iniquities. He shall put<sup>558</sup> them on the head of the goat, and he shall send him away by the hand of a ready man into the wilderness. [16:22] And the goat shall carry on itself all their iniquities to a ruined place, and he shall let go the goat into the wilderness. [16:23] And Aaron shall come into the tent of meeting, and shall take off the linen garments which he had put on when he came into the holy |place|, and shall put them there. [16:24] And he shall wash his flesh with water in the holy |place|, and put on his garments, and come out, and make his burnt offering, and the burnt offering of the people, and make atonement for himself and for the people. [16:25] And the fat of the sin offering: he shall burn on the altar. [16:26] And the one who let go the goat to Azazel shall wash his clothes, and wash his flesh with water, and after that come into the camp. [16:27] And the bull of the sin offering, and the goat of the sin offering whose blood was brought in to make atonement in the holy |place|: one shall carry |them| out outside the camp, and with fire they shall burn their skins, and their flesh, and their dung. [16:28] And the one who burns them shall wash his clothes, and wash his flesh with water, and after that he shall come into the camp. [16:29] And this shall be a <sub>l</sub>statute forever<sup>559</sup> to you: in the seventh month, on the tenth day of the month, you shall afflict your souls and shall not work at all, either a local or a stranger that lives among you. [16:30] Because on that day the priest makes atonement for you to cleanse you from all your sins. You shall be clean before the Lord. [16:31] It is a Sabbath of solemn rest to you, and you shall afflict your souls by a <sub>l</sub>statute forever<sup>560</sup>. [16:32] And the priest whom |one| shall anoint and who will fill his hand to serve as a priest in his father's place shall make atonement and put on the linen clothes, the holy clothes. [16:33] And he shall make atonement for the holy sanctuary, and for the tent of meeting and he shall make atonement for the altar, and he shall make atonement for the priests and for

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<sup>557</sup> Lit. 'he shall give', see B.Heb נתן; lit. 'he gives'.

<sup>558</sup> Lit. 'he shall give', see B.Heb נתן; lit. 'he gives'.

<sup>559</sup> Lit. 'to statue of world'. Probably a calque of B.Heb לְהַקְטִיב עוֹלָם; lit. 'to statue of world'.

<sup>560</sup> Lit. 'statue of world'. Probably a calque of B.Heb הַקְטִיב עוֹלָם; lit. 'statue of world'.

all the people of the congregation. [16:34] And this shall be, a <sub>1</sub>statute forever<sup>561</sup> to you to make atonement for the sons of Israel for all their sins once a year'. And he did as the Lord commanded Moses.

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### Chapter 17

[17:1] And the Lord spoke to Moses, saying, [17:2] 'Speak to Aaron, and to his sons, and to all the sons of Israel, and say to them, "This is the word which the Lord has commanded, saying, [17:3] 'If <sub>1</sub>any man<sup>562</sup> of the congregation of Israel slays cattle or a lamb or a goat in the camp, or slays outside the camp, [17:4] And if he does not bring it to the door of the tent of meeting to offer an offering to the Lord before the tabernacle of the Lord, bloodshed<sup>563</sup> will be counted to that person, [as if] he shed the blood [of someone], and that person shall be cut off from among his people, [17:5] Therefore the children of Israel shall bring their sacrifices (their shechitas) which they offer (shechita) over the surface of the fields, and they shall bring them to the Lord, to the door of the tent of meeting, to the priest, and sacrifice them for peace offerings to the Lord. [17:6] And the priest shall sprinkle the blood on the altar of the Lord at the door of the tent of meeting, and burn the fat for an aroma of acceptance to the Lord. [17:7] And they shall no more offer their sacrifices to devils (<sub>1</sub>to their goat faces<sup>564</sup>) after whom they are going astray. This shall be a <sub>1</sub>statute forever<sup>565</sup> to them throughout their generations. [17:8] And you shall say them, "If <sub>1</sub>any person<sup>566</sup> from the congregation of Israel or of the strangers lives among them brings out a burn offering or a sacrifice, [17:9] And if he does not bring it to the door of the tent of meeting to make it to the Lord, then that man shall be cut off from among his people. [17:10] If <sub>1</sub>any person<sup>567</sup> from the congregation of Israel or of the strangers who live among them eats any blood, <sub>1</sub>then I will set<sup>568</sup> my wrath against that soul who eats blood and will cut him off from among his people. [17:11] Because the soul of the flesh is [covered] in blood and I have given it to you on the altar to make atonement for your souls. Because it is the blood that makes atonement for the soul." [17:12] Therefore I have said to the children of Israel: "No soul

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<sup>561</sup> Lit. 'to statue of world'. Probably a calque of B.Heb לְהַקְטִיב עוֹלָם; lit. 'statue of world'.

<sup>562</sup> Lit. 'person person'. Probably a calque of B.Heb אִישׁ אִישׁ; lit. 'person person' (see 2.3.1.1.).

<sup>563</sup> Lit. 'blood', see B.Heb דָּם; lit. 'blood'.

<sup>564</sup> Lit. 'to their kid faces' (here the 'kid' refers the animal), see B.Heb לְשֵׁעִירָם; lit. 'to he-male goats'.

<sup>565</sup> Lit. 'statue for life', see B.Heb לְהַקְטִיב עוֹלָם; lit. 'statue of world'.

<sup>566</sup> Lit. 'person person'. Probably a calque of B.Heb אִישׁ אִישׁ; lit. 'person person' (see 2.3.1.1.).

<sup>567</sup> Lit. 'person person'. Probably a calque of B.Heb אִישׁ אִישׁ; lit. 'person person' (see 2.3.1.1.).

<sup>568</sup> Lit. 'and I give', see B.Heb וְנָתַתִּי; lit. 'and I give'.

among you shall eat blood, nor shall the stranger that lives among you eat blood.” [17:13] And if  $\iota$ any person<sup>1569</sup> from the children of Israel or from the strangers who live among them hunts game, either an animal or a bird that may be eaten and if he pours out its blood, he shall cover it with earth. [17:14] Because the life of all living creatures

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is its blood along with its soul (mixed), and I said to the children of Israel: “You shall not eat the blood of any living creatures, because the life of all living creatures is its blood; every one of those who eat it shall be cut off.” [17:15] And every soul who (by mistake) eats *nevala*<sup>570</sup> or *terefa*<sup>571</sup>, whether it is a local or a stranger, he shall wash his clothes and shall wash his flesh with water and shall be unclean until the evening, then he shall be clean. [17:16] But if he does not wash his clothes and his flesh, then he will bear his iniquity”.

## Chapter 18

[18:1] And the Lord spoke to Moses, saying, [18:2] ‘Speak to the sons of Israel and say to them, “I am the Lord your God. [18:3] You shall not do  $\iota$ like what is done in the land of Egypt<sup>572</sup>, wherein you dwelt, and you shall not do  $\iota$ like what is done in the land of Canaan<sup>573</sup>, to where I am bringing you, and you shall not walk by their statutes. [18:4] You shall do my judgments and keep my statutes to walk by them. I am the Lord your God. [18:5] And you shall keep my statutes and my judgments. If a man does them, then he will live by them. I am the Lord. [18:6]  $\iota$ Any man<sup>574</sup> to any close |relative| of his flesh: you shall not come close to uncover nakedness<sup>575</sup>. I am the Lord. [18:7] You shall not uncover the nakedness<sup>576</sup> of your father, that is to say, the nakedness<sup>577</sup> of your mother. She is your mother. You shall not uncover her nakedness<sup>578</sup>. [18:8] You shall not uncover the nakedness<sup>579</sup> of your father’s wife. It is your

<sup>569</sup> Lit. ‘person person’. Probably a calque of B.Heb  $\text{אִישׁ אִישׁ}$ ; lit. ‘person person’ (see 2.3.1.1.).

<sup>570</sup> An animal that died a natural death (CEDHL: 402).

<sup>571</sup> An animal torn by wild beasts (CEDHL: 252).

<sup>572</sup> Lit. ‘as deed of the place of Egypt’. Probably a calque of B.Heb, e.g.,  $\text{כְּמַעֲשֵׂה אֶרֶץ-מִצְרַיִם}$ ; lit. ‘as deed of land of Egypt’.

<sup>573</sup> Lit. ‘as deed of the place of Canaan’. Probably a calque of B.Heb, e.g.,  $\text{כְּמַעֲשֵׂה אֶרֶץ-כְּנָעַן}$ ; lit. ‘as deed of land of Egypt’.

<sup>574</sup> Lit. ‘person person’. Probably a calque of B.Heb  $\text{אִישׁ אִישׁ}$ ; lit. ‘person person’ (see 2.3.1.1.).

<sup>575</sup> Lit. ‘shame’; ‘defect’.

<sup>576</sup> Lit. ‘shame’; ‘defect’.

<sup>577</sup> Lit. ‘shame’; ‘defect’.

<sup>578</sup> Lit. ‘shame’; ‘defect’.

<sup>579</sup> Lit. ‘shame’; ‘defect’.



father's nakedness<sup>580</sup>. [18:9] The nakedness<sup>581</sup> of your sister, the daughter of your father or the daughter of your mother, whether she was born at home (from your father) or born outside (from somebody else): you shall not uncover her nakedness<sup>582</sup>. [18:10] The nakedness<sup>583</sup> of your son's daughter or of your daughter's daughter: you shall not uncover their nakedness<sup>584</sup>. Because they are your nakedness<sup>585</sup>. [18:11] The nakedness<sup>586</sup> of your father's wife's daughter: she is regarded as begotten of your father. She is your sister, you shall not uncover her nakedness<sup>587</sup>. [18:12] You shall not uncover the nakedness<sup>588</sup> of your father's sister, because she is a relative of your father. [18:13] You shall not uncover the nakedness<sup>589</sup> of your mother's sister, because she is your mother's relative. [18:14] You shall not uncover the nakedness<sup>590</sup> of your father's brother, (that is to say) you shall not approach to his wife, she is your aunt-in-law. [18:15] You shall not uncover the nakedness<sup>591</sup> of your daughter-in-law. She is your son's wife. You shall not uncover her nakedness<sup>592</sup>. [18:16] You shall not uncover the nakedness<sup>593</sup> of your brother's wife. It is your brother's nakedness<sup>594</sup>. [18:17] You shall not uncover the nakedness<sup>595</sup> of a woman and her daughter. You shall not take either her son's daughter or her daughter's daughter. You shall not uncover her nakedness<sup>596</sup>; they are relatives.

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It is an abominable [thing] (to take). [18:18] And you shall not take a woman to her sister to make her a co-wife to uncover her<sup>597</sup> nakedness<sup>598</sup> before her<sup>599</sup> when she<sup>600</sup> is alive<sup>601</sup>. [18:19] And you shall not come close to a woman in the time of her menstrual uncleanness to uncover

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<sup>580</sup> Lit. 'shame'; 'defect'.

<sup>581</sup> Lit. 'shame'; 'defect'.

<sup>582</sup> Lit. 'shames'; 'defects'.

<sup>583</sup> Lit. 'shame'; 'defect'.

<sup>584</sup> Lit. 'shame'; 'defect'.

<sup>585</sup> Lit. 'shame'; 'defect'.

<sup>586</sup> Lit. 'shame'; 'defect'.

<sup>587</sup> Lit. 'shame'; 'defect'.

<sup>588</sup> Lit. 'shame'; 'defect'.

<sup>589</sup> Lit. 'shame'; 'defect'.

<sup>590</sup> Lit. 'shame'; 'defect'.

<sup>591</sup> Lit. 'shame'; 'defect'.

<sup>592</sup> Lit. 'shame'; 'defect'.

<sup>593</sup> Lit. 'shame'; 'defect'.

<sup>594</sup> Lit. 'shame'; 'defect'.

<sup>595</sup> Lit. 'shame'; 'defect'.

<sup>596</sup> Lit. 'shame'; 'defect'.

<sup>597</sup> The co-wife's.

<sup>598</sup> Lit. 'shame'; 'defect'.

<sup>599</sup> The first wife.

<sup>600</sup> The first wife

<sup>601</sup> Lit. 'healthy'.

her nakedness<sup>602</sup>. [18:20] And you shall not give your bed to your friend's (when that person is healthy<sup>603</sup>) wife for offspring, to become unclean by it. [18:21] And you shall not let<sup>604</sup> any of your offspring pass through the fire to Molech, neither disrespect the name of your God. I am the Lord. [18:22] And you shall not lie with a man |like| lying with a woman. It is an abomination. [18:23] And you shall not give your bed to any animal to become unclean by it, neither shall |any| woman stand before an animal to join with it. It is an abomination. [18:24] You shall not become unclean by any of these, because by all these the nations that I am driving out before you have become unclean. [18:25] And the land has become unclean, therefore I thought about its iniquity and the land vomited out its inhabitants. [18:26] And you shall keep my statutes and my judgments, and shall not do any of these abominations, neither the local or the stranger that lives among you. [18:27] Because all the people of the land who were before you did all these abominable things, and the land became unclean. [18:28] So the land shall not vomit you out when you make it unclean, as it vomited out the nations that were before you. [18:29] Because, trully, anyone who does (secretly) any of these abominable things: the souls that did those will be cut off from among their nations. [18:30] And you shall keep my testament not to do any one of these abominable laws which were done before you, and you shall not become unclean by them. I am the Lord your God.

## Chapter 19

[19:1] And the Lord spoke to Moses, saying, [19:2] ‘Speak to all the congregation of the sons of Israel and say to them, “Be holy, because I, the Lord your God, am holy.

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[19:3] Every person shall fear his mother and his father, and you shall keep my Sabbaths. I am the Lord your God. [19:4] Do not turn to idols<sup>605</sup> and you shall not make to yourselves molten idols. I am the Lord your God. [19:5] And if you do a sacrifice of peace offerings before the Lord, you shall offer it at your will. [19:6] It shall be eaten on the day that you offer it, and the next day<sup>606</sup>, and the remainder until the third day, it shall be burned in the fire. [19:7] And if it is eaten at all<sup>607</sup> on the third day, it is a profanation (it is unfit), that peace offering shall not

<sup>602</sup> Lit. ‘shame’; ‘defect’.

<sup>603</sup> Lit. ‘in the health of your opposite |person|’.

<sup>604</sup> Lit. ‘you shall not give’, see B.Heb לֹא־תִתֶּנּוּ; lit. ‘you shall not give’.

<sup>605</sup> Lit. ‘nonexistences’.

<sup>606</sup> Lit. ‘from its morning’, see B.Heb מִמָּחָרָת; lit. ‘from morrow’.

<sup>607</sup> Lit. ‘being eaten if it is eaten’. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.2.1.), e.g., אִם הָאֵלֶּל יֵאָכַל; lit. ‘if to be eaten it is being eaten’.

be accepted. [19:8] And its eaters <sub>1</sub>(those who have been eaten it by choice)<sup>608</sup> bear their iniquity, because he has despised the Holy of the Lord, and that soul will be cut off from among his nation. [19:9] And when you reap the harvest of your land, you shall not finish harvesting the edge of your field, and you shall not collect the leftover ears of your harvest. [19:10] And you shall not glean your vineyard and you shall not collect the seed of your vineyard, but you shall leave them to the poor and the stranger. I am the Lord your God. [19:11] You shall not steal, and not deceive, and nobody shall cheat the other one. [19:12] And you shall not swear by my name falsely, and shall not disrespect the name of your God. I am the Lord. [19:13] You shall not oppress your friend and you shall not rob, a hired worker's wages shall not <sub>1</sub>stay with you<sup>609</sup> until the morning. [19:14] You shall not curse the deaf, and you shall not put<sup>610</sup> an obstacle before the blind, and you shall fear your God. I am the Lord. [19:15] You shall not do injustice in judgement, <sub>1</sub>you shall not contempt the poor<sup>611</sup>, and <sub>1</sub>you shall not favor the rich<sup>612</sup>. You shall judge your fellow with justice. [19:16] You shall not walk |as| a slanderer among your people, you shall not stand by at your fellow's blood. I am the Lord. [19:17] You shall not regard your brother in your heart as an enemy, you <sub>1</sub>shall surely admonish<sup>613</sup> your friend, lest you bear iniquity because of him. [19:18] You shall not take revenge, and you shall not hate<sup>614</sup> the sons of your people, and you shall love your friend as |you do| yourself. I am the Lord. [19:19] You shall keep my statutes. You shall not mate your cattle two kinds. You shall not sow your field two kinds. And a garment of two kinds, *shaatnez*<sup>615</sup>: it shall not go on you. [19:20] And if a person lies sexually<sup>616</sup> with a woman, who is slave |and| engaged to <sub>1</sub>a man<sup>617</sup> and <sub>1</sub>she has not been redeemed at all<sup>618</sup>, or the price of her freedom has not been given to her: there shall be an investigation, they shall not be killed if she was not free. [19:21] And he shall bring his guilt offering to the Lord, to the door of the tent of meeting:

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<sup>608</sup> Lit. 'knowingly'.

<sup>609</sup> Lit. 'be put to your side'.

<sup>610</sup> Lit. 'you shall not give', see B.Heb לֹא תִתֵּן; lit. 'you shall not give'.

<sup>611</sup> Lit. 'you shall not do face the faces of the poor', see B.Heb לֹא תִשָּׂא פְּנֵי יְדָל; lit. 'you shall not lift up the faces of poor one'.

<sup>612</sup> Lit. 'you shall not respect the faces of the rich', see B.Heb לֹא תִהַדָּר פְּנֵי גְדוֹל; lit. 'you shall not honor the faces of great one'.

<sup>613</sup> Lit. 'admonishing, you shall admonish'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.2.1.), e.g., B.Heb הוֹכַח תּוֹכִיחַ; lit. 'to correct you shall correct'.

<sup>614</sup> Lit. 'drive away hatred'.

<sup>615</sup> Mixed stuff; mixed linen (CKED: 370).

<sup>616</sup> Lit. 'spill of semen', see B.Heb שִׁכְבַּת זָרַע; lit. 'emission of semen'.

<sup>617</sup> Lit. 'to his head'.

<sup>618</sup> Lit. 'redeeming, she has not been redeemed'. Probably a calque of B.Heb לֹא נִפְדְּתָה; lit. 'to be ransomed she was not ransomed'.

a ram for a guilt offering. [19:22] And the priest shall make atonement for him with the ram of the guilt offering before the Lord for his sin which he has sinned, then it will be forgiven for him concerning his sin that he has sinned. [19:23] And if you come to the land, and plant any kind of fruit trees, you shall regard its uncircumcision, that is its fruit, as uncircumcised. It shall be |unclean for| three years to you, it shall not be eaten like the ones uncircumcised. [19:24] But in the fourth year all the fruit shall be holy, |and offered as| praises for the Lord. [19:25] And in the fifth year you shall eat of its fruit to increase its product for you. I am the Lord your God. [19:26] You shall not eat with the blood, you shall not do fortune-telling, and |you shall not do soothsaying<sup>1619</sup>. [19:27] |You shall not shave around<sup>1620</sup> the sides of your head and not weaken the edges of your beard. [19:28] |You shall not make<sup>1621</sup> a tear in your flesh for the dead and not make a tattoo<sup>622</sup> on you. I am the Lord. [19:29] You shall not despise your daughter to make her a prostitute, lest the people of the land be mistaken and the land become full of adultery. [19:30] You shall keep my Sabbaths, and fear my sanctuary. I am the Lord. [19:31] You shall not turn to soothsayers and not seek the sorcerers to become unclean by them. I am the Lord your God. [19:32] You shall stand before an aged person, and you shall respect the face of an old man, and fear your God. I am the Lord. [19:33] And if a stranger lives with you in your land, you shall not oppress him. [19:34] The stranger that lives among you shall be to you like one of you and and you shall love him as |you do| yourself, because you |too| were strangers in the land of Egypt. I am the Lord your God. [19:35] You shall not do injustice in judgment, in measurements, in weights, in scales. [19:36] There shall be true scale, true stone, a true *kebič*<sup>623</sup>, and a true *seyik*<sup>624</sup> for you. I am the Lord your God who brought you out of the land of Egypt. [19:37] And you shall keep all my statutes, and all my judgments, and do them. I am the Lord.”

## Chapter 20

[20:1] And the Lord spoke to Moses, saying, [20:2] ‘And say to the sons of Israel, “|Any person<sup>1625</sup> of the sons of Israel, or of the strangers who live in Israel: if he gives of his offspring

<sup>619</sup> Lit. ‘you shall not look at cloud’. Probably an influence of B.Heb לֹא תַעֲנִינִי; lit. ‘you shall not bring cloud’.

<sup>620</sup> Lit. ‘you shall not encircle’, see B.Heb לֹא תִקְפֹּי; lit. ‘you shall not round’.

<sup>621</sup> Lit. ‘you shall not give’, see B.Heb לֹא תִתֵּן; lit. ‘you shall not give’.

<sup>622</sup> Lit. ‘brand-marked writing’. Probably a calque of B.Heb כְּתִיבַת קֶעֶקַע; lit. ‘writing of brand-mark’.

<sup>623</sup> An amount of wheat which was given to miller in exchange for grinding (ÖTS 3: 2513).

<sup>624</sup> The capacity of a bucket (CKED: 348).

<sup>625</sup> Lit. ‘person person’. Probably a calque of B.Heb אִישׁ אִישׁ; lit. ‘person person’ (see 2.3.1.1.).

to Molech,  $\text{ל}$ he shall surely be killed<sup>1626</sup>, the people of the land shall stone him with stones.  
[20:3]  $\text{ל}$ And I will set<sup>1627</sup> my wrath

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against that (the one who gives secretly) man, and I will cut him off from among his people, because he has given of his offspring to Molech, to make my sanctuary unclean and to despise my holy name. [20:4] And if the nation of the land close<sup>628</sup> their eyes to that person when he openly gives of his offspring to Molech, not to kill him, [20:5]  $\text{ל}$ Then I will set<sup>1629</sup> my wrath against that man and against his family and will cut off him and all who go astray after him, to go astray after Molech, from among their people. [20:6] And if the soul turns to the soothsayers and the sorcerers, going astray after them,  $\text{ל}$ then I will set<sup>1630</sup> my wrath against that soul and will cut him off from among his people. [20:7] And you shall be consecrated<sup>631</sup>, and  $\text{[therefore]}$  you shall be holy because I am the Lord your God. [20:8] And you shall keep my statutes, and do them, because I am the Lord who makes you holy. [20:9] For everyone<sup>632</sup> who curses his father or his mother,  $\text{ל}$ shall surely be killed<sup>1633</sup>; he has cursed his father or his mother, his blood shall be on his head. [20:10] And if a person commits adultery with  $\text{[another]}$  man's wife, commits adultery with his friend's wife, the person who commits adultery and the women who commits adultery  $\text{ל}$ shall surely be killed<sup>1634</sup>. [20:11] And if a person lies with his father's wife,  $\text{[then]}$  he has uncovered his father's nakedness<sup>635</sup>,  $\text{ל}$ both of them shall surely be killed<sup>1636</sup>. Their blood shall be on their heads. [20:12] And if a person lies with his daughter-in-law,  $\text{ל}$ both of them shall surely be killed<sup>1637</sup>, they have done a disgusting  $\text{[thing]}$ , their blood shall be on their

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<sup>626</sup> Lit. 'dying, he shall be killed'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.2.1.), see B.Heb מוֹת יוֹמֵת; lit. 'to be put to death he shall be put to death'.

<sup>627</sup> Lit. 'And I will give', see B.Heb וְנָתַתִּי אֶתֶּן; lit. 'And I shall give'.

<sup>628</sup> Lit. 'covering, if they cover'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.2.1.), see B.Heb אָסַף הַעֲלִימוּ; lit. 'if to obscure they are obscuring'.

<sup>629</sup> Lit. 'And I will give', see B.Heb וְנָתַתִּי אֶתֶּן; lit. 'And I shall give'.

<sup>630</sup> Lit. 'And I will give', see B.Heb וְנָתַתִּי אֶתֶּן; lit. 'And I shall give'.

<sup>631</sup> Lit. 'holy'.

<sup>632</sup> Lit. 'person person'. Probably a calque of B.Heb אִישׁ אִישׁ; lit. 'person person' (see 2.3.1.1.).

<sup>633</sup> Lit. 'dying, he shall be killed'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.2.1.), see B.Heb מוֹת יוֹמֵת; lit. 'to be put to death he shall be put to death'.

<sup>634</sup> Lit. 'dying, he shall be killed'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.2.1.), see B.Heb מוֹת יוֹמֵת; lit. 'to be put to death he shall be put to death'.

<sup>635</sup> Lit. 'shame'; 'defect'.

<sup>636</sup> Lit. 'dying, they shall be killed two of them'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.2.1.), see B.Heb מִמוֹת יְיוֹמָתוֹ שְׁנֵיהֶם; lit. 'to be put to death they shall be put to death two of them'.

<sup>637</sup> Lit. 'dying, they shall be killed two of them'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.2.1.), see B.Heb מִמוֹת יְיוֹמָתוֹ שְׁנֵיהֶם; lit. 'to be put to death they shall be put to death two of them'.

heads. [20:13] And if a person lies with a man like lying [with] a woman,  $\iota$  both of them shall surely be killed<sup>1638</sup>. They have done a disgusting [thing], their blood [shall be] on their heads. [20:14] And if a person takes a wife and her mother: it is an abomination. They shall be burned with fire, he and one of them, so there shall be no abomination among you. [20:15] And if a person  $\iota$  lies with<sup>1639</sup> an animal,  $\iota$  he shall surely be killed<sup>1640</sup>, and you shall kill the animal. [20:16] And if a woman approaches any four-footed animal to sleep with it then kill the woman and the animal.  $\iota$  They shall surely be killed<sup>1641</sup>, their blood [shall be] on their heads. [20:17] And if a person takes his sister, his father's daughter, or his mother's daughter, and sees her nakedness<sup>642</sup> and she sees his nakedness<sup>643</sup>, it is an abomination and they shall be cut off in the sight of the sons of

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their people. He has uncovered his sister's nakedness<sup>644</sup>, he shall bear his iniquity. [20:18] And if a man lies with a menstruating woman, and uncovers her nakedness<sup>645</sup>, he has exposed her flow<sup>646</sup> and she has uncovered the flow<sup>647</sup> of her blood. And both of them shall be cut off from among their people. [20:19] And you shall not uncover the nakedness<sup>648</sup> of your mother's sister and of your father's sister. Whoever uncovered the nakedness<sup>649</sup> of his relative: they shall bear their iniquity. [20:20] And if a man lies with the wife of his uncle, [then] he has uncovered his uncle's nakedness. They shall bear their iniquity,  $\iota$  they shall die childless<sup>1650</sup>. [20:21] And if a man takes the wife of his brother, it is like the menstrual impurity. He has uncovered his brother's nakedness, they shall be childless<sup>651</sup>. [20:22] And you shall keep all my statutes, and all my judgments, and do them  $\iota$  so that<sup>1652</sup> the place where I am bringing you to dwell therein

<sup>638</sup> Lit. 'dying, they shall be killed'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.2.1.), see B.Heb ממות-ימותו; lit. 'to be put to death they shall be put to death'.

<sup>639</sup> Lit. 'gives his bed to'.

<sup>640</sup> Lit. 'dying, he shall be killed'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.2.1.), see B.Heb מות ימות; lit. 'to be put to death he shall be put to death'.

<sup>641</sup> Lit. 'dying, they shall be killed'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.2.1.), see B.Heb ממות-ימותו; lit. 'to be put to death they shall be put to death'.

<sup>642</sup> Lit. 'shame'; 'defect'.

<sup>643</sup> Lit. 'shame'; 'defect'.

<sup>644</sup> Lit. 'shame'; 'defect'.

<sup>645</sup> Lit. 'shame'; 'defect'.

<sup>646</sup> Lit. 'fountain; spring'. Probably a calque of B.Heb מְקַר lit. 'fountain'.

<sup>647</sup> Lit. 'fountain; spring'. Probably a calque of B.Heb מְקַר lit. 'fountain'.

<sup>648</sup> Lit. 'shame'; 'defect'.

<sup>649</sup> Lit. 'shame'; 'defect'.

<sup>650</sup> Lit. 'they shall die [being] deprived [of children]', see B.Heb עֲרִירִים יָמָתוּ; lit. 'heirless-ones they shall die'.

<sup>651</sup> Lit. 'deprived (plural) [of children]'. see B.Heb עֲרִירִים יָהִי; lit. 'they shall be heirless-ones'.

<sup>652</sup> Lit. 'and', see B.Heb וְ; lit. 'and'.

may not vomit you out. [20:23] And you shall not walk by the statutes of the nation which I am driving out before you, because they have done all these [things], and I have been disgusted by them, [20:24] But I have said to you: ‘You shall inherit their land, and I shall give it to you to inherit it, a land flowing [with] milk and honey. I am the Lord your God, who has separated you from the nations. [20:25] You shall make a distinction between the clean animal and the unclean animal, and between the unclean bird and the clean [bird], and you shall not make your souls abominable by animal or by bird or by all that moves on the ground which I have separated for you to pronounce<sup>653</sup> unclean. [20:26] And you shall be holy to me, because I, the Lord, am holy and have separated you from other people to be mine. [20:27] And if a man or a woman is a sorcerer or a healer, [they shall surely be killed<sup>654</sup>, [they shall stone them with stones<sup>655</sup>, their blood [shall be] on their heads.

## Chapter 21

[21:1] And the Lord said to Moses, ‘Speak to the priests, the sons of Aaron, and say to them that “One shall not be unclean

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for a dead [person] among his people, [21:2] But for his relative, that is near unto him, for his father, or for his mother, or for his son, or for his daughter, or for his brother. [21:3] And for his unmarried sister who is near unto him who has not been a husband’s, he may become unclean by touching her. [21:4] A husband shall not be unclean (by touching his wife) among his people to disrespect [himself]. [21:5] [They shall not pluck the hair on their heads<sup>656</sup>, and they shall not shave off the edge of their beards, nor shall they draw [any] lines in their flesh. [21:6] They shall be holies to their God and not disrespect the name of their God, because they are bringing forward the offerings of the Lord made by fire, the offerings of their God, and they shall be holy. [21:7] They shall not take a prostitute or a [depraved one]<sup>657</sup> and they shall not take a woman [divorced from]<sup>658</sup> her husband, because he is holy to his God. [21:8] And you shall sanctify him, because he is bringing forward the offerings of your God, he shall be holy

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<sup>653</sup> Lit. ‘make’.

<sup>654</sup> Lit. ‘dying, they shall be killed’. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.2.1.), see B.Heb ממות-ימותו; lit. ‘to be put to death they shall be put to death’.

<sup>655</sup> Lit. ‘they shall stone with stone’. Probably a calque of B.Heb בָּאֶבֶן יִרְגְּמוּ; lit. ‘with stone they shall stone’.

<sup>656</sup> Lit. ‘they shall not pluck pluck’. Probably an influence of B.Heb לֹא-יִקְרְחוּ קַרְתָּהּ; lit. ‘they shall not make bald baldness’.

<sup>657</sup> Lit. ‘[one] with a vicious path’.

<sup>658</sup> Lit. ‘driven out by’. Probably a calque of B.Heb גָּרוּשָׁה; lit. ‘being driven out’.

to you, because I, the Lord, who makes you holy, am holy. [21:9] And if the daughter of a priest begins to go astray, she is defiling her father's priesthood. She shall be burned in fire. [21:10] And if the anointing oil is poured on the one who is the superior priest among his brothers and he fills his hand to wear the holy garments, he shall not uncover his head nor tear his clothes. [21:11] He shall not come to any dead soul, not even for his father and for his mother. He shall not be unclean. [21:12] He shall not go out of the sanctuary, and defile the sanctuary of his God, because the crown of the anointing oil of his God is on him. I am the Lord. [21:13] And he shall take a wife in her virginity. [21:14] A widow, or a divorced<sup>659</sup> |woman|, or a depraved<sup>660</sup> |woman|, or a prostitute: he shall not take these but he shall only take a virgin girl of his own people as a wife for himself. [21:15] And he shall not defile his offspring among his people, because I am the Lord who makes him holy.” [21:16] And the Lord spoke to Moses, saying, [21:17] ‘Speak to Aaron, saying, “If a person from your offspring throughout their generations <sub>l</sub>has any defect<sup>1661</sup>, he shall not approach to offer the offerings of his God. [21:18] Because any person who has <sub>l</sub>any defect<sup>1662</sup> shall not come near: |neither| a blind man, nor lame, nor the one who has |any| missing joints, nor the one who has |any| additional joints, [21:19] Or if a person has a broken foot or a missing hand, [21:20] Or he is humped or slender (shortie), or has a <sub>l</sub>defect

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in his eyes<sup>1663</sup>, or scabies, or a curved joint, or pierced testicles. [21:21] Any person <sub>l</sub>who has any defect<sup>1664</sup> from the offspring of Aaron the priest, shall not come near to bring forward the offerings of the Lord made by fire, if <sub>l</sub>he has any defect<sup>1665</sup>, he shall not come near to bring forward the offering of his God, [21:22] But he may eat of the offerings of his God, from the holies of holies. [21:23] Only: he shall not come to the veil and approach the altar, because <sub>l</sub>he has a defect<sup>1666</sup>, and he shall not disrespect my sanctuary, because I am the Lord who makes them holy.” [21:24] And Moses spoke to Aaron and to his sons and to all the sons of Israel.

## Chapter 22

<sup>659</sup> Lit. ‘expelled’. Probably a calque of B.Heb גָּרוּשָׁה; lit. ‘one being driven out’.

<sup>660</sup> Lit. ‘[the one] with a vicious path’.

<sup>661</sup> Lit. ‘if becomes trick in him’. Probably a calque of B.Heb אִשֶּׁר יִהְיֶה בּוֹ מִוּם; lit. ‘who in him |there| is blemish’.

<sup>662</sup> Lit. ‘in him trick’. Probably a calque of B.Heb בּוֹ מִוּם; lit. ‘in him blemish’.

<sup>663</sup> Lit. ‘one in whose eye white has fallen’.

<sup>664</sup> Lit. ‘in him trick’. Probably a calque of B.Heb בּוֹ מִוּם; lit. ‘in him blemish’.

<sup>665</sup> Lit. ‘trick in him’. Probably a calque of B.Heb בּוֹ מִוּם; lit. ‘in him blemish’.

<sup>666</sup> Lit. ‘there is trick in him’. Probably a calque of B.Heb בּוֹ מִוּם; lit. ‘in him blemish’.



[22:1] And the Lord spoke to Moses, saying, [22:2] ‘Speak to Aaron and his sons and they shall be separated from the holy things of the sons of Israel, that<sup>667</sup> they shall not disrespect my holy name, because they are making [them] holy for me. I am the Lord. [22:3] Say to them, to your generations, “If any person from your offspring approaches to the holy [things] which the sons of Israel make holy for the Lord, and his uncleanness appears on them, he will be cut off from before me. I am the Lord. [22:4]  $\iota$ Any person<sup>668</sup> from the offspring of Aaron who is leprous or has a discharge shall not eat of the holy [things] until he is clean. And the one who touches any unclean creatures or a person from whom a drop of semen  $\iota$ has come out<sup>669</sup>, [22:5] Or a soul, who touches any creature that swarms<sup>670</sup> and becomes unclean by them, or touches a man and becomes unclean by them,  $\iota$ whatever his uncleanness<sup>671</sup>: [22:6] If a soul touches  $\iota$ such a thing<sup>672</sup>, he shall be unclean until the evening and shall not eat of the holy [things] unless he washes his body with water. [22:7] And if the sun goes down, then he becomes clean, and afterward he shall eat of the holy [things], because those are his food. [22:8] He shall not eat *nevala*<sup>673</sup> nor *terefa*<sup>674</sup> to become unclean by it. I am the Lord. [22:9] And they shall keep my testament, and they shall not bear the punishment of the sin for it and they die therefore<sup>675</sup> if they disrespect it. I am the Lord who makes them holy. [22:10] And any stranger shall not eat the holy [thing]: a guest of the priest or a hired servant shall not eat the holy [thing]. [22:11] But if a priest buys a soul, the one who is bought

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with his money may eat of it. And those who are born in his house: they may eat of his food. [22:12] And if a priest’s daughter  $\iota$ is married to a foreigner<sup>676</sup>, she may not eat of the offering part of the holy things. [22:13] And if a priest’s daughter becomes a widow or divorced<sup>677</sup>, and has no offspring and returns to her father’s house, as in her youth, she shall eat of her father’s bread. But no foreigner shall eat of it. [22:14] And if a person eats of a holy [thing] by mistake, he shall add its fifth part of it to it and give the holy [thing] to the priest. [22:15] And they shall

<sup>667</sup> Lit. ‘and’, see B.Heb ׀; lit. ‘and’.

<sup>668</sup> Lit. ‘person person’. Probably a calque of B.Heb איש איש; lit. ‘person person’ (see 2.3.1.1.).

<sup>669</sup> Lit. ‘comes out’.

<sup>670</sup> Lit. ‘lays eggs’.

<sup>671</sup> Lit. ‘to all his uncleanness’, see B.Heb לְכֹל טִמְאָתוֹ; lit. ‘to any of his uncleanness’

<sup>672</sup> Lit. ‘it’.

<sup>673</sup> An animal that died a natural death (CEDHL: 402).

<sup>674</sup> An animal torn by wild beasts (CEDHL: 252).

<sup>675</sup> Lit. ‘with them’, see B.Heb בָּ; lit. ‘with it’.

<sup>676</sup> Lit. ‘becomes to [a] stranger’, see B.Heb תִּהְיֶה לְאִישׁ; lit. ‘she is becoming to [a] man’.

<sup>677</sup> Lit. ‘expelled’, see B.Heb גִּירוּשָׁה; lit. ‘one being driven out’.

not disrespect the holy |things| of the sons of Israel which they separate to the Lord. [22:16] And they shall make them bear the iniquity for the guilt<sup>678</sup> when they eat their holy |things|. Because I am the Lord who makes them holy.” [22:17] And the Lord spoke to Moses, saying, [22:18] ‘Speak to Aaron and his sons and all the sons of Israel and say to them, “If <sub>l</sub>a person<sup>679</sup> of the congregation of Israel or of the strangers in Israel offers his offering, for all his vows<sup>680</sup> and for all his generosity |offerings| which he offers to the Lord for a burnt offering, [22:19] Together with your |own| will, |you shall bring forward| a healthy male of the cattle, of the lambs, or of the goats. [22:20] You shall not offer anything that <sub>l</sub>has a blemish<sup>681</sup>. Because it will not be acceptable for you. [22:21] And if a person offers a peace offering to the Lord to dedicate a vow<sup>682</sup> or as generosity |offering| from the cattle or from the sheep, it shall be healthy to be accepted; there shall be no blemish<sup>683</sup> in it. [22:22] Blind or broken or defective or disabled, or one with a curved joint, or one with a lichen: you shall not bring these as an offer to the Lord and you shall not give as an offering made by fire of them on the altar to the Lord. [22:23] A bull or a sheep that has <sub>l</sub>any additional joints<sup>684</sup> or <sub>l</sub>any missing joints<sup>685</sup>: you may do it for a generosity |offering|, but for a vow<sup>686</sup>, it will not be accepted. [22:24] And that which is crushed, or broken, or suffering, or cut: you shall not offer to the Lord, nor do it in your land. [22:25] And from a stranger’s hand, you shall not offer an offering of your God of any of these, because their defect is in them, a blemish<sup>687</sup> is in them; they will not be accepted for you.”’ [22:6] And the Lord spoke to Moses, saying, [22:27] “‘If a bull or a lamb or a goat is born, then it shall be next to its mother seven days, and from the eighth day and thereafter it will be accepted |for you| as an offering by fire to the Lord.

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[22:28] And a bull or a sheep: you shall not slay it and its young <sub>l</sub>on the same day<sup>688</sup> [22:29] And if you offer a sacrifice of thanksgiving to the Lord, sacrifice it for your |own| will. [22:30] On that day it shall be eaten, you shall not leave |any| of it until morning. I am the Lord. [22:31]

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<sup>678</sup> Lit. ‘regret’.

<sup>679</sup> Lit. ‘person person’. Probably a calque of B.Heb אִישׁ אִישׁ; lit. ‘person person’ (see 2.3.1.1.).

<sup>680</sup> Lit. ‘intentions’.

<sup>681</sup> Lit. ‘in him trick’. Probably a calque of B.Heb בּוֹ מוֹם; lit. ‘in him blemish’.

<sup>682</sup> Lit. ‘intention’.

<sup>683</sup> Lit. ‘trick’, see B.Heb מוֹם; lit. ‘blemish’.

<sup>684</sup> Lit. ‘with extra’.

<sup>685</sup> Lit. ‘with absent’.

<sup>686</sup> Lit. ‘intention’.

<sup>687</sup> Lit. ‘trick’, see B.Heb מוֹם; lit. ‘blemish’.

<sup>688</sup> Lit. ‘in one day’. Probably a calque of B.Heb בְּיוֹם אֶחָד; lit. ‘in day one’.

And you shall keep my commandments and do them. I am the Lord. [22:32] And you shall not disrespect my holy name, and I will be holy among the children of Israel; I am the Lord who sanctifies you, [22:33] Who brought you out of the land of Egypt to be your God, I am the Lord’.

### Chapter 23

[23:1] And the Lord spoke to Moses, saying, [23:2] ‘Speak to the sons of Israel and say to them, “The appointed times of the Lord, which you shall call holy convocations: these are my appointed times: [23:3] Six days work shall be done, and on the seventh day is a Sabbath of solemn rest, a holy convocation, do not do any work. It is the Sabbath to the Lord in all your dwelling places. [23:4] These are the appointed times of the Lord, the holy convocations which you shall call in their appointed times: [23:5] In the first month, on the fourteenth day of the month <sub>1</sub>at twilight<sup>1689</sup>, is the Passover to Lord. [23:6] And on the fifteenth day of this month is the feast of unleavened bread to the Lord. You shall eat unleavened bread seven days. [23:7] On the first day it shall be a holy convocation to you: you shall not do any work of service. [23:8] And you shall offer an offering by fire to the Lord seven days. In the seventh day is a holy convocation: you shall not do any work of service.” [23:9] And the Lord spoke to Moses, saying, [23:10] ‘Speak to the sons of Israel and say to them, “If you come to the land that I am giving you and reap its harvest, bring the sheaf of the first of your harvest to the priest. [23:11] And he shall wave the sheaf before the Lord, for your wish, <sub>1</sub>on the next day after the Sabbath<sup>1690</sup> the priest shall offer it. [23:12] And that day when you wave the sheaf you shall do a healthy one-year-old lamb for a burnt offering to the Lord. [23:13] And its grain offering |shall be| two parts of ten of wheat flour mixed with oil, an offering by fire to the Lord |with| an aroma of acceptance. And its drink offering |shall be| a wine offering, a fourth part of a *siyik*<sup>691</sup>’”. [23:14] And you shall not eat bread or groats, or heads of barley

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until the selfsame day, until you have brought a offering of your God; it is a <sub>1</sub>statute forever<sup>1692</sup> throughout your generations in all your dwellings. [23:15] And you shall count for yourselves

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<sup>689</sup> Lit. ‘to between two evenings’. Probably a calque of B.Heb בֵּין הָעֶרְבָּיִם; lit. ‘between the evenings’.

<sup>690</sup> Lit. ‘from the morning of the Sabbath’. Probably a calque of B.Heb מִמָּחָרֵת הַשַּׁבָּת; lit. ‘from morrow of the Sabbath’.

<sup>691</sup> A measure of liquid (CKED: 358).

<sup>692</sup> Lit. ‘statue of world’. Probably a calque of B.Heb עוֹלָם עוֹלָם; lit. ‘statue of world’.

|from the next day after the Sabbath<sup>1693</sup>, from the day that you brought the sheaf of wave offering: seven Sabbaths shall be complete. [23:16] You shall count until |the day after<sup>1694</sup> the seventh Sabbath, fifty days and you shall bring forward a new grain offering to the Lord. [23:17] You shall bring from your dwelling places two breads for the wave offering, two parts of ten. They shall be of wheat flour, they shall be baked leavened, they are the firstfruits<sup>695</sup> to the Lord. [23:18] And you shall offer with the bread seven healthy lambs one-year-old, and to these |you shall add| a calf and two rams: they shall be a burnt offering to the Lord, with their grain offerings and their drink offerings, an offering by fire, |with| an aroma of acceptance to the Lord. [23:19] And you shall offer<sup>696</sup> one kid of the goats for a sin offering and two one-year-old lambs for a sacrifice of peace offerings. [23:20] And the priest shall wave them with the bread of the firstfruits<sup>697</sup> for a wave offering before the Lord with the two lambs. They shall be holy to the Lord, for the priest. [23:21] And you shall proclaim on the selfsame day, it may be a holy convocation to you: you shall not do any work of service. |It is| a |statute forever<sup>1698</sup> |for you| in all your dwelling places throughout your generations. [23:22] And when you reap the harvest of your land, |you shall not reap<sup>1699</sup> the edge of your field when you reap and you shall not collect the remains of your harvest: you shall leave them for a poor and for a stranger: I am the Lord your God.” [23:23] And the Lord spoke to Moses, saying, [23:24] ‘Speak to the children of Israel, saying, “In the seventh month, on the first day of the month, it shall be Sabbath, a memorial of praise<sup>700</sup>, a holy convocation for you. [23:25] You shall not do any work of service, and offer an offering by fire to the Lord.” [23:26] And the Lord spoke to Moses, saying, [23:27] ‘Only on the tenth day of this seventh month is the day of atonement: it shall be a holy convocation for you and you shall trouble your souls and offer an offering to the Lord. [23:28] And you shall not do any work on that very day, because it is a day of atonement, to make atonement for you before the Lord your God. [23:29] Because if any soul does not trouble himself on that very day, |then| he will be cut off from his people.

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<sup>693</sup> Lit. ‘from the morning of the Sabbath’. Probably a calque of B.Heb מִמָּחָרֵת הַשַּׁבָּת; lit. ‘from morrow of the Sabbath’.

<sup>694</sup> Lit. ‘the morning of’. Probably a calque of B.Heb מִמָּחָרֵת הַשַּׁבָּת; lit. ‘from morrow of’.

<sup>695</sup> Lit. ‘the offering of firsts’.

<sup>696</sup> Lit. ‘do’, see B.Heb עָשָׂה; ‘do’

<sup>697</sup> Lit. ‘firsts’.

<sup>698</sup> Lit. ‘statue of world’. Probably a calque of B.Heb עֹלָם עֹלָם; lit. ‘statue of world’.

<sup>699</sup> Lit. ‘you shall not finish’, see B.Heb לֹא־תִכְלֶה; lit. ‘you shall not finish’.

<sup>700</sup> ‘Shout; cry’, see B.Heb תְּרוּעָה; ‘shout; blast of war; the sound of trumpet; alarm’.

[23:30] And whoever does any work on that very day, I will destroy that soul from among his people. [23:31] You shall not do any work, it is a statute forever throughout your generations in all your dwelling places. [23:32] It shall be a Sabbath of solemn rest for you, and you shall trouble your souls. On the ninth day of the month at evening, from evening to evening you shall keep on your Sabbath<sup>701</sup>. [23:33] And the Lord spoke to Moses, saying, [23:34] ‘Speak to the sons of Israel, saying, “On the fifteenth day of this seventh month is the feast of Sukkoth, seven days to the Lord. [23:35] On the first day [it shall be] a holy convocation: you shall not do any work of service. [23:36] Seven days you shall bring forward an offering by fire to the Lord, on the eighth day there shall be a holy convocation to you and you shall bring forward an offering by fire to the Lord. It is a break<sup>702</sup>; you shall not do any work of service. [23:37] These are the appointed times of the Lord which you shall call the holy convocations to offer an offering by fire to the Lord, a burnt offering, and a grain offering, a sacrifice offering, and drink offerings, on its appointed day, [23:38] Besides the Lord’s Sabbaths, and besides your gifts, which you give to the Lord. [23:39] Only: on the fifteenth day of the seventh month, when you have gathered the produce of the land, celebrate the feast of the Lord seven days. On the first day is a Sabbath, and on the eighth day is a Sabbath. [23:40] And you shall take for yourselves before the first day the tree of choice fruits (for a booth), the leaves of date palm and the branches of thick leafy tree and willows of the river, and you shall rejoice before the Lord seven days. [23:41] And celebrate it as a feast to the Lord seven days in the year. It is a statute forever<sup>703</sup> throughout your generations, celebrate it in the seventh month. [23:42] You shall dwell in booths seven days. All locals in Israel shall dwell in booths, [23:43] So that your generations may know that I made the sons of Israel dwell in shelters when I brought them out of the land of Egypt. I am the Lord your God”’. [23:44] And Moses spoke the appointed times of the Lord to the sons of Israel.

## Chapter 24

[24:1] And the Lord spoke to Moses, saying, [24:2] ‘Command the sons of Israel and they shall bring pure oil from beaten olives

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<sup>701</sup> Lit. ‘do Sabbath your Sabbath’. Probably a calque of B.Heb שבתתו שבתתכם lit. ‘you shall sabbath (cease) your Sabbath’.

<sup>702</sup> Lit. ‘delay; constipation’.

<sup>703</sup> Lit. ‘statue of world’. Probably a calque of B.Heb עולם עולם; lit. ‘statue of world’.

for the lamp to you to burn the candle constantly. [24:3] Outside the veil of the testimony, in the tabernacle of meeting, Aaron shall arrange it from evening to morning before the Lord constantly to be a <sup>1704</sup>statue forever throughout your generations. [24:4] He shall arrange the candles on a clean candlestick before the Lord continually, [24:5] And you shall take wheat flour and bake twelve thick bread: each thick bread shall be two parts of ten. [24:6] And you shall set them in two rows, six in a row, on the clean table before the Lord. [24:7] And you shall put pure incense on |each| row, and it shall be for an offering, for the incense, an offering by fire to the Lord. [24:8] <sup>1705</sup>On every Sabbath day he shall arrange it before the Lord always, from <sup>1706</sup>the sons of Israel |by| an <sup>1707</sup>everlasting covenant. [24:9] And it shall be for Aaron and his sons, and they shall eat it in a holy place, because it is the holy of holies to him from the Lord's offerings by fire, a <sup>1708</sup>statue forever. [24:10] And a son of an Israelite woman, |who was also| a son of an Egyptian man went out among the sons of Israel, and the son of the Israelite woman and an Israelite man fought in the camp. [24:11] And the Israelite woman's son specified the Name and cursed. And they brought him to Moses. And his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan. [24:12] And they put him under guard, <sup>1709</sup>to determine it for them, by the Lord's command. [24:13] And the Lord spoke to Moses, saying, [24:14] 'Bring the curser out of the camp and all who heard |him| shall lay their hands on his head and all the congregation shall stone him. [24:15] And you shall speak to the sons of Israel, saying, if <sup>1710</sup>a person curses his God, then he shall bear his sin. [24:16] And the one who curses the Name, <sup>1711</sup>shall surely be put to death. All the congregation <sup>1712</sup>shall certainly stone him, as well the stranger, as the native: when he curses the Name, he shall be put to death. [24:17] And if a person kills any man's life, <sup>1713</sup>he shall surely be put to death. [24:18] <sup>1714</sup>And the killer of an animal's life shall pay for it: a life for a life. [24:19] And if a person

<sup>704</sup> Lit. 'statue of world'. Probably a calque of B.Heb עֹלָם עֹלָם; lit. 'statue of world'.

<sup>705</sup> Lit. 'on the Sabbath day on the Sabbath day'. Probably a calque of B.Heb בְּיוֹם הַשַּׁבָּת בְּיוֹם הַשַּׁבָּת; lit. 'in day of the Sabbath in day of the Sabbath'.

<sup>706</sup> Lit. 'the side of the sons'.

<sup>707</sup> Lit. 'covenant of world'. Probably a calque of B.Heb בְּרִית עֹלָם; lit. 'covenant of world'.

<sup>708</sup> Lit. 'statue of world'. Probably a calque of B.Heb עֹלָם עֹלָם; lit. 'statue of world'.

<sup>709</sup> Lit. 'to be brain'.

<sup>710</sup> Lit. 'person person'. Probably a calque of B.Heb אִישׁ אִישׁ; lit. 'person person' (see 2.3.1.1.).

<sup>711</sup> Lit. 'dying, he shall be killed'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.2.1.), see B.Heb מוֹת יוּמָת; lit. 'to be put to death he shall be put to death'.

<sup>712</sup> Lit. 'stoning they shall stone'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.2.1.), see B.Heb רָגְמוּ רָגְמוּ; lit. 'to pelt they shall pelt'.

<sup>713</sup> Lit. 'dying, he shall be killed'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.2.1.), see B.Heb מוֹת יוּמָת; lit. 'to be put to death he shall be put to death'.

<sup>714</sup> Lit. 'and |the| beater of animal's life', see B.Heb וְנִפְשׁ-בְּהֵמָה; lit. 'and one smiting of soul of beast'.

causes a blemish<sup>1715</sup> in his fellow: as he has done, so shall it be done to him. [24:20] Fracture for fracture<sup>1716</sup>,

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eye for eye<sup>1717</sup>, tooth for tooth<sup>1718</sup>: as he has caused a blemish<sup>1719</sup> in a man, so shall it be done<sup>1720</sup> to him. [24:21] And the killer of an animal<sup>1721</sup> shall pay for it, and the killer of a man<sup>1722</sup> shall be put to death. [24:22] There shall be one law for you, it shall be as well for the stranger, as for the native. Because I am the Lord your God'''. [24:23] And Moses spoke to the children of Israel and they brought the curser to the outside of the camp and stoned him with stones and the children of Israel did as the Lord commanded Moses.

## Chapter 25

[25:1] And the Lord spoke to Moses on Mount Sinai, saying, [25:2] 'Speak to the sons of Israel and say to them, "If you come to the land that I am giving you, then the land shall have a remitting, a remitting to the Lord. [25:3] Six years you shall sow your field and six years you shall prune your vineyard and gather its produce. [25:4] And in the seventh year there shall be the Sabbath of solemn rest for the land, a remitting to the Lord. You shall not sow your field and prune your vineyard. [25:5] You shall not reap your wild harvest, and you shall not gather the grapes<sup>723</sup> of your vineyard. There shall be a year of a remitting to the land. [25:6] And the remitting of the land shall be food<sup>724</sup> for you, and for your servants and for maidservants, and for your hired hand, and for those guests who live with you. [25:7] And for your cattle, and for the beasts that are in your land: all its produce shall be to eat. [25:8] And you shall count for yourself seven weeks of remitting of years: seven years seven times. And the days of the seven weeks of remitting of years will be forty-nine years for you. [25:9] And you shall blow the trumpet of crying<sup>725</sup> in the seventh month, on the tenth day of the month: on the day of

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<sup>715</sup> Lit. 'if he gives trick', see B.Heb מוֹם; lit. 'he is giving blemish'.

<sup>716</sup> Lit. 'fracture instead of fracture'. Probably a calque of B.Heb שָׁבַר תַּחַת שָׁבַר; lit. 'fracture instead of fracture'.

<sup>717</sup> Lit. 'eye instead of eye'. Probably a calque of B.Heb עֵין תַּחַת עֵין; lit. 'eye instead of eye'.

<sup>718</sup> Lit. 'tooth instead of tooth'. Probably a calque of B.Heb שֵׁן תַּחַת שֵׁן; lit. 'tooth instead of tooth'.

<sup>719</sup> Lit. 'if he gives trick', see B.Heb מוֹם; lit. 'he is giving blemish'.

<sup>720</sup> Lit. 'it shall be given'. Probably a calque of B.Heb נָתַן; lit. 'it shall be given'.

<sup>721</sup> Lit. 'and [the] beater of animal', see B.Heb וּמַכֵּה בְּהֵמָה; lit. 'and one smiting of beast'.

<sup>722</sup> Lit. 'and [the] beater of man', see B.Heb וּמַכֵּה אָדָם; lit. 'and one smiting of man'.

<sup>723</sup> Lit. 'seeds'.

<sup>724</sup> Lit. 'to eat'.

<sup>725</sup> Lit. 'you shall pass the voice of the trumpet of crying'. Probably a calque of B.Heb תְּרוּעַת שׁוֹפָר תְּרוּעָה; lit. 'you make pass the trumpet of blast'.

atonement  $\iota$ you shall blow the trumpet of crying<sup>726</sup> through all your land. [25:10] And you shall sanctify the year of the fiftieth year and proclaim liberty in the land to all its inhabitants. It is a jubilee, it shall be for you.

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And you shall return every person to his possession, and every person to his family. [25:11] That year of the fiftieth year is a jubilee for you: you shall not sow, and not reap the wild ones, and not gather the grapes<sup>727</sup> (to storehouses). [25:12] Because it is a jubilee, it shall be holy to you. You shall take the wild produce from the field |and| eat it. [25:13] In the year of this jubilee you shall return every person to his possession. [25:14] And if  $\iota$ you make a sale<sup>728</sup> to your friend or  $\iota$ make a purchase<sup>729</sup> from  $\iota$ your friend<sup>730</sup>, you shall not harass one his brother. [25:15] You shall buy from your fellow by the number of years after the jubilee (until the jubilee), by the number of years of crops he shall sell to you: [25:16] According to the multitude of years you shall increase its  $\iota$ selling price<sup>731</sup>, and according to the fewness of years you shall decrease its  $\iota$ selling price<sup>732</sup>. Because he is selling you the crops for sale. [25:17] A person shall not torment one another, and you shall fear your God. Because I am the Lord your God. [25:18] And you shall do my statutes and keep my judgments and do them, then you will dwell in the land securely. [25:19] And the land will give its produce, and you will eat your fill, and dwell in it securely.” [25:20] And if you say, “What shall we eat in the seventh year, behold, if we do not sow or gather in our produce?” [25:21] Then I will command my blessing on you in the sixth year, and it will produce<sup>733</sup> a crop (ripe) for three years. [25:22] And you will sow in the eighth year and eat the old produce until the ninth year: you will eat the old one until its produce arrives. [25:23] And the land shall not be sold completely (for a lifetime), because the land is mine, you are only like strangers and like dwellers (you dwell) with me. [25:24] And in all the land of your possession you shall give a redemption for the land. [25:25] Because if your brother becomes poor and sells |a part of| his property, and his redeemer who is close to him

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<sup>726</sup> Lit. ‘you shall pass the voice of the trumpet of crying’. Probably a calque of B.Heb *שופר תרועה*; lit. ‘you make pass the trumpet of blast’.

<sup>727</sup> Lit. ‘seeds’.

<sup>728</sup> Lit. ‘if you sale sale’. Probably a calque of B.Heb *תמכרו ממכר*; lit. ‘you are selling sale’.

<sup>729</sup> Lit. ‘buying if you buy’. A construction which is usually attributed to a Biblical Hebrew influence (see 2.3.1.2.1.). However, the original text does not present the mentioned structure for this verse, see B.Heb *קנה*; lit. ‘to buy’.

<sup>730</sup> Lit. ‘the hand of your friend’. Probably a calque of B.Heb *מינד עמיתך*; lit. ‘from hand of your companion’.

<sup>731</sup> Lit. ‘sale’.

<sup>732</sup> Lit. ‘sale’.

<sup>733</sup> Lit. ‘do’.



comes, then he shall redeem what his brother has sold. [25:26] And if a person has no redeemer, but  $\iota$ is able to redeem it by himself<sup>734</sup> and  $\iota$ finds enough<sup>735</sup>  $\iota$ for his redemption<sup>736</sup>: [25:27] Then he shall count the years of his sale and restore the remainder to the person to whom

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he sold it, and he shall return to his possession. [25:28] And if  $\iota$ he cannot afford<sup>737</sup> to return it to him, his sale shall be in the hand of the one who bought it until the year of jubilee, and it shall come out in the jubilee, and he shall return to his possession. [25:29] And if a person sells a dwelling house in a walled city, he shall have a redemption period<sup>738</sup> until the year of its sale ends. His redemption period<sup>739</sup> shall be for a year. [25:30] And if it is not redeemed by the completion of a full year, then  $\iota$ the house that is in the walled city<sup>740</sup> shall completely (for a life time) be a residence to the one who bought it throughout his generations. It shall not be released in the jubilee. [25:31] And the village houses that have no wall around them shall be counted as the fields of the country. It shall have redemption, and the redemption shall come out in the jubilee. [25:32] And the cities of the Levites, the houses of the cities of their possession: the Levites shall have eternal redemption. [25:33] And if one of the Levites redeems, then the redemption shall come out, a sale of a house or a city of his possession, in the jubilee, because the houses of the cities of the Levites are their possession among the sons of Israel. [25:34] And the fields of the villages of their cities shall not be sold, because it is their  $\iota$ possession forever<sup>741</sup>. [25:35] And if your co-religionist brother becomes poor and his hand slips with you, then you shall strengthen him whether he is a stranger or a guest and he shall live with you. [25:36] You shall not take interest or usury from him, and you shall fear your God, and your brother shall live with you. [25:37] You shall not lend him your money for interest, and you shall not give him your food for profit. [25:38] I am the Lord your God, who brought you out of the land of Egypt to give you the land of Canaan, to be God to you. [25:39] And if your co-religionist brother becomes poor beside you and is sold to you, you shall not use him as a servant's work. [25:40] He shall be with you like a hired hand, like a guest, he shall

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<sup>734</sup> Lit. 'his power does suffice'.

<sup>735</sup> Lit. 'if attains'.

<sup>736</sup> Lit. 'according to his redemption'.

<sup>737</sup> Lit. 'his power does not suffice'.

<sup>738</sup> Lit. 'deadline'.

<sup>739</sup> Lit. 'deadline'.

<sup>740</sup> Lit. 'in the city which there is not to it wall'. Probably a calque of B.Heb  $\text{בְּעִיר אֲשֶׁר-לֹא לֹו חֹמָה}$ ; lit. 'in city which not to him wall'.

<sup>741</sup> Lit. 'possession of world'. Probably a calque of B.Heb  $\text{אֶחְזִית עוֹלָם}$ ; lit. 'possession of word'.

serve you until the year of the jubilee. [25:41] And then he shall go out from you, he and his children with him, and shall return to his own family and to the possession of his fathers shall he return. [25:42] Because they are my servants, whom I brought out from the land of Egypt. They shall not be sold like the sale of a servant. [25:43] You shall not rule over him <sub>l</sub>by force<sup>742</sup> and fear your God. [25:44] And your servants and maidservants:

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if they become yours, |they shall be| from the nations that are around you, you shall buy servants and maidservants from them. [25:45] And also from the children of the settlers who live with you: you shall buy from them and of their families that are with you, whom they begat in your land. And they shall become a possession for you. [25:46] And you shall take them as a heritage and share them for your children after you, to inherit as a possession. You shall use them forever<sup>743</sup>. But your brothers, the children of Israel, a man toward his brother: you shall not rule over them oppressively<sup>744</sup>. [25:47] And if a stranger or a settler with you <sub>l</sub>can afford it<sup>745</sup>, and your brother with him becomes poor and is sold to the stranger |and| settler with you or to a member<sup>746</sup> of a gentile of a stranger's family: [25:48] After he is sold <sub>l</sub>he shall have redemption<sup>747</sup>. One of his brothers shall redeem him. [25:49] Either his uncle or his uncle's son shall redeem him, or a <sub>l</sub>close relative<sup>748</sup> of his family shall redeem him, or if <sub>l</sub>he can afford it<sup>749</sup>, he shall be redeemed |by himself|. [25:50] And he shall calculate |himself| with his buyer from the year that he was sold to him until the year of jubilee and the silver of his sale shall be <sub>l</sub>according to<sup>750</sup> the number of years. It shall be with him like the days of a hiredworker. [25:51] If there are still many years left, he shall return |money| according to them for his redemption from the silver of his sale. [25:52] And if there remain a few years until the year of jubilee, he shall calculate it for him according to |his| years to return money for his redemption. [25:53] And like a hired servant he shall be with him year by year, and he shall not rule over him oppressively<sup>751</sup> in your sight. [25:54] And if he is not redeemed by these |years|, he shall go out

<sup>742</sup> Lit. 'by hard', see also B.Heb בְּקִפְרָה; lit. 'in rigor'.

<sup>743</sup> Lit. 'until word'.

<sup>744</sup> Lit. 'by hard', see also B.Heb בְּקִפְרָה; lit. 'in rigor'.

<sup>745</sup> Lit. 'his strength suffices'.

<sup>746</sup> Lit. 'base'.

<sup>747</sup> Lit. 'redemption shall become to him'. It might be a calque of B.Heb גִּאֲלָהּ תִּהְיֶה־לּוֹ; lit. 'redemption it shall become to him'.

<sup>748</sup> Lit. 'from his relative of his body'. Probably a calque of B.Heb מִשְׁאֵר בְּשָׂרוֹ; lit. 'from kin of flesh of him'.

<sup>749</sup> Lit. 'his strength suffices'.

<sup>750</sup> Lit. 'by', see also B.Heb בָּ; lit. 'by'.

<sup>751</sup> lit. 'by hard', see also B.Heb בְּקִפְרָה; lit. 'in rigor'.

in the year of jubilee, he and his sons with him. [25:55] Because the sons of Israel are servants to me. They are my servants, whom I brought out from the land of Egypt. I am the Lord your God.

## Chapter 26

[26:1] You shall not make idols for yourselves, and you shall not set up an idol or a pillar for yourselves and <sub>1</sub>you shall not set up<sup>752</sup> a figured stone in your land to bow down over it, because I am the Lord your God. [26:2] You shall keep my Sabbaths and fear my sanctuary. I am the Lord.

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[26:3] If you walk by my statutes, and if you keep my commandments and do them: [26:4] Then I will give you your rains in their time and the land will give its crop, and the tree of the field will give its fruit. [26:5] And the threshing will be enough for you until the grape gathering [time], and the grape gathering will be enough for you to the sowing<sup>753</sup> [time]: and you will eat your food to the full, and you will dwell in your land safely. [26:6] And I will give peace in the land, and you will lie down, and there will be no one threatening you, and I will cut off evil wild animals out of the land, and a sword will not pass through your land. [26:7] And you will drive away your enemies, and they will fall before you by the sword. [26:8] And five of you will drive away a hundred, and a hundred of you will drive away ten thousand, and your enemies will fall before you by the sword. [26:9] And I will turn to you, and I will make you spread, and I will multiply you, and I will establish my covenant with you. [26:10] And you will eat the old getting older, and you will take out the old before the new. [26:11] And <sub>1</sub>I will set<sup>754</sup> my tabernacle among you, and my will will not despise you. [26:12] And I will walk among you, and I will be a God to you, and you will be a people to me. [26:13] I am the Lord your God, who brought you out from the land of Egypt, from being servants to them, and I have broken the wedges of your yoke, and I made you walk <sub>1</sub>by keeping your head up high<sup>755</sup>. [26:14] And if you will not listen to me and will not do all these commandments, [26:15] And if you despise my statutes, or if your soul despise my judgments not to do all my commandments, to break my covenant: [26:16] I also will do this to you: I will even appoint over you trembling, cold disease

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<sup>752</sup> Lit. 'you shall not give'. Probably a calque of B.Heb. לֹא תִתְּנוּ; lit. 'you shall not give'.

<sup>753</sup> Lit. 'seed sowing'.

<sup>754</sup> Lit. 'I give', see also B.Heb. נָתַתִּי; lit. 'I give'.

<sup>755</sup> Lit. 'with upright stature'; see also B.Heb. קוֹמְמֵיזוּת; lit. 'upraised'.

and fever<sup>756</sup> that consume eyes and make the soul ache, and you will sow your seed in vain, and your enemies will eat it. [26:17] And I will set my wrath against you, and you will die before your enemies, and your enemies will reign over you, and you will flee <sub>even if</sub><sup>757</sup> there is none who drives away you. [26:18] And if until <sub>this time</sub><sup>758</sup> you do not listen to me, then I will discipline you seven times |more| for your sins. [26:19] And I will break the pride of your power, and <sub>I will make</sub><sup>759</sup>

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your heavens as iron, and your earth as copper. [26:20] And your strength will come to an end in vain, and your land will not give its crop, and the tree of the land will not give its fruits. [26:21] And if you walk with me with resistance, and you will not want to listen to me, then I will increase the striking on you seven times |more| for your sins. [26:22] And I will send the wild animals of the fields on you, and they will slash you, and they will slay your cattle, and they will make you few in number, and your roads will be ruined. [26:23] And if you are not disciplined to me by these |things|, and if you walk with me with resistance, [26:24] Then I will also walk with you with resistance, and also will strike you, seven times for your sins. [26:25] And I will bring a sword over you that takes vengeance, the vengeance of my covenant. And you will be gathered to your cities, I will send the plague among you, and you will be given to the hand of the enemy. [26:26] And when I break the strength of bread, then ten women will bake your bread in one oven, and they shall give back your bread by weight, and you will eat but not be full. [26:27] And if, <sub>despite all this</sub><sup>760</sup>, you do not listen to me, and you walk with me with resistance. [26:28] Then I will walk with you in anger of resistance, and I will also discipline you, seven times for your sins. [26:29] And you will eat the flesh of your sons, and you will eat the flesh of your daughters. [26:30] And <sub>I will destroy your hills</sub><sup>761</sup>, and I will cut off <sub>your sun-images</sub><sup>762</sup>, and <sub>I will cast</sub><sup>763</sup> your carcasses on the carcasses of your idols<sup>764</sup>, and my soul will despise you. [26:31] And I will ruin your cities, and I will ruin your sanctuaries, and I will not accept the aroma of your offerings. [26:32] And I will ruin the land,

<sup>756</sup> Lit. 'heat |causing| disease'.

<sup>757</sup> Lit. 'and', see also B.Heb ׀; lit. 'and'.

<sup>758</sup> Lit. 'these', see B.Heb אֵלֶּה; 'these'.

<sup>759</sup> Lit. 'I give'. Probably a calque of B.Heb נתתי; lit. 'I give'.

<sup>760</sup> Lit. 'with this', see also B.Heb בְּזֵאת; lit. 'by this'.

<sup>761</sup> Lit. 'I make your high places disappear'. Probably a calque of B.Heb אֶת־בְּמִתְיָכָם; lit. 'I exterminate your high places'.

<sup>762</sup> Probably a calque of B.Heb אֶת־פְּגָרֶיךָ; lit. 'your solar images'.

<sup>763</sup> Lit. 'I give', see also B.Heb נתתי 'I give'.

<sup>764</sup> Lit. 'disgustingness'.

and your enemies who dwell there will be frightened. [26:33] I will scatter you among the nations, and I will draw out a sword after you, and your land will be ruined, and your cities will be destroyed. [26:34] Then<sup>765</sup> the land will complete its remittings in all the days of its desolation, and you will be in the land of your enemies, then<sup>766</sup> the land will rest and complete its remittings. [26:35] In all the days of its desolation it will rest, the rest that it did not have on your remittings when you dwelt in it. [26:36] And those of you who are left, I will send softness into their hearts

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in the lands of their enemies. And the sound of a rustling leaf will drive away them, and they will run away as running away from a sword, and they will fall and there shall be no one who drives away you. [26:37] And they will stumble, <sub>one other</sub><sup>767</sup>, as if |to escape| before a sword, when<sup>768</sup> there is no one who drives away, and you will have no |strength| to stop before your enemies. [26:38] And you will perish among the kingdoms, and the land of your enemies will destroy you. [26:39] And those of you who remain will rot for their iniquity in your enemies' lands, and also for the iniquities of their fathers, they will rot with them. [26:40] And they will confess their iniquity and the iniquity of their fathers for their trespass which they trespassed against me, and also that they have walked me with resistance, [26:41] And I also will walk with them with resistance, and I will bring them into the land of their enemies. And then their closed hearts will bow down, and then they will fulfil the punishment of their iniquity. [26:42] And I will remember my covenant that |I made| with Jacob, and also my covenant that |I made| with Isaac and also I will remember my covenant that |I made| with Abraham, and I will remember this land. [26:43] And the land will be abandoned by them and it will complete its remittings when it is ruined without them, and they will fulfill the punishments of their sins because they despised my laws and because their souls despised my commandments. [26:44] And I will do to them this: when they are in the land of their enemies, I will not despise them, and I will not hate them to destroy them, to break my covenant with them, because I am the Lord their God. [26:45] And I will remember for them the covenant of the first ones, whom I brought out from the land of Egypt in the sight of the nations, to be God to them. I am the

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<sup>765</sup> Lit. 'at that time', see B.Heb וְאָז; lit. 'at that time'.

<sup>766</sup> Lit. 'at that time', see B.Heb וְאָז; lit. 'at that time'.

<sup>767</sup> Lit. 'every person with his brother', see also B.Heb אִישׁ־בְּאָחִיו; lit. 'person with brother of him'.

<sup>768</sup> Lit. 'and', see also B.Heb וְ; lit. 'and'.

Lord.” [26:46] These are the statutes and rights and laws that the Lord gave between him and the sons of Israel on Mount Sinai by the hand of Moses.

## Chapter 27

[27:1] And the Lord spoke to Moses, saying, [27:2] ‘Speak to the children of Israel, and say to them, “If a person makes<sup>769</sup> a special vow<sup>770</sup> by your valuation of souls for the Lord. [27:3] Then your valuation shall be this: [If it is] a male from twenty years old up to sixty years old, then your valuation shall be fifty mithqals of silver, by the mithqal of the Holy. [27:4] And if it is a female, then your valuation shall be thirty mithqals. [27:5] And if it is from five years old up to twenty

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years old, then your valuation shall be this: [for] a male twenty mithqals, and for a female ten mithqals. [27:6] And if it is from a month old up to five years old, then your valuation shall be this: [for] a male five mithqals of silver and for a female three mithqals of silver. [27:7] And if it is from sixty years old or above: if it is a male, then your valuation shall be fifteen mithqals, and for a female ten mithqals. [27:8] But if he is poorer than your valuation, then one shall stand him before the priest, and the priest shall value him. According to what the vower can afford<sup>771</sup>, shall the priest value him. [27:9] And if it is from a cattle that they bring forward as an offering to the Lord, all of it that he gives of it to the Lord shall be holy. [27:10] He shall not exchange it or change it, good for bad or bad for good. And if he exchanges cattle for cattle, then it and the one exchanged shall be holy. [27:11] And if it is any unclean cattle from which they do not offer as an offering to the Lord, then one shall stand the animal before the priest. [27:12] And the priest shall value it, whether it is good or bad, according to your valuation, oh priest, so shall it be. [27:13] And if he redeems it, then he shall add a fifth to your valuation. [27:14] And if a person makes his house holy to the Lord, then the priest shall value it as either good or bad: as the priest values it, so shall it stand. [27:15] And if the one who makes it holy redeems his house, then he shall add the fifth of the silver to your valuation, and it shall be his. [27:16] And if a person makes [a part of] his field that is his possession holy to the Lord, then your valuation shall be according to its seed. A stalk of barley seed shall be fifty shekels of silver. [27:17] If he makes his field holy from the year of jubilee, he shall stand according to

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<sup>769</sup> Lit. ‘separates’.

<sup>770</sup> Lit. ‘intention’.

<sup>771</sup> Lit. ‘if his power suffices’.

your valuation. [27:18] And if he makes his field holy after the jubilee, then the priest shall count for him the silver according to the years that remain until the year of jubilee, and it shall be deducted from the valuation. [27:19] And if the one who makes the field holy redeems<sup>772</sup> it, then he shall add a fifth of silver to your valuation, and it shall be a residence to him. [27:20] And if he does not redeem the field, and if he sells the field to another person, it shall not be redeemed anymore. [27:21] And the field, when it is released in the jubilee, shall be holy to the Lord like a devoted field:

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its possession shall be the priest's. [27:22] And if a buyer of a field, that is not a field of his possession, makes it holy to the Lord. [27:23] Then the priest shall count the amount of your valuation until the year of jubilee, and he shall give your valuation on that day as a holy |thing| to the Lord. [27:24] In the year of jubilee the field shall return to him who bought it from him, to him who has a possession of the land. [27:25] And all your valuations shall be by the mithqal of the Holy: twenty stone of a fruit shall make a shekel. [27:26] Just: a firstborn, which as a firstborn from the cattle to the Lord: a person shall not make it holy whether it is an ox, or a sheep, it is the Lord's. [27:27] And if it is an unclean animal of the cattle, then he shall redeem it at your valuation and add a fifth to it, and if it is not redeemed, then it shall be sold at your valuation. [27:28] Just: if a person devotes any devoted |thing| to the Lord of all that he has from human or cattle or from a field of his possession, it shall not be sold nor redeemed: every devoted |thing| is a holy of holies to the Lord. [27:29] Anyone devoted, who has been devoted from a human shall not be redeemed,  $\lfloor$ he shall be killed<sup>773</sup>. [27:30] And all the tithe of the land, from of the seed of the land, from the fruit of the tree is the Lord's. It is holy to the Lord. [27:31] And if a person redeems<sup>774</sup> some of his tithe, he shall add a fifth to it. [27:32] And all the tithe of the cattle or of the sheep, everything that passes under the rod, the tenth shall be holy to the Lord. [27:33] One shall not search between good and bad, and change it; and  $\lfloor$ if he does change it<sup>775</sup>, then it and its substitute shall be holy. It shall not be redeemed.” [27:34] These are the commands which the Lord commanded Moses for the sons of Israel on Mount Sinai.

<sup>772</sup> Lit. ‘redeeming if he redeems’. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.2.1.), see B.Heb. אִם-יִגְאֹל יִגְאֹל; lit. ‘if to redeem he is redeeming’.

<sup>773</sup> Lit. ‘dying, he shall be killed’. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.2.1.), see B.Heb. מוֹת יִימָת; lit. ‘to be put to death he shall be put to death’.

<sup>774</sup> Lit. ‘redeeming if he redeems’. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.2.1.), see B.Heb. אִם-יִגְאֹל יִגְאֹל; lit. ‘if to redeem he is redeeming’.

<sup>775</sup> Lit. ‘changing if he changes’. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.2.1.), see B.Heb. מִיִּרְבֵּן יִמְרָב; lit. ‘if to redeem he is redeeming’.

א

וּיְקָרָא



וּיְקָרָא אֵל מֹשֶׁה וַיְדַבֵּר יְיָ אֵלָיו מֵאֵהָל מוֹעֵד לֵאמֹר: דְּצַקְרִי מֹשֶׁה גַּא אֵהָל מוֹעֵד בְּן וּ דְכוּלְּךָ יְיָ אֲנִי דְמַה: דְּבַר סוּלְגִין אוּגְלַנְלִינָה יִשְׂרָאֵל נִיג וּ דְאַיְמָקוּן אֲלִרְגָה וּ אָדָם גְּנִירְגִזוּן אֲנִי יוּבִיקְלִשְׁמִירְגִ'ק אוּלְסָא קְרַבֵּן יְיָ גַּה וּ אֹל תּוּרְבֵן אֹל סִיגִירְבֵן יֵא אֹל סוּרְבֵן וּ יוּבִיקְלִשְׁמִירְגִיזוּ קְרַבֵּנִיגִינִי: אַם אֲנִי עוֹלָה אַסָּה קְרַבֵּנִי אֹל סִיגִירְבֵן וּ סְגֵלִם אֲרַבְכֵּנִי אֲלִיפּ יוּבִיקְלִשְׁמִירְסִין אֲנִי אֲשִׁיגִינָא אֵהָל מוֹעֵד נִיג יוּבִיקְלִשְׁמִירְסִין אֲנִי וּ קְבוּלְלוּגִינָה אֲלִרְיֵנָה יְיָ נִיג: וּסְמַךְ דְּמִיִּסִין קוֹלוּנִי בְּשׁוּי אוּסְמִינָא אֹל עוֹלְגִיג וּ דְקַבּוּל אוּלוּנִיר אֲנִי כְּפָרַת אַטְמִינָה אוּסְמִינָא: וּשְׁחַט דְּמִיִּסִין בְּלִסִין אֹל סִיגִירְנִיג אֲלִרְיֵנָה יְיָ נִיג וּ דְיוּבִיקְלִשְׁמִירְסִינְלֵר אוּגְלַנְלִרִי אַהֲרֹן נִיג אֹל כְּהֵן לֵר אוּל קְנִינִי וּ דְסַצְסִינְלֵר אוּל קְנִינִי אֹל מוֹזַבַּח אוּסְמִינָה צוּפְצוּבְרָה וּ פִי אֲשִׁיגִינְרָה אֵהָל מוֹעֵד נִיג: וּהַפְּשִׁיט דְּמִיִּסִין סִיירְסִין אֹל עוֹלְגִיג וּ דְבוּבוּמְלִסִין אֲנִי בּוּבוּמְרִינְגֵנָא: וּנְתַנוּ דוּרְסִינְלֵר אוּגְלַנְלִרִי אַהֲרֹן אֹל כְּהֵן נִיג אוּט אֹל מוֹזַבַּח אוּסְמִינָה וּ דִירְשְׁמִירְסִינְלֵר אַנְצֵלֵר אֹל אוּט אוּסְמִינָא: וְעַרְכוּ דִירְשְׁמִירְסִינְלֵר אוּגְלַנְלִרִי אַהֲרֹן נִיג אֹל כְּהֵן לֵר וּ אֹל בּוּבוּמְלִרְנִי וּ אֹל בְּשׁ בִּילָן דְּאֹל קְרִין יְגִינִי וּ אֹל אַנְצֵלֵר אוּסְמִינָה

כי



ויקרא

פי אול אומ אוסטונה | פי אול מזבח אוסטונה : וקרבו דקרניני דאיקלרני  
 יוכסין סובלר בילן | דטוטמסין אול פהן אול גומלא ני אול מזבחטה ועולה דיר אולו  
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 אול קוילרדן יא אול אצפילרדן עולנה | סגדס ארפני אליפ יוכולשטירסין  
 אני : ושחט דטויסין אני אוגוי ינינדא אול מזבח ניג | פי צפון מרפנינדא  
 אלדינה יי ניג | דסעסנילר אוגללרי אהרן ניג אול פהן לר קניני | אול מזבח  
 אוסטונה צפצוכרה : ונתח דפובומלסין אני פובומלדינג'ה | דא פשין דא  
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 אוסטונה | פי אול מזבח אוסטונה : והקרב דאול קרניני דאול איקלרני  
 יוכסין סובלר בילן | דיובוקלשטירסין אול פהן אול גומלאני | דטוטמסין אול  
 מזבח טה | עולריר אול | אומלו קרפן קוקסי קבוליק ניג יי גה : ואם  
 דאגר אול קושטן אסה | עולה קרפני יי גה | דיובוקלשטירסין אול  
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 דדמלנילסין קני | דוכרי אוסטונה אול מזבח ניג : והסיר דפטרסין קרניני  
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 דטוטמסין אני אול פהן אול מזבחטה | אול אנצלר אוסטונה פי אול אומ  
 אוסטונה | עולה דיר אול | אומלו קרפן קוקסי קבוליקניג יי גה :

**ב** ונפש דגן פי יוכולשטירסא קרפן מנחה יי גא | אוזב אולסין  
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 אוזב

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ב

אונב קליו מצלר קרישילגנלר יג פילן | דיופקא מצלר סילינגנלר יג פילן : ואם  
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 יג פילן קלינסין : והבאת דפטירגין אור מנחה ני פולרדן יי גה |  
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 אהרן גא דאוגלגלריגה דיר | קודשי קודש לרניג אומלו קרפנלרינדן יי גיג :  
 כל הר אור מנחה פי יובוקלשטירסני יי גה | מילינמסין חמן | מיטל  
 היין אצי כמור דהיין פקמו | טוטממגין אנדן אומלו קרפן יי גה : קרבן  
 אילב קרפני יובוקלשטיריגין אלרני יי גא | דאור מזבח קה ציקמסינלר  
 קוקסינא קפולליקניג : וכל דגומלא מנחה קרפניגני טוז פילן מוזלגין |  
 דאקסיממגין שרט טוזין טגרינגני | אוסטונדן מנחניג | הר קרפניג אוסטונא  
 יובוקלשטירגין טוז : ואם דאגר יובוקלשטירסג | אילבלר מנחה סיני  
 יי גה | ארפה בשי צירפניגן אומקה טוז ארפא פורפסי | יובוקלשטירגין אלבלרינגניג  
 מנחה סיני : ונתתי דורגין אוסטונא יג | דקויגין אוסטונא טמין | מנחה  
 דיר אור : והקטיר דטוטמסין אור פהן טוטמסיני פורפסינדן דיגנינדן | גומלא  
 טמייני פילן אומלו קרפן יי גה :

ג ואם דאגר שלמים קרפני אסה קרפני | אגר אור סיגירדן אור  
 יובוקלשטירר אסה | גרב ארפב גרב דישי סגלס ני יובוקלשטירסן  
 אני אלדינא יי גיג : וסמך דטיסין קולוני בשי אוסטונה קרפניגניג |  
 דסויסין אני אשיגנדא אהל מועד ניג | דסצסינלר אוגלגלרי אהרן ניג אור פהן  
 לר | אור קנני אור מזבח אוסטונא צופצוברח : והקריב דיובוקלשטירסין  
 אור שלמים קרפנינדן | אומלו קרפן יי גה | אור יגני אור יפקן אור קריניג |  
 דא גומלא אור יגני | פי אור קרין אוסטונא : ואת דא אפי אור פוגרפלרני  
 דאול

ויקרא

דאול יגני פי אוסטלרינדא | פי אול אמזלר אוסטונא | דאול ארטקסיני פי  
 אול בגיר אוסטונא | אול בוגרפלר בילן פטרסין אני : והקטירו דטוטמסינלה  
 אני אוגלגלרי אהרן ניג אול מזבחמה אול עולה אוסטונא | פי אול אנצלר אוסטונא |  
 פי אול אוט אוסטונא | אוטלו קרבן קוקסי קבוליקניג יי גה : ואם דאגר  
 אול קינדן אסה קרבניו שלמים קרבנינה יי גה | ארפב יא טישי | סגלם  
 ני יובוקלשטירסין אני : אם אגר קונו אול יובוקלשטיריר אסה קרבניני |  
 דיובוקלשטירסין אני אלדינה יי ניג : וכמד דטיסין קולוני בשי אוסטונא  
 קרבניניג | דטויסין אני אלדינה אהל מועד ניג | דסצסינלר אוגלגלרי אהרן ניג  
 קניני אול מזבח אוסטונא צופצוברא : והקריב דיובוקלשטירסין אול שלמים  
 קרבנינרן אוטלו קרבן יי גה | תמס אול קיורק יגני | קרשיסנה אול יומולגניג  
 פטרסין אני | דאול יגני אול יפון אול סריני | דא גומלא אול יגני פי אול  
 קרין אוסטונא : ואת דא אפי אול בוגרפלרני | דאול יגני פי אוסטלרינדא |  
 פי אול אמזלר אוסטונא | דא ארטקסיני אול בגיר אוסטונא | אול בוגרפלר בילן  
 פטרסין אני : והקטירו דטוטמסין אני אול בהן אול מזבחמה | אוטלו  
 קרבן יי גה : ואם דאגר אצפי אסה קרבני | דיובוקלשטירסין אני אלדינה  
 יי ניג : וכמד דטיסין קולוני בשי אוסטונא | דטויסין אני אלדינה אהל מועד  
 ניג | דסצסינלר אוגלגלרי אהרן ניג קניני אול מזבח אוסטונא צופצוברא :  
 והקריב דיובוקלשטירסין אהרן קרבניני | אוטלו קרבן יי גה | אול יגני אול  
 יפון אול קריני דא גומלא אול יגני | פי אול קרין אוסטונא : ואת דא  
 אפי אול בוגרפלרני | דאול יגני פי אוסטלרינה | פי אול אמזלר אוסטונא |  
 דא ארטקסיני פי אול בגיר אוסטונא | אול בוגרפלר בילן פטרסין אני :  
 והקטירם דטוטמסין אלרני אול בהן אול מזבחמה | אוטלו קרבן קוקסינא  
 קבוליקניג | גומלא יגני יי גה : חקת אומורליב רסיס דוורלריגיגא | גומלא  
 אומורשליגיגא : והן יגני דהן מוני אשמגיו :

ד וידבר דטולדי יי משה גא דמה : דבר סולגין אוגלגלרינא  
 ישראל ניג דמה | ג'ן פי יזיקלי פולסה יגלישליק בילן | ג'ומלא מצוה  
 לרינדן

# ויקרא

ג

לרִיבֵנָהּ יְיָ נִגַּן כִּי קוֹלֵי־מַסְלָרְדִיר ו דְקִלְסָא בִירְסֵי בִירְדוֹן אַלְרֵדוֹן ו אַם אַגְר  
 אֹל סִילִינְגֵן כְּהֵן יִיקְלִי בּוֹלְסָה גִינְחִי אֹצוֹן אֹל אֹלֹסְנִיג ו דִּיבְקִלְשְׁמִירְסִין  
 יִזְיִי אֹצוֹן כִּי יִיקְלִי בּוֹלְדִי ו בּוֹגָה בְּלִסִּין סִיגִירְנִיג סְגֵלְסֵן נִיז יְיָ גִאֹחְמָאֵת־קָה :  
 וְהִבִּיא דְפִטְרִסִין אֹל בּוֹגְנִי אֲשִׁיגִינָא אֶהֱל מוֹעֵד נִיג אֶלְדִּינָה יְיָ נִיג ו דְמִיִּסִין  
 קוֹלֵנִי בְּשִׁי אֹסְטוֹנָא אֹל בּוֹגְנִיג ו דְסוּיִסִין אֹל בּוֹגְנִי אֶלְדִּינָה יְיָ נִיג : וְלִקַּח  
 דְאַלְסִין אֹל סִילִינְגֵן כְּהֵן קִינְדוֹן אֹל בּוֹגְנִיג ו דְגִירְגִיזִסִין אֲנִי אֶהֱל מוֹעֵד גֵּא :  
 וְטַבַּר דְמַנְצִסִין אֹל כְּהֵן פִּרְמִינִי אֹל קִנְגָא ו דְסַצִּסִין אֹל קִנְדוֹן יְדִי בְרִטְלָר  
 אֶלְדִּינָה יְיָ נִיג ו אֶלְדִּינָא פִּרְדְּסִינִיג אֹל קוֹדֶשׁ נִיג : וְנָתַן דְוִרְסִין אֹל כְּהֵן  
 אֹל קִנְדוֹן קוֹשׁ בּוֹשְׁדִי אֹסְטוֹנָא אֹל אֹמְיִמְלָר טוֹטְסוֹסִי מוֹכְחִינִיג אֶלְדִּינָא  
 יְיָ נִיג ו כִּי אֶהֱל מוֹעֵד דָּה ו דָּא גִוְמֵלָא קִנְיִן אֹל בּוֹגְנִיג ו טוֹכְסִין טַמְלִינָא מוֹכְחַת  
 הִינִיג אֹל עוֹלְגִיג כִּי אֲשִׁיגִינָא אֶהֱל מוֹעֵד נִיג : וְאֵת דָּא גִוְמֵלָא יִגִּין  
 אֹל חֲטָאֵת בּוֹגְסִינִיג אִיִּרְסִין אַנְדוֹן ו אֹל יִגְנִי אֹל יִפְקוֹן אֹל קִרִין  
 אֹסְטוֹנָא דָּא גִוְמֵלָא אֹל יִגְנִי כִּי אֹל קִרִין אֹסְטוֹנָא : וְאֵת דָּא אָפִי אֹל  
 בּוֹגְרְפִלְרִי ו דָּאֹל יִגְנִי כִּי אֹסְטְלִינָא ו כִּי אֹל אֲמִילָר אֹסְטוֹנָא ו רָאֹל  
 אֲרִטְקִסִינִי כִּי אֹל בְּגִיר אֹסְטוֹנָא ו אֹל בּוֹגְרְפִלְרִי בִילָן כְּפִרְסִין אֲנִי : כִּאֲשֶׁר  
 גִּצִּיבִי אִיִּרְיִלִיר אֹגוֹזִינְדוֹן אֹל שְׁקָמִים קִרְבְּנִיגִי ו דְטוֹטְסִין אֶלְרִינִי אֹל  
 כְּהֵן מוֹכְחִי אֹסְטוֹנָה אֹל עוֹלְגִיג : וְאֵת דָּא טְרִיסִין אֹל בּוֹגְנִיג דָּא גִוְמֵלָא  
 אֲמִין ו בְּשִׁין אִיקְלִרִי בִילָן דְקִרִינִין דְטוֹגִין : וְהוֹצִיא דְצִיגְרִסִין סְפִמִּיל  
 אֹל בּוֹגְנִי אַכּוֹלְדוֹן צִיכְרִי ו טְמִין יִרְגָה אֹל פּוֹד טוֹכֵן יִרְגָה ו דְפּוֹדְדוֹסִין אֲנִי  
 אַנְצִלָר אֹסְטוֹנָה אֹטְקָא ו אֹל פּוֹד טוֹכֵן יִרְדָּא פּוֹדְדוֹלְסִין : וְאֵם דָּאֲגֵר  
 גִּוְמֵלָא גִמְעִי יִשְׂרָאֵל נִיג יִגִּילְסָר ו דִּישִׁירִין בּוֹלְסָא בִיר שִׁי גּוֹזְלִינְדוֹן אֹל  
 קָהֵל נִיג ו רְמִילְסָר בִיר נִי גִוְמֵלָא מְצוּהָ לְרִיבֵנָהּ יְיָ נִיג כִּי קוֹלֵי־מַסְלָרְדִיר ו  
 דְגּוֹנְחִלִי אֹלְסָר : וְנֹודְעָה דְבִילִינְסָא אֹל יִזִּיק כִּי יִזִּיק בּוֹלְדִיר אֲנִיג אֹצוֹן ו  
 דִּיבְקִלְשְׁמִירְסִינְדִיר אֹל קָהֵל בּוֹגָה סִיגִיר בְּלִסִּינִי חֲטָאֵת קָה ו דְגִטְרִסִינְלָר  
 אֲנִי אֶלְדִּינָה אֶהֱל מוֹעֵד נִיג : וְסַמְכוֹ דְטִיסִינְלָר קְרִטְלִרִי אֹל גִּמְעִינִיג קוֹלְלִרִינִי  
 בְּשִׁי אֲסַנָּא אֹל בּוֹגְנִיג אֶלְדִּינָה יְיָ נִיג ו דְסוּיִסִין אֹל בּוֹגְנִי אֶלְדִּינָה יְיָ נִיג :  
 וְהִבִּיא

### ייקרא

והביאו דגירגזסין אול סילינגן בהן קנינדן אול פונגיגו אהל מועד גא :  
 וטבל דמנצסין אול בהן פרמניני אול קנדן ו דסצסין ידי פרטלר אלדינא  
 ייני גיג ו אלדינא אול פרדניג : ומן דאול קנדן ורסין פונצקלרי אויסטונא  
 אול מופת ניגו פי אלדינא ייני גיג פי אהל מועד דה ודא ג'ומלא אול קנני ו  
 טופסין פנייטונא מופחניג אול עולה ניג ו פי אשיגינדה אהל מועד ניג : ואת  
 דא ג'ומלא יגיני איירסין אנדן ו דטוטטסין אול מופחמה : ועשה דקילסין  
 אול פונגא נציפי קילרי פונסונא אול חטאת ניג עלי קילסין אנד ו דפפרת  
 אטסין אויסטרינא אול בהן דפושטיליר אלרגה : והוציא דציגרסין אול פונגי  
 אבולדן ציפרי ו דפידורסין אני ו נציפי פנידורדי אול פורונגי פונגי ו חטאתי אול קהל  
 ניג דיר אול : אשר אנד אנה זינקלי פולסא ו דקילסה פירני ג'ומלא מצוה לרינדן ייני  
 טגריסיניג ו פי קילינמסלרדיר ו יגלישליק פילן ו דגונחלי פולסה : או יא  
 פילינסה אנד ייני ו פי זינקלי פולרי אניג אוצון ו דגטירסין קרפניני אולגין  
 אצפילרניג סגלם ארפפ : וסמך דטוטסין קולוני פשי אויסטונא אול אילקניג ו  
 דטוטסין אנינא ירדה פי סויסה אול עולני אלדינה ייני גיג ) חטאת דיר אול :  
 ולקח דאלסין אול בהן קנינדן אול חטאת ניג פרמני פילן ו דורסין קויש  
 פושלרי אויסטונא מופחניג אול עולניג ו דא קניני טופסין טמלי גא מופחניג  
 אול עולניג : ואת דא ג'ומלא יגיני טוטטסין אול מופת טה ו יגי גיפי  
 קרפניניג אול שלמים לרניגו דפפרת אטסין אויסטונא אול בהן ו זינגנדן  
 דבשטיליר אנד : ואם דאנר פיר ג'ן זינקלי פולסה יגלישליק פילן אילוסנדן  
 אול ירניג ו קילגנינדה פיר ני מצוה לרינדן ייני גיג ו פי קילינמסלרדיר ו דגונחלי  
 פולסה : או יא פילינסה אנד ייני פי זינקלי פולרי ו דגטירסין קרפניני  
 אולגין אצפילרניג סגלמני ו ייני אוצון פי זינקלי פולרי : וסמך דטוטסין  
 קולוני פשי אויסטונא אול חטאת ניג ו דטוטסין אול חטאת ני ירינדה אול  
 עולניג : ולקח דאלסין אול בהן קנינדן פרמני פילן ו דורסין קויש פושלרי  
 אויסטונא מופחניג אול עולניג ו דא ג'ומלא קניני טופסין טמלינא אול  
 מופת ניג : ואת דא ג'ומלא יגיני פטרסין ו נציפי פטרילרי יג אויסטונדן  
 קרבניניג

ד

ויקרא

קָרָבְנֵיג אֹל שְׁלָמִים לְרֵגִיג | דְּמוּטְסִין אֹל פְּהֵן אֹל מִזְבֵּחַ מַה קֹּקֹכִינָה  
 קְבוּלֵיִקְנִיג | דְּפֶפֶרֶת אֲטָסִין אֹכְטֹנָא אֹל פְּהֵן | דְּבוּשְׁטִילִיר אַגֶּר : וְאִם  
 דְּאֶגֶר קֹוִי גְמִירְסָה קָרָבְנֵיגִי חֲטָאת קַה | סָגְלָם מִישִׁינִי גְמִירְסִין אֲנִי : וְכַמְדָּ  
 דְּמִיִּסִין קֹלוּגִי בְּשִׁי אֹכְטֹנָא אֹל חֲטָאת נִיג | דְּכוּיִסִין אֲנִי חֲטָאת קַה | נָא  
 יִרְדֵּה פִי סוּיִר אֹל עוֹלָנִי : וְלִקַּח דְּאֲלָסִין אֹל פְּהֵן קְנִינְדֵן אֹל חֲטָאת נִיג  
 פֶּרְמִגִי פִילֵן | דִּוְרָסִין פּוּצְקִילִירִי אֹכְטֹנָא מִזְבֵּחֵיגִי אֹל עוֹלָנִיגִי דָא גְוִמְלָא  
 קְנִינִי טוּפְסִין פְּנִיטִינָה אֹל מִזְבֵּחַ נִיג : וְאֵת דָּא גְוִמְלָא יִגִּינִי פְּמִרְסִין |  
 נְצִיפִי פְּמִרְלִירִי נִי אֹל קוּיִנִיג קָרָבְנֵינְדֵן אֹל שְׁלָמִים לְרֵגִיג | דְּמוּטְסִין אֹל  
 פְּהֵן אֶרְנִי אֹל מִזְבֵּחַטָּה | אֹטְלוֹ קָרָבְנִילִירִי אֹכְטֹנָא יְיָ נִיג | דְּפֶפֶרֶת אֲטָסִין  
 אֹכְטֹנָא אֹל פְּהֵן יְיָ אֹצֵן פִי יְיָקְלִי פּוּלְדִי | דְּבוּשְׁטִילִיר אַגֶּר :  
 (ד) וּנְפֶשׁ דְּגֵן פִי יְיָקְלִי פּוּלְסָה | דְּאֲשִׁימְסָה אֲוִיִן אֲנִיגִי | דְּאֹל שְׁחַד  
 יָא גֹרְדִי יָא פִילְדִי | אַגֶּר אֲגִלְטְמַכָּה דְּכוּטְרָסִין גֹּנְחִין : אִו  
 יָא גֵן פִי מִיִּסְכָּה גְוִמְלָא מוּנְדֵר נְמָגָה | יָא גּוּבְדִסְיָנָה מוּנְדֵר פִיִּיפְנִיג | יָא  
 גּוּבְדִסְיָנָה מוּנְדֵר תוּרֵיגִי | יָא גּוּבְדִסְיָנָה מוּנְדֵר קוּוֹלְגֵינִיג | דִּישִׁירִין פּוּלְסָה  
 אַנְדֵן | דְּאֹל מוּנְדֵר פּוּלְדִי דְּגֹנְחִילִי פּוּלְדִי : אִו יָא פִי מִיִּסְכָּה מוּנְדֵרִלְגָּה  
 אָדָם נִיג | גְוִמְלָא מוּנְדֵרִלְגִינְגָּה | פִי מוּנְדֵר פּוּלְדִיר אֲנִיגִי פִילֵן | דִּישִׁירִין  
 פּוּלְסָה אַנְדֵן | דְּאֹל פִילְדִי דְּגֹנְחִילִי פּוּלְדִי : אִו יָא גֵן פִי אֲנִט אֲטָסָה  
 סוּלְמָה אֲרִינְלֵר פִילֵן יִמֵן אֲטָמָה יָא יִכְשִׁי אֲטָמָה | גְוִמְלָגָא פִי סוּלְדֵר אֹל אָדָם  
 אֲנִט פִילֵן | דִּישִׁירִין פּוּלְסָה אַנְדֵן | דְּאֹל פִילְדִי דְּגֹנְחִילִי פּוּלְדִי פִירְגָּה פּוּלְדֵדֵן :  
 וְהִיָּה דְּפּוּלְגִי פִי פֶשֶׁמֶן פּוּלְסָה פִירְגָּה פּוּלְדֵדֵן | דְּאֶקְרַר אֲטָסָה פִי יְיָקְלִי  
 פּוּלְדִי אֲנִיגִי אֹצֵן : וְהִבִּיא דְּגְמִירְסִין פֶּשֶׁמְנִילִיגִינִי יְיָ גָא יְיָ אֹצֵן פִי  
 יְיָקְלִי פּוּלְדִי | מִישִׁינִי אֹל קוּיִנְדֵן | קוּוִי יָא אֹילְגִין אֲצִפְיִרְנִיג חֲטָאת קַה |  
 דְּכֶפֶרֶת אֲטָסִין אֹכְטֹנָא אֹל פְּהֵן יְיָיִנְדֵן : וְאִם דְּאֶגֶר יִמְסָה קוּבְטִי קוּיִנְגָּה |  
 דְּגְמִירְסִין פֶּשֶׁמְנִילִיגִינִי פִי יְיָקְלִי פּוּלְדִי | אֲפִי קוּמְרוּבֵר יָא אֲפִי פֶלְלֵרִין  
 גּוּגֹרְצֹנִיג יְיָ גָה | בִירְנִי חֲטָאת קַה דְּבִירְנִי עוֹלָגָה | וְהִבִּיא דְּכֶפֶרֶת  
 אֲלֵרְנִי אֹל פְּהֵן גָא | דִּיּוּבְקִלְשִׁטְרָסִין בִירְנִי פִי חֲטָאת נִיג פּוּרִין | דְּמִלְיָקָה  
 אֲטָסִין

ויקרא

אֲמַסִּין בְּשֵׁנֵי קַרְשֵׁי־סִנְדֵן אֲנִסְסִינִי דְאִירְמִסִּין : וְהָזֶה דְסַצְסִין קַנְיָדָן אֹז  
 חֲמַאת נִיג דִּיבְרֵי אֹסְטִינָא אֹז מִזְבַּח נִיג וְדֹאז קֶלֶן אֹז קַנְדֵן וְסַמְסִין בְּנִי־טִינָא  
 אֹז מִזְבַּח נִיג וְחֲמַאת דִּיר אֹז : וְאֵת דְאֹז אֲפִינְגִינִי קִילְסִין עֹזְהָ מִוְרְצָא ו  
 דְכַפְרָה אֲמַסִּין אֹסְטִינָה אֹז כְּהֵן וּ זְיִינְדֵן פִּי זְיִיקְלִי פֹלְדִי דְבוּשְׁטִילִיר  
 אַגְר : וְאֵם דְאֵגְר קִיבְטִי יִטְמַסְהָ אֲפִי קִימְלָרְגָא יֵא אֲפִי פִלְלִרְיָה גִוְגִוְרְצִוּנְגִי ו  
 דְגִטְרִסִין קְרַפְנִינִי וּ פִי זְיִיקְלִי פֹלְדִי אֹוּנְגִינִי פִיין אֹז כְּפִי־צִוּנְגִי וּ אֹזְבַּח חֲמַאת  
 קַה וּ קִימְסִין אֹסְטִינָה יִג דְוִרְמִסִין אֲסַטְנָה טְמִיין וְזִירָא חֲמַאת דִּיר אֹז : וְהִכִּיָּא  
 דְגִטְרִסִין אֲנִי אֹז כְּהֵן גַּא וְדִאֲבִי־צֶלְסִין אֹז כְּהֵן אַנְדֵן דִּוְלוּ אִבוּצִוּ בִּילְטִימְסִינִי  
 נִי דְטִימְסִין אֹז מִזְבַּחְטָה וּ אֹזְלוּ קְרַפְנִלְרִי אֹסְטִינָא יְיָ נִיג וּ חֲמַאת דִּיר  
 אֹז : וְכַפֵּר דְכַפְרָה אֲמַסִּין אֹסְטִינָה אֹז כְּהֵן וּ זְיִינִי אֹוּצִוּן פִּי זְיִיקְלִי פֹלְדִי  
 פִּירְסִינְדֵן פֹּלְדֵרְוּ דְבוּשְׁטִילִיר אַגְר וְרַבֹּלְסִין אֹז כְּהֵן גַּא מְנַחָה גִיפִי : וְיִדְבֵר  
 דְסֹוּלְדִי יְיָ מִשָּׁה גַא דְמָה : נֶפֶשׁ גִּזְן פִּי מְנַסָּא טְנַמְק וּ דְזִיִּיקְלִי פֹלְסָא  
 יְגִלִּישְׁלִיק בִּיבֵן וּ קֹוּדֶשׁ לְרִיבֵן יְיָ נִיג וּ דְגִטְרִסִין פִּשְׁמַנְלִיגִינִי יְיָ גַה וּ סְגֵדִם  
 קֹוּצְקֵר אֹז קַנְדֵן וּ קִימְטִיג בִּילְן גִּוּמוּשׁ מְסַקְלֵר וּ מְסַקְלִי בִילְן אֹז קֹוּדֶשׁ נִיג  
 אָשֶׁם גַּא : וְאֵת דֵּא נְגִי פִי זְיִיקְלִי פֹלְדִי אֹז קֹוּדֶשׁ דֵּן אֹוּרְסִין וּ דֵּא בְּשֵׁינְגִי  
 פִּאִינִי אֲרַטְרִסִין אֹסְטִינָא וּ דְוִרְסִין אֲנִי כְּהֵן גַּה וּ דֵּאֹז כְּהֵן כַּפְרָה אֲמַסִּין  
 אֹסְטִינָא וּ קֹוּצְקֵרִי בִילְן אֹז אָשֶׁם נִיג וּ דְבוּשְׁטִילִיר אַגְר : וְאֵם דְאֵגְר גִּזְן פִּי  
 זְיִיקְלִי פֹלְסָה וּ דְקֹוּלְסָה בִּירְנִי גִוּמְלָא מְצֹוּהָ לְרִיבֵן יְיָ נִיג פִּי קִילִינְמְסִלְרִיר וּ  
 דְפִילְמְדִי דְגִוּנְחִלִי פֹלְדִי וּ דְצַצְסִין גִּוּוּמִין : וְהִכִּיָּא דְגִטְרִסִין קֹוּצְקֵר סְגֵלִם  
 אֹז קֹוּבֵן וּ קִימְסִיג בִּיבֵן אָשֶׁם גַּה אֹז כְּהֵן גַּא וּ דְכַפְרָה אֲמַסִּין אֹסְטִינָא אֹז  
 כְּהֵן וּ יְגִלִּישְׁלִיגִי אֹוּצִוּן פִּי יְגִלְדִי וּ דֵּאֹז בִּילְמְדִי דְבוּשְׁטִילִיר אַגְר : אָשֶׁם  
 אָשֶׁם דִּיר אֹז וּ גִוּנְחִלִי פֹלְמָא גִוּנְחִלִי פֹלְדִי יְיָ גַה : וְיִדְבֵר דְסֹוּלְדִי יְיָ  
 מִשָּׁה גַא דְמָה : נֶפֶשׁ גִּזְן פִּי זְיִיקְלִי פֹלְסָא וּ דְטְנַסָּא טְנַמְק יְיָ גַא וְדְטְנַסָּא  
 דֹּוּסְטִינָא אֲמַנְטָא וּ יֵא קֹוּל בִּילְן קֹוּיִנְנָא יֵא זִוּלוּם בִּילְן יֵא דִוְטֹוּפֵ אֲלֵרִי אִיסָא  
 דֹּוּסְטִינְדֵן : אִו יֵא טְפַסָּא טַם פֹּוּדְגִנְנִי וּ דְטְנַסָּא אַגְר דְאֵנְטֵ אֲסַסָּה יִלְגִּנְנָא וּ  
 בִּיר אֹוּצִוּן גִּוּמְלָרְוּן פִּי קִילְרֵר אֹז אֲרַם וּ זְיִיקְלִי פֹלְמָה אֲלֵרֵר בִּילְן : וְהִזֵּה  
 דְבוּלְגִי

וִירָא

ה

דְּבֹלְגִי פִי יִזְקְלִי בּוֹלְסָה דְּפִשְׁמֵן בּוֹלְסָא וְ דְקִיטְרִסִין אֹול זֹולִמְנִי פִי זֹולִמְלִרִי וְ  
 יֵא אֹול דִּיטוֹפֵ אֶלְמְקִנִי פִי דִיטוֹפֵ אֶלְרִי וְ יֵא אֹול אֶמְנִמְנִי פִי אֶמְנִמְט קוּוִילְרִי  
 פִירְגִסִנָא וְ יֵא אֹול טַס בּוֹלְגִנְנִי פִי טַפְטִי : אֹו יֵא גִוְמְלֶאֶרְן פִי אֶנְט אֶמְסָה  
 אֶנִיג אֹוצוֹן יֶלְגִנְגָה וְ דִאֹורְסִין אֶנִי בְשִי בִילֵן וְ דְפִשְׁיֶגְגִיסִין אֶרְמִטְרִסִין  
 אֹוסְטוֹנָא וְ אֶגֶר פִי אֹול אֶנִיג וְרִסִין אֶנִי פִשְׁמֵן בּוֹלְגֵן גּוֹנִינְדָא : וְאֵת דֵא  
 פִשְׁכְּנִלְיֶגִנִי גִטְרִסִין יִזְיִ גָה וְ סְגֶלְס קוֹצְקֶר אֹול קוּיְרֵן וְ מִיֶסִיג בִילֵן אֶשְׁם  
 גָה אֹול פֶהֶן גָא : וְכַפֵר דְפִכְרָה אֶמְסִין אֹוסְטוֹנָא אֹול פֶהֶן וְ אֶלְרִינָה  
 יִזְיִ נִיג דְבוֹשְׁטִילֶר אֶגֶר וְ בִירְסִי אֹוצוֹן גִוְמְלֶאֶרְן פִי קִיֶרֶר וְ גּוֹנְחֶלִי  
 בּוֹלְמָה אֶנִיג בִילֵן :

פרשת צו

וִירְבֵר יִזְיִ אֶל מִשֶׁה לֵאמֹר : דְכוּזְלִרִי יִזְיִ מִשֶׁה גָא דְמָה :  
 צו סִימְרֶלְגִין אֶהֶרן גָא דֵאֹוגְלֶנְרִינָא דְמָה וְ בּוֹדִיר תּוֹרְסִי  
 אֹול עוֹלְנִיג וְ אֹולְרִיר אֹול עוֹקָה אֹוצְגִי אֹוסְטוֹנָא פִי אֹוד מְזַבַּח אֹוסְטוֹנָא וְ גִוְמְלֵא  
 אֹול גְצָא אֹול אֶרְמָגָה דִגִין וְ דֵאֹוּטִי אֹול מְזַבַּח צִיג יֶנְסִין אֶנְדָה : וְלִבְשׁ  
 דְגִיִיסִין אֹול פֶהֶן פִיסִי אֹופֶרֶק וְ דְפִיסִי פּוֹנְצֵב פִיִיסִין אֶמִי אֹוסְטוֹנָא וְ דֵאִיֶרְסִין  
 אֹול בּוֹלְגִי וְ פִי אֹורְטֶר אֹול אֹוט אֹול עוֹלְגִי אֹול מְזַבַּח אֹוסְטוֹנָה וְ דְכוּיִסִין אֶנִי  
 יֶנִינָה אֹול מְזַבַּח נִיג : וּפִשְׁט דְצִשְׁסִין אֹופֶרְקֶלְרִינִי וְ דְגִיִיסִין אֹוגֶגָה אֹופֶרְקֶלְרוֹ  
 דְצִיֶקְרִסִין אֹול בּוֹלְגִי אֶבּוֹלְרֵן צִיכְרִי וְ אֶרוּב־יֶרְגָא : וְהֵאֵשׁ דֵאֹול אֹוט אֹול מְזַבַּח  
 אֹוסְטוֹנָא יֶנְסִין אֶנְדָה סוֹנְמִסִין וְ דִינְדִירְסִין אֹוסְטוֹנָה אֹול פֶהֶן וְ אֶנְצֶלֶר אֶרְמָה  
 בִילֵן אֶרְמָה בִילֵן וְ דִירְשְׁמִירְסִין אֹוסְטוֹנָא אֹול עוֹרְנִי וְ דְטוֹמְטִסִין אֹוסְטוֹנָא  
 יֶגְלֶרִין אֹול שְׁלָמִים לְרִנִיג : אֵט דִיִים אֶמֶשׁ יֶנְסִין אֹול מְזַבַּח אֹוסְטוֹנָה וְ  
 סוֹנְמִסִין : וְזֹאת דְבוֹדִיר תּוֹרְסִי אֹול מְנַחָה נִיג וְ יִיבּוֹקְלֶשְׁמִירְמָא  
 יִיבּוֹקְלֶשְׁמִירְסִין אֶנִי בִירְסִי אֹוגְלֶנְרִי נִיג אֶהֶרן נִיג אֶלְרִינָה יִזְיִ נִיג וְ אֶלְרִינָא  
 אֹול מְזַבַּח נִיג : וְהֵרִים דֵאִיֶרְסִין אֶנְדָן אֶבּוּצִי בִילֵן אֹוינְיֶגְרֵן אֹול מְנַחָה נִיג  
 בֵית דִיגִינְדֵר



בְּיָגֵדוֹ | דָּא גִימְרָא אִיל טְמִינְנִי | פִּי אִיל מְנַחָה אִיכְטִינָא | רְטוּמְטִין אִיל  
 מִזְבְּחָא קוּקוּסִי קְבוּלָקְנִיג מוּטְסוּסִי יְיָ גַּה : וְהַנּוֹתֵרֵת דְּאִיל הַלְגְּנִי יִנְדֵּן  
 אִשְׁטִינְלֵר אַהֲרֹן דְּאוּגְלֵנְלֵרִי מְצֵלֵר אִשְׁלָסִין אִירוּכְסִי יִרְדָּה | אִזְפְּרִינְדָּה אַהֲלִמוּעֵר  
 נִיג אִשְׁטִינְלֵר אֲנִי : לֹא פִישְׁמִסִּין חֲמִין | פִּילְרִינִי וְרָדִים אֲנִי אִזְמָלוּ  
 קְרַפְנֵלְרִימֵן וְקוּדְשִׁי קוּדֵשׁ לְרִנְיָג דִּיר אִיל | חֲטָאת גִּיפִי דְאַשֶׁם גִּיפִי : כֹּל  
 גִּימְלָא אַרְכָּב פִּי אִזְגְּלֵנְלֵרִינְדָּה אַהֲרֹן נִיג אִשְׁסִין אֲנִי | רְסִימִי דוּנִינְיָג דוּרְלֵרִינְיָגָהוּ  
 אִזְמָלוּ קְרַפְנֵלְרִינְדֵּן יְיָ נִיג | הֵר פִּים פִּי מִיִּסָּה אַלְרָגָה אִירוּכְסִי פּוּלְסִין : וַיְדַבֵּר  
 דְּכוּזְרֵי יְיָ מִשָּׁה גַּא דְמָה : זֶה בּוֹדִיר קְרַפְנִי אַהֲרֹן נִיג דְּאוּגְלֵנְלֵרִינְיָג |  
 פִּי יוּבִקְלֵשְׁמִירְגִילֵר יְיָ גַּה | סִילִינְגֵן גּוּנְדֵן סוּגְרָא פִּי סִילְסָא אֲנִי | אִוּנִינְגִי  
 פִּי אִיל פִּפִּיצְנִיג אִזְזַב מְנַחָה דִּיִּים | יְרִימִסִּין אַרְטָה דָּא | דִּירִימִסִּין עֲכֶשְׁמֵרָא :  
 עַל טוֹה אִוִּצְנָה יָג פִּילֵן קִילִינְסֵן | קוּרוּלְגְּנִי גְמִירְטִינִי אֲנִי (פִּישְׁמִפְלֵרִין)  
 יִנְשְׁמִירְגִין דִּילִמְלֵר מְנַחָה סִינִי | יוּבִקְלֵשְׁמִירְגִין קוּקוּסִינָא קְבוּלָקְנִיג יְיָ גַּה :  
 הֵן דְּאִיל סִילִינְגֵן פִּהֵן אִוּרְנִינָא אִזְגְּלֵנְלֵרִינְדֵּן קִילְסִין אֲנִי | רְסִימִי דוּנִינְיָג יְיָ  
 גַּא | תְּפִמִּיל טוּטְמִלְסֵן | וְכֹל דְּהֵר מְנַחָסִי פִּהֵן נִיג | תְּפִמִּיל אִמְשָׁא  
 פּוּלְסִין | אִשְׁלָמְסִין : וַיְדַבֵּר דְּבוּזְרֵי יְיָ מִשָּׁה גַּא דְמָה : דְּבֵר כּוּזְלִינִי  
 אַהֲרֹן גַּה דְּאוּגְלֵנְלֵרִינָא דְמָה | בּוֹדִיר תּוּרְסִי אִיל חֲטָאת נִיג | גַּא יִרְדָּה פִּי  
 כּוּיִלְסָה אִיל עוֹדָה | כּוּיִלְסִין אִיל חֲטָאת אַלְדִּינָה יְיָ נִיג | קוּדְשִׁי קוּדֵשׁ לְרִנְיָג  
 דִּיר אִיל : הֲכֵהן אִיל פִּהֵן אִיל חֲטָאת אִמְפֵּן אֲנִי אִשְׁסִין אֲנִי | אִירוּכְסִי יִרְדָּה  
 אִשְׁלָסִין | אִזְפְּרִינְדָּה אַהֲלִמוּעֵר נִיג : כֹּל הֵר גַּא פִּי מִיִּסָּה אִמְיָנָה אִירוּכְסִי  
 פּוּלְסִין | דְּאִגֵּר סְעֵלְסָא מְנִינְדֵּן אִיל אִוּפְרַק אִוּסְטִינָא | פִּי סְעִילְסָה אִוּסְטִינָה |  
 יוּבְגִין אִירוּכְסִי יִרְדָּה : וְכֹל דְּצוּרְפִּסְגִּיט פִּי פִישְׁסָה אִיִּצְיָנְדָּה סִינְדִּירִילְסִין |  
 דְּאִגֵּר בְּקִיר סְגִיטְרָה פִישְׁסָא | דְּקִירִילְסִין דִּיִּקְלָסִין סִיבְלֵר פִּילֵן : כֹּל הֵר  
 אַרְכָּב פִּהֵן לְרָדָה אִשְׁסִין אֲנִי | קוּדְשִׁי קוּדֵשׁ לְרִנְיָג דִּיר אִיל : וְכֹל דְּהֵר חֲטָאת  
 פִּי גִירְגִיזִילְסָא מְנִינְדֵּן אַהֲלִמוּעֵר גַּה | פְּפֵרֵת אִמְטִמְגָה קוּדֵשׁ דְּהֵר  
 אִשְׁלָמְסִין | אִוּטְקָה פִּיִּדוּרִילְסִין :

וְזֹאת דְּבוֹדִיר תּוּרְסִי אִיל אָשֶׁם נִיג | קוּדְשִׁי קוּדֵשׁ לְרִנְיָג דִּיר אִיל :  
 בְּמִקּוּם

ו

צו

במקום נא ירדה פי סוֹסֵדֵר אול עולה גי ו סוֹסֵינֵלֵר אול אָשֶם גי ו דא  
קניני סַעֲסִין אול מוֹפֶת אוֹסְמוֹנֶה צוֹפְצוֹבְרֶה : ואת דא ג'וּמְלֵא יִגְיִי  
יובוקלשטירסין אַנְדֵן ו אול קוירקני דאול יִגְיִי אול יִפְקֵן אול קריני : ואת דא  
אָבִי אול בּוֹגְרָפֵרְנִי ו דאול יִגְיִי פי אוֹסְטֵלְרִינֶה ו פי אול אַמְיוֹלֵר אוֹסְמוֹנֶה ו  
דאול אַרְטִיקְסִינִי אול בְּגִיר אוֹסְמוֹנֶה ו אול בּוֹגְרָפֵר בִּילֵן פֶּטְרִסִין אַנִי : והקטיר  
דטוימטסין אַלְרֵי אול פֶּהֵן אול מוֹפֶתְמֶה ו אוֹטְלוֹ קֶרְבֵן יִיִּי גֵה ו אָשֶם דִּיר  
אול : כל הַר אַרְפֶּכ פֶּהֵן לְרֵדֶה אֲשֶׁסִין אַנִי ו אִירוֹכְסִי יִרְדֶה אֲשֶׁלְסִין ו קוֹדֵשִׁי  
קוֹדֵשׁ לְרֵיג דִּיר אול : כחמאת נְצִיפִי חמאת עֲדִי אָשֶם בִּיר תוֹרֶה אַלְרֵגֶה ו  
אול פֶּהֵן פי פֶּפְרֶה אַמְסֶה אַנִיג בִּילֵן ו אַגְר בּוֹלְסִין : והכתן דאול פֶּהֵן אול  
יובוקלשטירגן פִּישִׁינִיג עוֹלְסִינִי ו מְרִיסִי אול עוֹלְנִיג או פֶּהֵן גֵא פי  
יובוקלשטירדי אַנִי ו אַגְר בּוֹלְסִין : וכל דֶּהֵר מְנַחֶה פי פִּישֶׁסֶה תְּנִדוֹרְדֶה ו דֶּהֵר קִילִינְגֵן  
מְנַגְיִרְדֶה יֵא טוֹה אִיצִינְדֵא אול פֶּהֵן גֵא אול יובוקלשטירגן אַנִי ו אַגְר בּוֹלְסִין :  
וכל דֶּהֵר מְנַחֶה קְרִישִׁילְגֵן וּג בִּילֵן יֵא קוֹרִי ו ג'וּמְלֵא אוֹגְלֵרִינֵא אַהֵרן  
נִיג בּוֹלְסִין ו הַר פִּישִׁיגֵא קְרִדֵשִׁי גִיפִי : וזאת דְּבּוֹדִיר תוֹרְסִי אול שְׁלָמִים  
קְרֶפְנִינִיג ו פי יובוקלשטירסֵא יִיִּי גֵה : אם אַגְר שׁוֹפּוֹרְלִיב אוֹצֵן יובוקלשטירסֵה  
אַנִי ו דִּיובוקלשטירסִין אול שׁוֹפּוֹרְלִיב קְרֶפְנִי בִּילֵן קִלִין מְצֵלֵר קְרִישִׁילְגֵנְלֵר  
יג בִּילֵן ו דִּיּוֹפְקֵא מְצֵלֵר סִילִינְגֵנְלֵר יג בִּילֵן ו דְּקוֹוִרְלֵגֵן אוֹנִי ו קִלִינְלֵר  
קְרִישִׁילְגֵנְלֵר יג בִּילֵן : על חָמֵן קִלִין אוֹטְמֶפֵלֵר בִּילֵן יובוקלשטירסִין קְרֶפְנִינִי  
שׁוֹפּוֹרְלִיב שְׁלָמִים קְרֶפְנִי גִיג יִנִּינֵא : והקריב דִּיובוקלשטירסִין אַנְדֵן בִּירֵר  
אַפְמֶב הַר בִּיר סוֹי קְרֶפֵן אַפְמִגִּנְדֵן ו אִירְמֶק יִיִּי גֵא ו אול פֶּהֵן גֵה אול סַעֲקֵן  
אול שְׁלָמִים קניני אַגְר בּוֹלְסִין : ובשר דֵאמִי שׁוֹפּוֹרְלֵב קְרֶפְנִינִיג שְׁלָמִים לְרִינִיג ו  
קְרֶפֵן אַטְפֵן גּוֹנְגֵדֶה אֲשֶׁלְסִין ו קוֹנְפִסִין אַנְדֵן אַרְטֶגֶה דִּגִין : ואם דֵאגְר  
אַנִיִּיט יֵא ג'וּמְרֵטְלִיק אַסֶה שְׁלָמִים קְרֶפְנִי ו יובוקלשטיררִיגִי גּוֹנְדֶה קְרֶפְנִינִי  
אֲשֶׁלְסִין דְּסִבְחִינְדֵא אול קִלְגֵן אַנְדֵן אֲשֶׁלְסִין : והגותר דאול קִלְגֵן אול  
שְׁלָמִים אַטִינְדֵן ו אול אוֹצִינְגִי גּוֹנְדֶה ו אוֹמְקֶה פּוֹדוֹרוֹלְסִין : ואם דֵאגְר  
אֲשֶׁלְמֵא אֲשֶׁלְסֶה אַטִינְדֵן שְׁלָמִים קְרֶפְנִינִיג אול אוֹצִינְגִי גּוֹנְדֶה מְקַבּוֹל בּוֹלְמֶכְטִירִין  
אול

צ"ו

אול יובקלשטירנן אני קרפן סילמו אנר | פנט (פסול) פוליר | דאול ג'ן  
אול אשגן אנרן גנחיני צפר : והבשר דאול אט פי טייסא פירסינא הר דוקלי  
מונדר שייניג אשלמסין | אומקה פוידוולסין | דאול קנדש אמי הר טמיז  
פיש אשסין קנדש אמיני : והנפש דאול ג'ן פי אשסא אט | אול שלמים  
קרפנינדן פי יי גא | דמונדרליגי אולסא אויבנידא | דפסילר אול ג'ן אולוסלרינדן :  
ונפש דג'ן פי טייסא גומלא מונדרגה | מונדרליגינא אדם גיג | יא מונדר  
הונרגא | יא גומלא מונדר אירנציגה | דגיזלי אשסה אמינדן אול שלמים  
קרפניניג פי יי גא | פסילר אול ג'ן אולוסלרינדן : וידבר דכוזלדי יי  
משה גא דמה : דבר כוזלגין אוגלנלרינא ישראל גיג דמה | הז יגין אוגניניג  
גא קויניג גא אצפניג אשמגיז : וחרב דיגי נבלה גיג דיגי מדפה גיג  
קלינסין הר אישפה אנצא אשמה אשמגיז אני : כי זירא הר אשגן פויסא  
גא אול הונדרן | פי יובקלשטירר אנרן אומלו קרפן יי גא | פסילר אול  
גיזלי אשגן ג'ן אולוסלרינדן : וכל דהז קון גי אשמגיז | גומלא  
אוסורשלהגדא | גא קושטן גא דתונדרן : כל גומלא ג'ן פי אשסה הז  
קון דפסילר אול ג'ן אולוסלרינדן : וידבר דכוזלדי יי משה גא דמה :  
דבר כוזלגין אוגלנלרינא ישראל גיג | אול יובקלשטירנן שלמים קרפניני יי  
גה | גטירסין קרפניני יי גה קרפנינדן שלמים לרניג : ידיו קוללרי גטירסינלר  
אומלו קרפנלרין יי גיג | אול יגני אול טיש פילן גטירסין אני | אול  
טוישני סלמגא אני אוגנא סלמק ארדינא יי גיג : והקטיר דמוטמסין  
אול פהן אול יגני אול מופחטה דפורסין אול טיש אהרן גה דאוגלנלרינא : ואת  
דא אול אוג בוטני וריגיז פוטריפ סלמקאול פהוגה וקרפנלרינדן שלמים לריגיזניג : המקריב  
אול יובקלשטירנן אול שלמים קניני | דאול יגני | אוגלנלרינדן אהרן גיג |  
אנר בולסין אול אוג בוט פניגה : כי זירא אול אוגנא סלמק טוישני דא  
אול יוקרי סלמק בוטני | אלהים יאנינדן אוגלנלריניג ישראל גיג | שלמים  
קרפנלרינדן | דורדים אלרני אהרן אול פהן גה | דאוגלנלרינא רסימינא דוניניגו |  
יאנינדן אוגלנלריניג ישראל גיג : זאת פוידר פויוקליפ פאיי אהרן גיג דפויוקליפ  
פאיי

צו

פאיי אוגלנלריניג | אומלו קרבנלרינבן ייז ניג | יובוקלשטירנ גונדן אלרני  
 כהנליב אטמנה ייז גא : אשר פי סימלרי ייז | ורמא אלרנה סילרני  
 גונדן אלרני | יאניבן אוגלנלריניג ישראל ניג | אומירליב רסימי דוור לרינה :  
 זאת בודיר אול תורה | עולגה מנהגה | דחטאת קה דאשם גה |  
 דמלואים גה | דאול שלמים קרבנינה : אשר פי סימלרי ייז משה גא  
 מנינדא סיני ניג | סימלריני גונדא אוגלנלרינא ישראל ניג | יובוקלשטירמנה  
 קרבנלריני ייז גה יפנינדא סיני ניג :

(ח) וידבר דסולרי ייז משה גא דמה : קח אלגין אהרן ני דא  
 אוגלנלריני פירנסנה | דאול אופקרני דא אול סילמפ יגיני |  
 דאול חטאת פונסיני דא אפי אול קוצקרלני | דאול מצלר סלליסיני :  
 ואת דא גומלא אול ג'מעטני טופלגין | אשיגינה אהל מועד ניג : ויעש  
 דקילרי משה נציפי סימלרי ייז אגר | דמופלנדי אול ג'מעט אשיגינה אהל  
 מועד ניג : ויאמר דאיטמי משה אול ג'מעטקה | בודיר אול סוז פי סימלרי  
 ייז קרמנה : ויקרב דיובוקלשטיררי משה אהרן ני דא אוגלנלריני | דויבדי  
 אלרני סוכלר בילן : ויתן דורדי אוסטונא אול גולמפני | דקושדי אני  
 אנצקיר בילן | דגיידירדי אגר אול שושמנני | דורדי אוסטונא אול אפר ני |  
 דקושדי אני בגי בילן אול אפור ניג | דבגלרי אני אניג בילן : וישם דקוירי  
 אוסטונא אול חשן ני | דורדי אול חשן גא אול אורים ני דאול תומים ני :  
 וישם דקוירי אול סריק ני פשי אוסטונא | דקוירי אול סריק אוסטונא  
 קרשיסינה יוזלריניג אול אלטין ציצב ני אול קודש טגיני | נציפי סימלרי ייז  
 משה גא : ויקח דאלרי משה אול סילמפ יגיני | דסילרי אול משבגני  
 דא גומלא ני פי אנדה | דאירוכסי אטמי אלרני : ויז דסצמי אנדן אול  
 מזבח אוסטונא ירי פרטלר | דכילרי אול מזבח ני דא גומלא טדמלריני  
 דאול קומגנני דא טסלפניני אירוכסי אטמנה אלרני : ויצק דמוכטי יגינדן  
 אול סילמפניג | פשי אוסטונא אהרן ניג | דסילרי אני אירוכסי אטמנה אני :  
 ויקרב דיובוקלשטיררי משה אוגלנלריני אהרן ניג | דגיידירדי אלרנה גולמפלר |  
 קושדי

## צו

קוּשְׁדֵי אֱלֹהֵי אֵינְצִקִיר בִּילָן וּ דְגִיִּדִירְדִי אֱלֹהֵנָא אוּפְסַב קְבוּקֶר וּ גְצִיפֵי סִימְרֵלְדִי  
 יְיָ מִשָּׁה גַא : וּיְגֵשׁ דִּיִּבּוּקְלֶשְׁטִירְדִי אוּל חֲטָאת פּוּגְסִינִי וּ דְטִירְדִי  
 אַהֲרֹן דְּאוּגְלֵלְרִי קוּלְלֵרִינִי בְּשֵׁי אוּסְטוֹנָא אוּל חֲטָאת פּוּגְסִינִי : וּישַׁחֵט דְטִירְדִי  
 דְּאֱלֹהֵי מִשָּׁה אוּל קִנְיִי וּ דְוֵרְדִי בּוּצְקֶלְרִי אוּסְטוֹנָא אוּל מְזַבַּח נִיג צוּפְצוּבְרָה  
 בְּרַמְגִי בִילָן וּ דְסַצְטִי אוּל מְזַבַּח נִי וּ דְאוּל קִנְיִי טוּפְטִי טַמְלִינָא אוּל מְזַבַּח נִיג וּ  
 דְאַרְוֹכְסִי אֲטִטִי אֲנִי כְּפַרְת אֲטַמְכְּפָא אוּסְטוֹנָא : וּיקַח דְּאֱלֹהֵי גִוְמֵלָא אוּל יְגִנִי  
 כִּי אוּל קִרִין אוּסְטוֹנָא וּ דְא אוּל בְּגִירְנִיג אֲרַטִיקְסִינִי וּ דְא אֲפִי אוּל בּוּגְרֶפְלֵרְנִי  
 דְא יְגֵלְרִינִי וּ דְטוּטְטִי מִשָּׁה אוּל מְזַבַּחַתָּה : וְאֵת דְּאוּל פּוּגְנִי דְא טִירְסִינִי  
 דְא אֲטִינִי דְא טוּגְנִי פּוּדִירְדִי אוּטְקָה וּ אַבּוּלָרִן צִיכְרִי וּ גְצִיפֵי סִימְרֵלְדִי יְיָ  
 מִשָּׁה גַא : וּיקַרְב דִּיִּבּוּקְלֶשְׁטִירְדִי אוּל עוֹלָה קוּצְקֵרִינִי וּ דְטִירְדִילְר אַהֲרֹן  
 דְּאוּגְלֵלְרִי קוּלְלֵרִינִי בְּשֵׁי אוּסְטוֹנָא אוּל קוּצְקֵרִינִי : וּישַׁחֵט דְטִירְדִי דְסַצְטִי  
 מִשָּׁה אוּל קִנְיִי וּ אוּל מְזַבַּח אוּסְטוֹנָא צוּפְצוּבְרָה : וְאֵת דְּאוּל קוּצְקֵרִינִי  
 פּוּבּוּמְלֵרִי פּוּבּוּמְלֵרִינְגָה וּ דְטוּטְטִי מִשָּׁה אוּל בְּשֵׁנִי דְאוּל פּוּבּוּמְלֵרִינִי דְאוּל  
 קִרִין יְגִנִי : וְאֵת דְּאוּל קִרִינִי דְאוּל אִיקְלֵרִינִי יוּבְרִי סוּבְלֶר בִּילָן וּ דְטוּטְטִי  
 מִשָּׁה פְּכֵמִיל אוּל קוּצְקֵרִינִי אוּל מְזַבַּחַתָּה וּ עוֹלָה דִיר אוּל קוּקוּסִינָה קְבוּלְלִיקֵנִיג  
 אוּטְלוּ קֶרֶבֶן דִיר אוּל יְיָ גַא וּ גְצִיפֵי סִימְרֵלְדִי יְיָ מִשָּׁה גַא : וּיקַרְב  
 דִּיִּבּוּקְלֶשְׁטִירְדִי אוּל אֲפִינִי קוּצְקֵרִינִי אוּל מְלוֹאִים קוּצְקֵרִינִי וּ דְטִירְדִילְר אַהֲרֹן  
 דְּאוּגְלֵלְרִי קוּלְלֵרִינִי בְּשֵׁי אוּסְטוֹנָא אוּל קוּצְקֵרִינִי : וּישַׁחֵט דְטִירְדִי דְּאֱלֹהֵי  
 מִשָּׁה קִנְיָדָן וּ דְוֵרְדִי יִמְשְׁגִי אוּסְטוֹנָא אוּל אוּג קוּלְגִינִיג אַהֲרֹן נִיג וּ דְבֶשׁ בְּרַמְגִי  
 אוּסְטוֹנָא אוּל אוּג קוּלְגִינִי וּ דְבֶשׁ בְּרַמְגִי אוּסְטוֹנָא אוּל אוּג אִיגִינִיג : וּיקַרְב  
 דִּיִּבּוּקְלֶשְׁטִירְדִי אוּגְלֵלְרִין אַהֲרֹן נִיג וּ דְוֵרְדִי מִשָּׁה אוּל קִנְדָן יִמְשְׁגִי אוּסְטוֹנָא אוּל  
 אוּג קוּלְקֵרִינִיג וּ דְבֶשׁ בְּרַמְגִי אוּסְטוֹנָא אוּל אוּג קוּלְלֵרִינִיג וּ דְבֶשׁ בְּרַמְגִי  
 אוּסְטוֹנָא אוּל אוּג אִיקְלֵרִינִיג וּ דְסַצְטִי מִשָּׁה אוּל קִנְיִי אוּל מְזַבַּח אוּסְטוֹנָא  
 צוּפְצוּבְרָה : וּיקַח דְּאֱדֵרִי אוּל יְגִנִי דְאוּל קוּירֹקֵנִי וּ דְא גִוְמֵלָא אוּל יְגִנִי כִּי  
 אוּל קִרִין אוּסְטוֹנָא וּ דְאוּל בְּגִירְנִיג אֲרַטִיקְסִינִי וּ דְא אֲפִי אוּל בּוּגְרֶפְלֵרְנִי וּ  
 דְא יְגֵלְרִינִי דְאוּל אוּג פּוּגְנִי : וּסְסַל דְּאוּל מְצֵלֶר סְלִיִּסִינְדָן כִּי אֱלֵדִינָה יְיָ

נִיג

נח

צו

נִיג וְאֵלֶי בִּיר קָלִין מָצָה וְדַבֵּר קָלִין יְגִלִי אֹמְמָם וְדַבֵּר יוֹפְקָה וְדַבֵּר  
 אֹל יְגֵלֵר אֹסְמוֹנָא דְאֹל אוֹג פּוֹט אֹסְמוֹנָה : וַיִּתֵּן דְּוֹדֵי אֹל גְּוִמְלֵי  
 אֲבוּצְלָרִי אֹסְמוֹנָא אֶהָרֵן נִיג וְדַאֲבוּצְלָרִי אֹסְמוֹנָא אוֹגְלֵלְרִינִיג וְדַסְלָלְרִי אֶלְרֵי  
 אוֹגְנָא סְלֵמְק אֶלְרֵינָה יְיָ נִיג : וַיִּקַּח דְּאֶדְרִי מִשֶּׁה אֶלְרֵי אֲבוּצְלָרִי אֹסְמוֹנָדֵן וְ  
 דְּמוֹטְמָטִי אֹל מִזְבַּחְטָה אֹל עוֹלָה אֹסְמוֹנָא וְ מְלוֹאִים רִיר אֶלְרֵי קוֹקוֹסִינָה  
 קְבוּלִיקְנִיג וְ אוֹמְלוֹ קְרִפְנִדִיר אֹל יְיָ גַּא : וַיִּקַּח דְּאֶלְרִי מִשֶּׁה אֹל מוֹשֵׁנִי  
 דַּסְלָלְרִי אֲנִי כְלֵמְק אֶלְרֵינָה יְיָ נִיג וְ קוּצְקֵרִינֵדֵן אֹל מְלוֹאִים נִיג וְ מִשֶּׁה גַּא  
 בּוֹדְרִי פִיגָה וְ גְצִיפִי סִמְרֵלְרִי יְיָ מִשֶּׁה גַּא : וַיִּקַּח דְּאֶלְרִי מִשֶּׁה יְגִינֵדֵן אֹל  
 סִלְמִפְנִיג וְ דְאֹל קְנֵדֵן כִּי אֹל מִזְבַּח אֹסְמוֹנָא דְסִצְמִי אֶהָרֵן אֹסְמוֹנָא אוֹפְרֵקְלָרִי  
 אֹסְמוֹנָא וְ דְאוֹגְלֵלְרִי אֹסְמוֹנָא דְאוֹפְרֵקְלָרִי אֹסְמוֹנָא אוֹגְלֵלְרִינִיג בִּירְגִסִינָה וְ  
 דְאִירוֹכְסִי אֶטְמִי אֶהָרֵן נִי אוֹפְרֵקְרִינִי וְ דַא אוֹגְלֵלְרִינִי דַא אוֹגְלֵלְרִינִיג אוֹפְרֵקְלָרִינִי  
 בִּירְגִסִינָה : וַיֹּאמֶר דְּאֶטְמִי מִשֶּׁה אֶהָרֵן גַּא דְאוֹגְלֵלְרִינָה וְ פִישִׁירִיגִיו אֹל  
 אֶטְמִי אֲשִׁיגִינָדָה אֶהָל מוֹעֵד נִיג וְ דְאֶנְדָה אֲשִׁיגִיו אֲנִי וְ דְאֹל אֹמְמָפְנִי כִי אֹל  
 מְלוֹאִים כְּלָלִיסִינָדָה וְ גְצִיפִי סִמְרֵלְרִים דְמָה וְ אֶהָרֵן דְאוֹגְלֵלְרִי אֲשִׁיגִינָלְרִי  
 אֲנִי : וְהַנּוֹתֵר דְאֹל קְלֵגְנִי אֹל אֶטְרֵן דְאֹל אֹמְמָפְמֵן וְ אוֹטְקָה בְּוִירוֹוִיגִיו : וּמִפְתַּח  
 אֲשִׁיגִינֵדֵן אֶהָל מוֹעֵד נִיג צִימְגִיו יְדִי גוֹנֵלְרִי תַמִּם פּוֹלֵגֵן גְּנִינָה דְגִין מְלֵאִים  
 גוֹנֵלְרִי גִיו וְ זִירָא יְדִי גוֹנֵלְרִי טוֹלְדוֹרִיפִי אֲלִישְׁטִירִיר קוֹרוֹוִיגִיו : כַּאֲשֶׁר גְּצִיפִי  
 קוֹלְרִי אוֹשְׁבוֹ גוֹנְדָה סִמְרֵלְרִי יְיָ קוֹלְמָגָה בְּפָרָה אֶטְמָה אֹסְמוֹנִיגָה : וּפְתַח  
 דְאֲשִׁיגִינָדָה אֶהָל מוֹעֵד נִיג אוֹטוֹרוֹוִיגִיו גּוֹן דְגִצָה יְדִי גוֹנֵלְרִי וְ דַסְקֵלְגִיו סְקֵלִיבִין  
 יְיָ נִיג דְאוֹלְמָגִיו וְ זִירָא עֲלִי סִמְרֵלְרִים : וַיַּעַשׂ דְּקוֹלְרִי אֶהָרֵן דְאוֹגְלֵלְרִי וְ  
 גְוִמְלָא אֹל כּוּזְלָרִי כִי סִמְרֵלְרִי יְיָ קוֹלִי בִילֵן מִשֶּׁה נִיג :

פרשת שמיני

ט וַיְהִי בַיּוֹם הַשְּׁמִינִי קָרָא מֹשֶׁה לְאַהֲרֹן וּלְכֹהֲנָיו וּלְזִקְנֵי יִשְׂרָאֵל : דְּאֶדְרִי אֹל  
 סְפִיזִינְגִי גוֹנְדָה וְ צִקְרֵדִי מִשֶּׁה אֶהָרֵן נִי דְאוֹגְלֵלְרִינִי דְקְרִמְלֵרִין  
 יִשְׂרָאֵל

## שמיני

ישראל ניג : ויאמר דאײַטמי אהרן גא אלגין אוונגה פיוזב פלסין סיגירניג  
 חטאת קה | דקוצקר עולגה סגלמלרגין דיובוקלשטירגין אלדינה ייִ ניג : ואל  
 דאויגלנדינא ישראל ניג סוזגין דמה | אליגין אוילגין אצפילרניג חטאת קה |  
 דפיוזב דקוי פירר ישראל סגלמלרני עולגה : ושור דאוגין דקוצקר שלמים  
 לרגה | קרפן אצמה אלדינה ייִ ניג | דמנחה קרישילגן יג פילן | פי סחי  
 פוגן פכודי ייִ ניג אשברה בולוניר סונגה : ויקחו דאדילר נני פי סימלדי  
 משה אלדינא אהל מועד ניג | דיובוקלשטילר גומלא אול גמעט | דטודירר  
 אלדינא ייִ ניג : ויאמר דאײַטמי משה פודיר אול סוז פי סימלדי ייִ  
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 אהרן גא | יובוקלשקין אול מזבח קה דקילגין חטאתיגני דעולגני | דפפרה אטבין  
 גנדיג אוצון דאול אולוס אוצון | דקילגין אול אולוסניג קרפניג | דפפרה  
 אטבין אלר אוצון | גציפי סימלדי ייִ : ויקרב דיובוקלשטי אהרן אול  
 מזבח קה | דסודי אול חטאת פיוזבני פי אניג : ויקריבו דיובוקלשטיירדילר  
 אוגלנדי אהרן ניג אור קנני אגר | דמנצטי פרמגיניאול קננה דודירי פועקלדי  
 אסטונה אול מזבח ניג | דאול קנני מוכטי | פנייטנא אול מזבח ניג : ואת  
 דאול יגני דאול פוגרפלרני דאול ארטיקסיני אול פגיררן אול חטאת הן |  
 טוטטמי אול מזבחמא | גציפי סימלדי ייִ משה גא : ואת דאול אטני  
 דאול טריני | פודירדי אומקה אביקדן ציכרי : וישחט דסודי אול עולני |  
 דירישטיירדילר אוגלנדי אהרן ניג אגר אול קנני דסצטי אני אול מזבח אוסטונא  
 צופצוברה : ואת דאול עולני ירישטיירדילר אגר פובוקלרניגה | דאול  
 פשני דטוטטמי אול מזבח אוסטונא : וירחץ דיובדי אול קריניג דאול  
 איקלרני | דטוטטמי אול עולה אוסטונא אול מזבחמה : ויקרב דיובוקלשטיירדי  
 קרפניג אול אולוסניג | דאלדי אול חטאת אוילגני פי אולוסניג | דסודי אני  
 דחטאת אטמי אני פורונגני גיבי : ויקרב דיובוקלשטיירדי אול עולני דקילדי  
 אני שרעמציא : ויקרב דיובוקלשטיירדי אול מנחני | דטודירי אביציני אגרן |  
 דטוטטמי אול מזבח אוסטונא | עולסינדן בשקה אול ארטה ניג : וישחט

דסודי

שמיני

ט

דְּכוּרֵי אֹר אֲוֹנֵי דְאֹר קֹצְקֵי וְאֹר שְׁלֵמִים קְרַבְנֵי כִי אֲוֹסְנִיג | דְּרִישְׁמִירְדִילר  
 אֲוֹגְלֵרֵי אַהֲרֹן נִיג אֹר קֶנֶי אַנְר | דְּסַצְמֵי אֲנִי אֹר מִזְבֵּחַ אֲוִסְמִנָּא צוּפְצוּבְרָא:  
 וְאֵת דְּאֹר יִגְלֵרֵי אֹר אֲוֹנִינְרֵן דְּאֹר קֹצְקֵרֵן | אֹר קִיְרוּקְנֵי דְאֹר יִפְרֵנֵי  
 דְּאֹר בּוּגְרִפְלֵרֵי | דְּאֲרִשְׁקִיסִין אֹר בְּגִירֵינִיג (אִיִּירְדִילר) : וְיִשִּׁימוּ דְּקִיְדִילר אֹר יִגְלֵרֵי  
 אֹר טוֹשְׁלֵר אֲוִסְמִנָּה | דְּמִיטְמִי אֹר יִגְלֵרֵי אֹר מִזְבַּחְטָה : וְאֵת דְּאֹר טוֹשְׁלֵרֵי  
 דְּאֹר אֲוִג בּוּסְנֵי | סְלֵרֵי אַהֲרֹן סְלֵמֶק אֲוֹנֵה יְיָ נִיג | גְּצִיפֵי סִימְרֵרֵי יְיָ  
 מִשֶּׁה גָּא : וְיִשָּׂא דְּבוּמְרֵי אַהֲרֹן קוּלְלֵרֵי אֹר אֲוִלְבְּקָה דְּאֲגִישְׁלֵרֵי אֲלֵרֵי |  
 דְּאֲבֵל אֲנֵי קִלְמָטֵן אֹר חֲמָאֵת נִי דְּאֹר עוֹלָנֵי דְּאֹר שְׁלֵמִים לֵרֵי : וְיִבֵּא  
 דְּגֵלְרֵי מִשֶּׁה דְּאַהֲרֹן אֲהֵל מוֹעֵד גָּא | דְּצִיקְמִילר דְּאֲלִישְׁלֵרֵי אֹר אֲוִלְבְּקָה |  
 דְּאֲשַׁבְרָה בּוּלְרֵי כְּבוֹדֵי יְיָ נִיג גִּוְמְלָא אֹר אֲוִלְבְּקָה : וְחֲצֵא דְּצִיקְמֵי אֹמֵט  
 אֲלֵרֵינְרֵן יְיָ נִיג | דְּיִקְמֵי אֹר מִזְבֵּחַ אֲוִסְמִנָּה | אֹר עוֹלָה נִי דְּאֹר יִגְלֵרֵי | דְּגוּרְרֵי  
 גִּוְמְלָא אֹר אֲוִלְבְּקָה דְּקֹצְקִירְדִילר | דְּטוֹשְׁמִילר יוֹלְרֵי אֲוִסְמִנָּה : וְיִקְחוּ דְּאֲלֵרֵי  
 אֲוִגְלֵרֵי אַהֲרֹן נִיג גְּרֵב דְּאֲבִיהוּא הֵר פִּישִׁי מַחְמָסִינֵי | דְּוִרְדִילר אֲלֵרְהָ אֹמֵט |  
 דְּקִיְדִילר אֲוִסְמִנָּה טוֹמְסוּ | דְּיִבְקֵלְשְׁמִירְדִילר אֲלֵרֵינָה יְיָ נִיג יֵט אֹמֵט | כִּי  
 סִימְרֵמְרֵי אֲלֵרֵינָה : וְחֲצֵא דְּצִיקְמֵי אֹמֵט אֲלֵרֵינְרֵן יְיָ נִיג דְּיִקְמֵי אֲלֵרֵינָה |  
 דְּאֲוִלְדִילר אֲלֵרֵינָה יְיָ נִיג : וְיֵאמֵר דְּאִיטְמֵי מִשֶּׁה אַהֲרֹן גָּא | אֲוִלְדִיר גָּא  
 כִּי סוּלְרֵי יְיָ דְּמָה | יִבְקֵלְרִימָא אִירֻבְסֵי פוּלִירְמִין | דְּאֲלֵרֵינָה גִּוְמְלָא אֹר  
 אֲוִלְבְּקָה חוּרְמִטְלִירְמִין | דְּסוּבְּמֵי אַהֲרֹן : וְיִקְרָא דְּצִיקְרֵי מִשֶּׁה מִישָׁאֵל נִי  
 דְּאֲצִפְנֵי נִי אֲוִגְלֵרֵינְרֵן עוֹיָאֵל אֲנַצְסֵי נִיג אַהֲרֹן נִיג | דְּאִיטְמֵי אֲלֵרֵינָה | יִבְקֵלְשִׁינִי  
 קְרִישְׁבְּרִינִיג | וְיֵאנְרֵן יוֹלְרֵינִיג אֹר קוֹדֵשׁ נִיג | אֲבִילְרֵן צִיכְרֵי :  
 וְיִקְרֹבוּ דְּיִבְקֵלְשְׁמִילר דְּקִלְדִירְדִילר אֲלֵרֵי גוּלְמִפְלֵרֵי בִילֵן | אֲבִילְרֵן צִיגְרֵי |  
 גְּצִיפֵי סוּלְרֵי מִשֶּׁה : וְיֵאמֵר דְּאִיטְמֵי מִשֶּׁה אַהֲרֹן גָּה | דְּאֲלֵעוֹר גָּא דְּאִיתְמָר  
 אֲוִגְלֵרֵינָה | כִּשְׁלֵרֵינִיג אֲצִמְגִיז | דְּאֲוִפְרֵקְלֵרֵינִיג יִרְמִגִּיז | דְּאֲוִלְמִגִּיז |  
 דְּגִוְמְלָא אֹר גִּמְעֵט אֲוִסְמִנָּה עִצּוּבְלִנְמִסִין | דְּקִרְדִישְׁלֵרֵינִיג גִּוְמְלָא גִמְעֵטֵי יִשְׂרָאֵל  
 נִיג | יִלְסִינְלֵר אֹר כּוּמְפֵי כִי פוּדִירְרֵי יְיָ : וּמִפְתַּח דְּאֲשִׁינִינְרֵן אֲהֵל מוֹעֵד  
 נִיג צִיקְמִגִּיז אֲוִלְמִיָּא אֲוִלְרִסִין | זִיכָּא סִלְמֵי יְיָ נִיג אֲוִסְטִיגִירְהָ | דְּקִלְדִירְרֵי

טוֹינָצָא

גִּמְל



שמיני

סוּזַנְצָא מִשֶּׁה נִיג : וידבר דְּכוּזְלֵי יְיָ אַהֲרֹן גַּא דְּמַח : יִין יְגִי שֶׁרֶפ גַּא  
 אִכְפִּי שֶׁרֶפ אִיצְמִינִן ו גַּא סָן גַּא רְאוּגְלֵרִיג פִּירְגָנָא ו גִּירְדִּיגִיגִזְדֹּן  
 פֹּרוּן אַהֲל מוּעַד גַּא דְּאוּמְנִיז ו אוּמְרִלִּיפ כְּסִים דְּוִירְלִיגִיזְגָה : וּלְהַבְדִּיל דְּעֵלִי  
 אִירְמָגָה גְּלִיפ אֶרְסִינָא אוּל קוּדֶשׁ נִיג דְּאַרְסִינָה אוּל יְגִלְנִיג ו דְּאַרְסִינָא אוּל  
 מִינְדְּרִיג דְּאַרְסִינָה אוּל אֶרְפְּנִיג : וּלְהוֹרוֹת דְּאוּגְרִמְנָא גְּלִיפ אוּגְלֵרִינָא  
 יִשְׂרָאֵל נִיג ו גְּוִמְלָא אוּל רְסִימְלֵרְנִי ו פִּי כוּזְרֵי יְיָ אֶלְרָגָה קוּלוּ פִּילֵן מִשֶּׁה  
 נִיג : וידבר דְּכוּזְלֵי מִשֶּׁה אַהֲרֹן גַּא ו דְּאַלְעֶזֶר גַּא דְּאַיְתְּמָר אוּגְלֵרִינָא  
 אוּל קְרַבְנֵלְרִיגָה ו אֶלִּיגִיז אוּל קְלָגֵן מְנַחָה נִי אוּמְלוּ קְרַבְנֵלְרִינֵדֵן יְיָ נִיג ו דְּאַשְׁגִּיז  
 אֲנִי מַצֵּר יִנִּינָא אוּל מְזַבַּח נִיג ו זִירָא קוּדֶשִׁי קוּדֶשׁ לְרִנְיָגִדִּיר אוּל : וּאִכְלַתֶּם  
 דְּאַשְׁגִּיז אֲנִי אִירוּכְסִי יִרְדָּה ו זִירָא חֲקִיגִי חֲקִיגִי אוּגְלֵרִיגִיגִדִּיר אוּל ו אוּמְלוּ  
 קְרַבְנֵלְרִינֵדֵן יְיָ נִיג ו פִּי עֲלֵי סִימְרֵלְנִדִּים : וְאֵת סְלַמֶּק טוֹשִׁינִי דְּאֵ  
 אוּל אִירְמֶק פּוּטוֹנִי אֲשִׁיז טְמִיז יִרְדָּה ו סָן דְּאוּגְלֵרִיג דְּמִיזְרִיג פִּירְגָנָה ו פִּי  
 חֲקִיגִי דְּחִקְמִי אוּגְלֵרִינִיג וּרְלִדִּילֵר ו שְׁלָמִים קְרַבְנֵלְרִינֵדֵן אוּגְלֵרִינִיג יִשְׂרָאֵל  
 נִיג : שׁוֹק אוּל אִירְמֶק פּוּטוֹנִי דְּאוּל סְלַמֶּק טוֹשִׁינִי אוּמְלוּ קְרַבְנֵלְרִי פִּילֵן אוּל  
 יְגִלְנִיג גְּטִירְכִינֵלֵר ו סְלַמְגָה סְלַמֶּק אֶלְרִינָה יְיָ נִיג ו דְּפּוּלְסִין סְגָה דְּאוּגְלֵרִינָא  
 פִּירְגָנָא אוּמְרִלִּיפ רְסִימָגָה ו נְצִיפִי סִימְרֵלְרִי יְיָ : וְאֵת דְּאֵ אוּל חֲטָאת  
 אֶלִּיגִינִי אֶרְמָא אֶרְאִדִּי מִשֶּׁה ו דְּמוּנָא פּוּדְרוּלְרִי ו דְּעֶצְבוּלְנִדִּי אֶלְעֶזֶר אוּכְטוֹנָא  
 דְּאַיְתְּמָר אוּכְטוֹנָא אוּל קְלָגֵן אוּגְלֵרִי אַהֲרֹן נִיג דְּמַח : מְדוּעַ נּוּצוֹן אֲשֶׁמְרִיגִיז  
 אוּל חֲטָאת נִי אוּל סוּדֶשׁ אוּרְנִיגְדָה ו פִּי קוּדֶשִׁי קוּדֶשׁ לְרִנְיָגִדִּיר אוּל ו דְּאַנִי וּרְדִי  
 פִּיזְגָה ו פּוּטְרְמָגָה גּוּנְחִין אוּל גְּמַעְטְנִיג ו כְּפָרַת אֶטְמָגָה אֶלֵר אֶנְצִין אֶלְרִינָא  
 יְיָ נִיג : הֵן מוּנָה קְנִי גִירְגִיזִילְמִדִּי אוּל קוּדֶשׁ גַּא אִיצְפְּרִי ו אֲשֶׁמָא אֲשִׁיז  
 אֲנִי אִירוּכְסִי יִרְדָּה ו נְצִיפִי סִימְרֵלְרִים : וידבר דְּכוּזְלֵי אַהֲרֹן מִשֶּׁה גַּא ו  
 מוּנָה פּוּגוֹן יוּבִיקְלֶשְׁטִירְדִּילֵר חֲטָאת לְרִנִּי דְּאֵ עוּלְרִינִי אֶלְרִינָא יְיָ נִיג ו דְּאוּצְרֵדִילֵר  
 מְנָה פּוּלֵר גִּיפִי דְּאַשְׁכֶּם אִידִים וְחֲטָאת אֶמִינִי פּוּגוֹן ו יְכִשִׁי פּוּלִרְמִי  
 אִדִּי עֲנִימְלֵרִינָא יְיָ נִיג : וישמע דְּאַשִׁיטְמִי מִשֶּׁה ו דִּיכְשִׁי פּוּלְדִי גּוּזְלֵרִינָא :  
 יֵא וידבר דְּכוּזְלֵי יְיָ מִשֶּׁה גַּא דְּאַהֲרֹן גַּא דְּמַח אֶלְרָגָה :

דבר

שמיני

דברו סולגני אוולרדינא ישראלין דמא בודור או חוונטא פי ייסיזוג'ומלא  
או תוורדן פי או יר אוורנא : כל הר צטל טירנקליי ואיריג'יני אירמנן  
טירנקנין גוושמב גטירנני תוורדא אינו אשאגני : אך אממא גוושמב  
גטירנקלרדן גטירנק צטלליכרדן פולרי ימיסיוואו דווני פרזם פי גוושר אממא  
תמם איירי טירנקלי דגיל דיר ומורדר דיר או סיוא : ואת ואו אדא טוושן  
(פירפי) ני פרזם פי או גוושר אממא תמם טירנק איירמזומורדרדיר או סיוא :  
ואת ואו טוושני פרזם פי גוושר אממא תמם טירנק איירמדי ומורדרדיר  
או סיוא : ואת ואו חינוירי (חוירני) פרזם פי צטל טירנקלירדיר ותמם איירר  
איירמסין טירנקנו אממא או גוושמא גוושמז ומורדרדיר או סיוא : מבשרם  
אטלרינדן ימגיו ולשלינא דגמגיו חרם דיר אולר סיוא : את פוני ייסז  
ג'ומלא דן פי טוב דא הר שיי פי אונא קנט ופול סוכדא דג'ולרדא דאוונלרדא  
אולרי ייסז : וכל וחר שיי פי יוק אונא קנט ופול דג'ולרדא אוונלרדא  
ג'ומלא קוזרמסינדן סוכגון וג'ומלא או דירי ג'ז דן פי סוכדא ומקרוח דיר  
אולר סיוא : ושקן ומקרוח אולסינדל סיוא ומקרוחן ימיסז ולשליני  
איקרח אירסז : כל הר שיי פי יוק אונא קנט ופול סוכדא מקרוח דיר  
או סיוא : ואת ובולרי איקרח אידיגיו או קושמן אשלמסינדל מקרוח דיר  
אולר או קרמלני (קרא קושני) ואירונני ודגיו קרמלני : ואת ואק בפני  
וא צילקני ג'ינסניג'א : את הר קוזגוני ג'ינסניצא : ואת ודוא קושוני  
ופני קושוני וקוקו קושוני ודוגני ג'ינסניצא : ואת ואוני קושוני וקרא פמקני  
ומויני : ואת וקוזגוני וקשיקצי קושוני ורחמיני : ואת ולגלגני ופליק ציני  
ג'ינסניצא והוד הודני ושפרני : כל וחר אוצן קושני דורט אייק אוורנא ג'זן  
מקרוח דיר או סיוא : אך סלט פוני ייסז ג'ומלא דוגורדוגונדן או קושניג  
או ג'זן דורט אייק אוורנא פי אונא דיזלר יוקרדן אייקלרנא ומקרוח  
אולר אילן או יר אוורנא : את פולרני אולר דן אשגיו או צברטבני  
ג'ינסניג'א ומג'ודג'ודני ג'ינסניצא ומחרגולני ג'ינסניג'א וחקבני ג'ינסניג'א :  
וכל וג'ומלא דוגורדוגו או קושון ניג פי אונא דורט אייקלר ומקרוח דיר או

סיוא

## שמיני

סוּזָא : וְלֹאֵלֶּהּ . וְכוּלְרָגָא טַיִפּ מוֹנֵדֵר אֹלֹרְסִיז וְהָר דְּגֵגֵן לְשִׁלְרִינָא מוֹנֵדֵר  
 אֹלְסִין אִו עֲכָשְׁמָא דְגֵגֵן : וְכַל וְאִו (מִשְׁנִי) קַלְדִּירָן לְשִׁלְרִינָן וְיִקְסִין אִוּרְפְּלִרִינִי  
 וְכוּנְדֵר אֹלְסִין אִוּל עֲכָשְׁמָא דְגֵגֵן : לְכַל הָר תִּיּוּן פִּי אִו צִמְל טִירְנִקְלִי דִּיר  
 וְתַמֶּם אִוּרְמִיזֵר וְגוּוֹשְׁמֵב גְּמִירְמִיזֵר מוֹרְדֵרְלֵר דִּיר אִוּר סוּזָא וְהָר  
 דְּגֵגֵן לְשִׁלְרִינָא מוֹנֵדֵר אֹלְסִין אִו אֲכָשְׁמָא דְגֵגֵן : וְכַל גְּוִמְלָא גֵגֵן טַפְנִלְרִי  
 אִוּרִינָא גְּוִמְלָא גְּוִנְוֵרְדָא אִוּגֵן דִּוּרֵט אִיִּיק אִוּרִינָא חֶרְמְלֵר אִו לֵר סוּזָא גְּוִמְלָא  
 אִו טַיִגֵן לְשִׁלְרִינָא מוֹנֵדֵר אֹלְסִין אִו אֲכָשְׁמָא דְגֵגֵן : וְהַנְּשָׂא וְאִו קַלְדִּירָן  
 לְשִׁלְרִינִי יִקְסִין רִפְלִרִינִי מוֹנֵדֵר אֹלְסִין אִו אֲכָשְׁמָא קַבֵּר וְחֶרְמְלֵר דִּיר אִוּר  
 סוּזָא : וְזֵה וְפּוֹדוּר סוּזָא אִו חֶרֶם דְּוִגֵן דָּא אִו קוֹזְלָן אִו יֵר אִוּרִינָא וְ  
 אִו גְּלִנְצִיפּ וְאִו סִיִּצֵן וְאִו קַפְלִי פְּגָא גְּוִסְיִנְגָּא : וְהַאֲנָקָה וְסִיבְרִי סִיִּצֵן  
 וְגִישׁ פְּלֵרִסִי וְוִלְדִּיז פְּלֵרִסִי וְפִרְטֵן פְּלֵסִי וְגוּוֹ מוֹפָא : אֵלֶּה בּוּלֵר אִו חֶרְמְלֵר  
 סוּזָא גְּוִמְלָא אִו דְּוִגֵן דָּא וְגְּוִמְלָא אִו דְּגֵגֵן אִוּלֵרָא אִוּלֵרִיפְּלִרִינָן סוּרָא  
 חֶרֶם אֹלְסִין אִו אֲכָשְׁמָא דְגֵגֵן : וְכַל וְהָר שְׁנִי פִי דְּוִשְׁרָסָא אִוּרִינָא אִוּלֵרָן  
 אִוּלֵרִיפְּלִרִינָן סוּרָא חֶרֶם אֹלְסִין וְגְּוִמְלָא אִגֵּן עֲבַדְנִלִּיקָן (סְגִיטָמֵן) יְכוּר  
 אֲכַפֵּפּ יָא דְרִי יָא צוּל הָר עֲבַדְנִלִּיק פִּי וְפּוֹלֵר אִישׁ אִוּלֵר אִיקָן וְכוּבְלֵרָא  
 גִּירְגִזִּילִסִין וְחֶרֶם אֹלְסִין אִו אֲכָשְׁמָא קַבֵּר וְפַק אִוּלֵר : וְכַל וְגְּוִמְלָא סְקִסִי  
 קַפִּי פִי דְּוִשְׁרָסָא בִּירִסִי אִוּלֵרָן אִוּרִינָא וְהָר נָא פִי אִוּרִינָא חֶרֶם  
 אֹלְסִין דָּא קַפְנִי קִרְיִיז : מְכַל גְּוִמְלָא אִו יִמְבֵּן פִּי אִשְׁלִיר פִּי גְּלִירָסָא אִוּרִינָא סוּב  
 חֶרֶם אִוּלֵר וְגְּוִמְלָא אִוּרִינָא פִּי אִוּרִינָא חֶרֶם אִוּרִינָא חֶרֶם אִוּלֵר :  
 וְכַל וְהָר שְׁנִי פִי דְּוִשְׁרָסָא אִוּרִינָא לְשִׁלְרִינָן חֶרֶם אִוּלֵר פּוֹרֵן וְאִוּרִינָא  
 חֶרְמְלֵר דִּיר אִוּלֵר וְחֶרְמְלֵר אִוּלְסוֹנְלֵר סוּזָא : וְכִי מִבְּצִשְׁמָא וְסִרְנִיז  
 דְּוִשְׁרִילְמִסִי כּוּבְנָן אִוּרִינָא חֶרֶם אִוּלֵר וְהָר דְּגֵגֵן לְשִׁלְרִינָא חֶרֶם אִוּלֵר : וְכִי דָּאֵר  
 דְּוִשְׁרָסָא לְשִׁלְרִינָן הָר דִּוּרִי אִפִּילְמִישׁ אִפִּין אִוּרִינָא פִּי אִפִּילְסָא וְחֶלֶל דִּיר  
 אִו : וְכִי וְאֵר וְרִיִּסָא סוּב תּוּהוּם אִוּרִינָא וְדְּוִשְׁרָסָא לְשִׁלְרִינָן אִוּרִינָא וְ  
 חֶרֶם דִּיר אִו סוּזָא : וְפִי דָּאֵר אִוּרִינָא אִו מוּוֹרְדֵן פִּי חֶלֶל דִּיר אִו סוּזָא  
 יִמְיָא וְאִו דְּגֵגֵן לְשִׁינָא חֶרֶם אֹלְסִין אִו אֲכָשְׁמָא קַבֵּר : וְהַאֲבַל וְאִו יִוּ  
 לְשִׁינָן

שמיני

יא

לשיבתן יקסין אורפליני דמונדר אולסין או אבשמא קדר וואו קלדיח לשיני  
 יקסין רובלריני דמונדר אולסין או אבשמא קדר : וכל ג' ו' ו' לא או דוגן  
 שני פי דוגיר או יר אורניא ו מיקרוח שני דיר יילמסין : כל בר גזן  
 קירסק אורניא וחר גזן דורט אייב אורניא ג' ו' לא או דוגן דן פי דוגיר או  
 יר אורניא ו' מיסין אולרי זירא מיקרוח שני דיר אולר : אל איקרה  
 אידמירמניז ג' נ' לר ג' יזי פירי אילן או דוגן ג' פי קנוליר דמונדר אולונמניז או  
 לר אילן זירא מפניר אקיליזי אולר אילן : כי פי מן מן ייזי מ' ג' יזי אירוכסי  
 אולגניז ו' אולגניז קודושלר זירא קודושאים בן ו' ו' חרס אידמייסין ג' נ' לר ג' יזי ג' ו' לא  
 או דוגן אילן או קימילדיין או יר אורניא : כי פי מן מן ייזי או ציברן  
 סיו ירינדן מיסירין ו' אולמא סיוא מ' ג' יזי אולגניז קודושלר זירא קודושאים  
 בן : זאת פודור תורהסי או טור ג' ו' ו' קוש ג' ו' ג' ו' לא או דירי  
 ג' נ' ג' יזי או קימילדיין סיבלרדא ו' ג' ו' לא ג' נ' ג' יזי או דוגירן או יר אורניא :  
 להבריל פרק אידמניא אראסינא או חרמין ו' ארסינא או הללין ו' ו' ארסינא  
 אשלג' ק חיונמ ג' ו' ארסינא או חיונמ ג' פי אשלמוני' ק :

פרשת תזריע

ב וידבר

ייזי אל משה לאמר : בסולרי ייזי משה נא דמה : דבר  
 סולגין אונדנלרינה ישראל נ' ג' דמה ו' בסין פי אורלוק אטסה  
 דדוגורסה ארפפ ו' דמונדר בולסין ידי גונדר ו' גונלרי ג' פי ארסיזלוגיניג נדה  
 ליגיניג מונדר בולסין : וביום דאול ספ' יזי גונדה ו' כונטלנסין אמי  
 אקלפיניג : ושלשים דאומז אויז גונלר ו' אומורסין קנלרי בילן טמיו  
 ליקניג ו' היז קודש גה טיימסין ו' דאול מקדש קה גלמסין ו' תמס פולגנינה דגין  
 גונלרי טמיו ליגיניג : ואם דאנר מ' שיני דוגורסא דמונדר בולסין אפי תפסא  
 נדה ליגי אוצון ו' דאלטמיש אלטי גונלר אומורסין קנלרי אוצון טמיו ליגיניג :  
 וכמלאת בתמס פולגנינה גונלרי טמיו ליגיניג אונגלגה יא קיזנה ו' ג' מ' רסין  
 פיר ישר קוי עולגיא ו' דבלסין גונדריניג יא קומרו חטאת קה ו' אשינינה אהל  
 מועד

תזריע

מועד ניג אול פהן גה : והקריבו דיובוקלשטירסין אני אלהיניא ייני ניג דכפפה  
 אטסין אוסמינא | דארוכ פולסין צוקרנינדן קנלניניג | בודיר תורסי אול  
 דוגורניניג | ארפניניא מישיני : ואם דאגר יטמסא קיבטי קויגה | דאלסין  
 אפי קימרוולר יא אפי פללרין פוגורניניג פירני עולגא דפירני תזאת קה | דכפפה  
 אטסין אוסמינא אול פהן דטמיו אולור :

ג וידבר בסולדי ייני משה גא דאהרן גה דמה : אדם אדם פי  
 בולסא טריסינדה אמיניג שישיק יא אויז יא אק לכא |  
 דבולסא טריסינדה אמיניג כסטליגי ג'וזם דרדליפניג | דגטירילסין אהרן אול  
 פהן גה | יא פירסינה אוגלנינדן אול פהן לרעה : וראה דגורסין אול פהן  
 אול כסטליקני טריסינדה אול אמיניג | דסין כסטליקמה דגישירילדי איסא אק |  
 דגורומי אול כסטליקניג טרן איסא טריסינדה אמיניג | כסטליגי ג'וזם דרדליפניג  
 אול | דגורסא אני אול פהן דמונדר אטסין אני : ואם דאגר אק דכא  
 אסה אול טריסינדה אמיניג | דטרן דוגיל אסה גורומי אול טרינדן | דסצי  
 דגישירילמדי איסא אק | דכפלסין אול פהן אול כסטליקני ידי גונלר : וראהו  
 דגורסין אני אול פהן אול ידניג'י גונדה | דמונא אול כסטליק טורדי ריגנינדאן  
 יילמדי אול כסטליק טרידהו דכפלסין אני אול פהן ידי גונדר אפיניג'י : וראה  
 דגורסין אול פהן אני אול ידניג'י גונדה אפיניג'י פרט | דמונה סונדפן  
 אול כסטליק | דיילמדי אול כסטליק טרידהו | טמיו אטסין אני אול פהן  
 אויז דיר אול | דיובסין אופרקלרין דטמיו בולסין : ואם דאגר יילמה  
 יילסה אול אויז טרידהו | גורוננינדן סוגרה אול פהן גה טמיו בולגנינדן  
 סוגרה | דגורונסין אפיניג'י פרט אול פהן גה : וראה דגורסא אול פהן  
 דמונא יילדי אול אויז טרידהו | דמונדר אטסין אני אול פהן ג'וזם דרדליפניג  
 אול : נגע כסטליגי ג'וזם דרדליפ פי בולסא אדסדה | דגטירילסין אול פהן  
 גה : וראה דגורסין אול פהן דמונה אק שישיק טרידהו | דאול דגישטי אק  
 סין | דסגליגי ציי אמיניג שישיק דה : צרעת אספידן ג'וזם דרדליפניג  
 אול טריסינדה אמיניג | דמונדר אטסין אני אול פהן | דכפלסין אני זירא מונדר  
 דיר

תזריע

יב

דיר אול : ואם ראגר יילמא יילכא אול ג'וים דרדליפ מרידה ו דיפכא אול  
 ג'וים דרדליפ ג'ומלא מריסין אול כסטליקניג ו בשינדן דאיקלרינה דגין ו ג'ומלא  
 גורומינא ג'ולריניג אול פהן ניג : וראה דגורסין אול פהן דמונה יפמי אול  
 ג'וים דרדליפ ג'ומלא אמיני ו טמיז אמסין אול כסטליקני ו ג'ומלאסי  
 דגישדי אק ו גמי דיר אול : ובוים דגורומינא גונדא אנדה ציי אט ומונדר  
 פולסין : וראה דגורסין אול פהן אול ציי אמני דמונדר אמסין אני ו אול  
 ציי אט מונדנדיר אול ג'וים דרדליפדיר אול ו או יא פי קניטסה אול ציי אט  
 דגישירילדי אופא אק קה ו דגלסין אול פהן גה : וראה דגורסין אני אול  
 פהן ו דמונה דגישירילדי אול כסטליק אק קה ו דטמיז אמסין אול פהן אול  
 כסטליקני טמיז דיר אול : וכשר דאט פי פולסה אנדה מריסנדה ציבן ו  
 דאובלסה : והיה דפולסה ירנדה אול ציפניג אק שישב ו יא אק לבא ו  
 קורמינא דגורומינא אול פהן גא : וראה דגורסין אול פהן דמונא גורומי  
 אלצק אול מרידן ו דכצי דגישדי אק ו דמונדר אמסין אני אול פהן  
 כסטליגי ג'וים דרדליפ ניג דיר אול ו ציפנדה יילדי : ואם דאגר גורסה אני  
 אול פהן ו דמונה יוקמיר אנדה אק סין ו דאלצק דוגלדיר אול מרידן דאול  
 סונפפן ו דפפסין אני אול פהן ידי גונלר : ואם דאגר יילמה יילכא  
 מרידה דמונדר אמסין אול פהן אני כסטליק דיר אול : ואם דאגר ירנדה  
 מורסה אול אק לבא יילמכה ו פויגי אול ציפניגדיר אול ו דטמיז אמסין אני  
 אול פהן : או יא אט פי פולסה מריסנדה פויגי אמניג ו דפולסה ציי  
 סני אול פויגניג פויצא קורמינא לבאויא אק : וראה דגורסין אני אול  
 פהן ו דמונא דגישירילדי אק סין פ' דה ו דגורומי דרן אול מרידן ו ג'וים  
 דרדליפדיר אול ו פויפדא יילדי ו דמונדר אמסין אני אול פהן ו כסטליגי ג'וים  
 דרדליפ ניג דיר אול : ואם דאגר גורסה אני אול פהן ו דמונה יוקמיר לבא  
 דא אק סין ו דאלצק דוגול דיר אול מרידן ו דאול סונפפן : דפפסין אני אול  
 פהן ידי גונלר : וראהו דגורסין אני אול פהן אול ירניגי גונדה ו אגר  
 יילמה יילכא מרידה ו דמונדר אמסין אול פהן אני ו כסטליגי ג'וים דרדליפניגדיר  
 אול

## תזריע

אול : ואם דאגד ירנדא טורסא אול לפא | יילמסא מרירדא דאול  
 סונקפן | שישגי אול פיופניג דיר אול | דטמזי אטסין אני אול פהן | זירא  
 פיוגי אול פיופניגדיר אול : ואיש דפיש יא כטון פי בולכה אנדה כסטליק |  
 פישא יא סבלדה : וראה דגורסין אול פהן אול כסטליקני | דמונה גורמי  
 טרן אול מרירן דאנדה סרי סין אינגא | דמונדר אטסין אני אול פהן נתק  
 דיר אול גיוס דרדיליגי אול פשניג יא אול בקלניגדיר אול : וכי דאגד  
 גורסא אול פהן כסטליגין אול נתק ניג | דמונה דוגלדיר גורמי טרן אול  
 מרירן דקרה סין יוקטיר אנדה | דפבלסין אול פהן כסטליגין אול נתק ניג  
 ידי גונלר : וראה דגורסין אול פהן אול כסטליקני אול ידינגי גונדה | דמונה  
 יילמדי אול נתק | דפולמדי אנדה סרי סין | דגורמי אול נתק ניג | טרן  
 דוגל אול מרירן : והתגלה דטירש אולסין דאול נתק ני טירש אידמסין |  
 דפבלסין אול פהן אול נתק ני | ידי גונלר אפינגי פרט : וראה דגורסין  
 אול פהן אול נתק ני אול ידינגי גונדה | דמונה יילמדי אול נתק מרירדה |  
 דגורמי טרן דוגל אול מרירן | דטמזי אטסין אני אול פהן | דויכסין אופקלדין  
 דא טמזי פוליר : ואם דאגד יילמא יילסא אול נתק מרירא |  
 טמזי פולגניגן סוגרא : וראה דגורסין אני אול פהן | דמונה יילדי אול  
 נתק מרירא | אראמסין אול פהן אול סרי כצקה | מונדר דיר אול : ואם  
 דאגד הנפנדא טורדי אכה אול נתק | דקרה סין פישא אסא אנדה | גונלדי אול  
 נתק טמזי דיר אול | דארוכ אטסין אני אול פהן : ואיש דפיש יא כטון פי  
 בולכה מרירינדה אטלרינג לפאלר אק לפאלר : וראה דגורסין אול פהן  
 דמונה מרירינדה אטלרינג אק לפאלר סונקפנלר | פתק דיר אול | יילדי  
 מרירדה טמזי דיר אול : ואיש דפיש פי יורקולסא סצי פשניג | קרת דיר  
 אול טמזי דיר אול : ואם דאגד יולרינג ברפניגן יורקולסא סצי פשניג |  
 גבת דיר ממודיר אול : וכי דאגד בולכה ארמטה יא אלדרה כסטליק אק  
 קרמיזיגא | יילי טורגן גיוס דרדליב אול ילדינדה יא אלדינדה : וראה דגורסין  
 אני אול פהן דמונה שישגי אול כסטליקניג אק קרמיזיגא | ארדינדה יא  
 אלדינדה

שמיני

יג

אלדינרא גורמי גיפי ג'וזם דרדליפ טריסניג אמניג : איש ג'וזם דרדליפדיר  
 אול מונדר דיר אול נ מונדר אטמא מונדר אטסין אני אול פהו ו פשינדה  
 דיר כסטליגי : והצווע דאול ג'וזם דרדלי פי אנרא אול כסטליק ו אופרקלרי  
 פולסינלר ירטילגנלר ו דפשי פולסין אציק ו דמייק ני פוסין ו דמונדדיר  
 מונדרדיר צקרסין : כל ג'ומלא גונלר פי אול כסטליק אנדה ו מונדר פולסין  
 מונדר דיר אול ו יקני אומרסין ו אבולרן ציכרי אומרשי : והבגר דאול  
 אופרק פי פולסא אנדה כסטליגי ג'וזם דרדליפ ניגויון אופרקמא יא אוספולו אופרקדה :  
 או יא בודה יא ארקוברא אוספולרן דוונרן ו יא מרידה יא ג'ומלא טרי  
 אישינרא : והיה דפולסה אול כסטליק ישילגיא יא קרמיוניא ו אופרקמא יא  
 טרידא יא בודה יא ארקוברא ו יא ג'ומלא טרי מקמדה ו כסטליגי ג'וזם דרדליפניג  
 דיר אול ו דגורנסין אול פהו גא : וראה דגורסין אול פהו אול כסטליקני  
 דפבלסין אול כסטליקני ידי גונלר : וראה דגורסין אול פסטליקני אול ידינג  
 גונדה ו פי יילרי אול כסטליק אופרקמא ו יא בודה יא ארקוברא יא טרידה ו  
 ג'ומלא גה פי קליניר אול טרי איששה ו סוזלטיגי ג'וזם דרדליפדיר  
 אול כסטליק ו מונדרדיר אול : ושרף דפודורסין אול אופרקני יא אול בויני  
 יא אול ארקובני פי יונרן יא אוספולרן ו יא ג'ומלא אול טרי טקמני ו פי  
 פולסא אנרא אול כסטליק ו זירא סוזלטיגי ג'וזם דרדליפדיר אול ו אומקא  
 פודורסין : ואם דאגר גורסא אול פהו דמונא יילמדי אול כסטליק ו  
 אופרקמא יא בודא יא ארקוברא ו יא ג'ומלא טרי מקמדה : וצוה דסימלסין  
 אול פהו דויבסינלר גני פי אנרא אול כסטליק ו דפבלסין אני ידי גונלר  
 אפינגי פרט : וראה דגורסין אול פהו יובולגנינדן סוגרא אול כסטליקני  
 דמונא דגישמדי אול כסטליק רנפיני ו דאול כסטליק יילמדי ו מונדרדיר אול  
 אומקה פודורגין אני ו פחתת דיר אול ו ארטינדה יא אלדינדה : ואם דאגר  
 גורסא אול פהו ו דמונא סונגפן אול כסטליק ו יובולגנינדן סוגרא אול ו  
 דירטסין אני אול אופרקמן יא אול טרידן ו יא אול בודן יא אול ארקוברן :  
 ואם דאגר גורנסא דגין אופרקמא יא בודה יא ארקוברא יא ג'ומלא טרי  
 דלת

טקמדה



שמיני

מקמדתו ילגן דרד דיר אול ואומקא פוידורגין אני נני פי אנרא אול כסמליק :  
 והכגד דאול אופרק יא אול פון יא אול ארקוב יא גומלא אול טרי פקיס  
 פי יובסג ו דפסטא אלרן אול כסמליק ו דיובולסין אפינגי פרט דטמיו  
 בולסין : זאת פוידר תורסי כסמלינגי ג'ום דרדליפניג אול יון אופרקניג  
 יא אול אוסבורניג ו יא אול פוינגי יא אול ארקובניג יא גומלא טרי פקמניג ו  
 טמיו אטמנא אני יא מונדר אטמנא אני :

פרשת מצורע

יד וידבר דסולדי יי משה גא דמה : זאת פי בולסין תורסי  
 אול ג'ום דרדליפניג טמיו בולג'ק גונגנדה ו דפטורילסין  
 אול פהן גה : ויצא דציקסין אול פהן אבולרן ציכרי דגורסין אול פהן ו  
 דמונה אוגלדי כסמלינגי אול ג'ום דרדליפניג ו אול ג'ום דרדלי פולגנרן :  
 וצוה דסימלסין אול פהן דאלסין טמיו בולג'ק אוצון אפי יפני הלל קושלרי ו  
 דסלוי אנצי דקרימיו אירגלי ייפ דאזוב : וצוה דסימלסין אול פהן ו  
 דסויסין אול ביר קושני צורפ סגיטרה ו טפלי סובלר אוסמונה : את אול  
 יפן קושני אלסין אני ו דאול סלוי אנצני ו דאול קורמיו אירגלי ייפני  
 דאול אזובני ו דמנצסין ארני דאול יפן קושני ו קנינה אול סוילגן קושניג  
 אול טפלי סובלר אוסמונא : והזה דסצסין אול טמיולנגן אוסמונא ו  
 אול ג'ום דרדליקטן ידי פרטור ו דטמיו אטסין אני ו דיפירסין אול יפן  
 קושני יונו אוסמונא אול דונוני : וכבס דיוכסין אול טמיו בולגן אופרקלריניו  
 דטירש אידסין גומלא סציגי דיוכונסין סובלר פילן דטמיו בולסין ו דאנדן  
 סוגרה גיסין אול אבולגה ו דאומורסין צדירינדן ציכרי ידי גונלר : והיה  
 דפולגי אול ידינגי גונדה טירש אידסין גומלא סציגי ו בשיני דא סקלויג'דא  
 פירפקלרין גולרינגי ו דא גומלא כציני טירש אידסין ו דיוכסין אופרקלריניו ו  
 דיוכסין אטיגי סוב פילן דטמיו בולסין : ובוים דאול ספינגי גונדה אלסין  
 אבי

## מצורף

יד

אפי סגלם קיילר ו דפיר טישי קוי פיר ישר סגלם ו דאויז פאיי אונגיג ו  
אוזפ קרישיקגן יג פילן ו דפיר סייב יג : והעמיד דטירגוזסין אול ו טמיו  
אמפן פהן אול טמיוזלנגן פישני דאלרני ו אלדינה ייזי ניג אשיגינדא אהל  
מועד ניג : ולקח דאלסין אול פהן אול פיר קויני ו דיוכגלשמירסין אפי  
אשם גא ו דאול סייב יגני ו דסללסין אלרני סללמק אוגונא ייזי ניג :  
ושחט דכויסין אול קויני גא ירדה פי סויר אול חטאת ני דאול עולני ירינדה  
אול קודש ניג ו פי חטאת גיפי דיר אול אשם אול פהן גה ו קודשי קודש  
לרניגדיר אור : ולקח דאלסין אול פהן מניגדן אול אשם ניג ו דורסין אול  
פהן ימשגי אוסטונא אוג קילגיניג אול טמיו בולגניג דפש פרמגי אוסטונא  
אוג קולוניג ו דפש פרמגי אוסטונא אוג איגיניג : ולקח דאלסין אול פהן  
אול סייב יגדן ו דקויסין אול כול אכוצו אוסטונא (אוזוניג) אול פהן ניג :  
וטבל דמנצסין אול פהן אוג פרמגיניג אול יגדן פי אול סול אכוצו אוסטונא ו  
דסצסין אול יגדן פרמגי פילן ידי פרטלר אלדינא ייזי ניג : ומיתר דקלגן  
אור יגדן פי אכוצו אוסטונא ו ורסין אול פהן ימשגי אוסטונא אוג קילגיניג  
אול טמיו בולגניג ו דפש פרמגי אוסטונא אוג קילוניג ו דפש פרמגי  
אוסטונא אוג איגיניג ו אול אשם קניגניג ירי אוסטונא : והנותר דאול  
קלגניג יגדן פי אכוצו אוסטונא אול פהן ניג ו ורסין פשי אוסטונא אול טמיו  
בולגניג ו דפפרה אמסין אוסטונא אול פהן אלדינא ייזי ניג : ועשה  
דקולסין אול פהן אול חטאת ני ו דפפרה אמסין אול טמיו בולגן אוצין  
מינדרליגינדן ו דאנדן סוגרא סויסין אול עולני : והעלה דציגירסין אול פהן  
אור עולני ו דאול מנהה ני אול מנפת קה ו דפפרה אמסין אוסטונא אול פהן  
דטמיו בולסין : ואם דאגר ירלי אסה אול דקובטי יטמיו אסה ו דאלסין פיר  
קוי אשם גא סללמקא פפרה אממא אוסטונא ו דאונדא פיר פאיי אוזפ קרישילגן  
יג פילן מנהגה דסייב יג : ושתי דאפי קומרוילר יא אפי פלחרין פוגורצניג  
נגא פי יטסה קובטי ו דבולסין פירסי חטאת דאול פירסי עולה : והביא  
דגמירסין אלרני אור ספיוניגני גינדא טמיו בולגניג אול פהן גא ו אשיגינדא

אהל

תזריע

אהל מועד נוג אֶלְדִּינָה יְיָ נִיג : ולקח דְּאֶלְסִין אול פֶּהן אול אָשֶׁם קוּינִי דְּאול  
 סִיב יִגְנִי ו דְּסֶלְסִין אֶלְרְנִי אול פֶּהן סְלֶלְמַק אֶלְדִּינָה יְיָ נִיג : ושחט  
 דְּסוּיִסִין אול אָשֶׁם קוּינִי ו דְּאֶלְסִין אול פֶּהן מְנִינְדֵן אול אָשֶׁם נִיג ו דוּרְסִין  
 יִמְשְׁגִי אוֹסְטוֹנָא אוּג קוּלְגִינִיג אול מְמִיז פּוּלְגִנְנִיג ו דְּבֶשׁ בְּרַמְגִי  
 אוֹסְטוֹנָא אוּג קוּרוּנִיג ו דְּבֶשׁ בְּרַמְגִי אוֹסְטוֹנָא אוּג אֶיִגִּינִיג :  
 ומן דְּאול יִגְדֵן קוּיִסִין אול פֶּהן אול כּוּל אֶבּוּצוֹ אוֹסְטוֹנָא (אוּוּנִיג) אול פֶּהן נִיג :  
 והוּה דְּסֶצְסִין אול פֶּהן אול אוּג קוּלְגִינִיג בְּרַמְגִי פִּילֵן אול יִגְדֵן ו פִּי אול כּוּל אֶבּוּצוֹ  
 אוֹסְטוֹנָא ו יְדִי בְּרַטְלֵר אֶלְדִּינָה יְיָ נִיג : ונתן דְּוּרְסִין אול פֶּהן אול יִגְדֵן  
 פִּי אֶבּוּצוֹ אוֹסְטוֹנָא ו יִמְשְׁגִי אוֹסְטוֹנָא אוּג קוּלְגִינִיג אול מְמִיז פּוּלְגִנְנִיג דְּבֶשׁ  
 בְּרַמְגִי אוֹסְטוֹנָא אוּג קוּלְגִינִיג דְּבֶשׁ בְּרַמְגִי אוֹסְטוֹנָא אוּג אֶיִגִּינִיג ו אורְנִי אוֹסְטוֹנָא  
 מְנִינִיג אול אָשֶׁם נִיג : והנותר דְּאול בְּלִגְנִי אול יִגְדֵן פִּי אֶבּוּצוֹ אוֹסְטוֹנָא  
 אל פֶּהן נִיג ו וּרְסִין בְּשִׁי אוֹסְטוֹנָא אול מְמִיז פּוּלְגִנְנִיג ו כְּפָרָה אִמְמָה אֶסְטָנָא  
 אֶלְדִּינָה יְיָ נִיג : ועשה דְּקִיקְסִין בִּירְנִי אל תוּרְלֶרְבֵן ו יֵא בְּדִלְרִינְדֵן אל  
 פּוּגוּרְצֶנְנִיג גְּדֵן פִּי יִמְסָה קוּבְטִי : את נגא פִּי יִמְסָה קוּבְטִי אל בִּירְנִי חֲמָאתו  
 דְּאל בִּירְנִי עוּלָה אל מְנַחָה אֶסְטָנָה ו דְּכְפָרָה אֶסְטִין אל פֶּהן אל מְמִיז פּוּלְגֵן  
 אֶסְטָנָה אֶלְדִּינָה יְיָ נִיג : זאת בּוּדִיר תוּרְסִי פִּימְנִיג פִּי אַנְדָה כְּסְטִלִיגִי גִוּוּם  
 דְּרִדְלִיפִיגִי ו דְּפִימְנִיג פִּי יִמְסָה קוּבְטִי מְמִיז פּוּלְגִנְנִיג : וידבר דְּסוּלְדִי  
 יְיָ מִשָׁה גֵא דְּאֶהֲרֵן גֵא דְּמָה : כִּי פִי גִלְסִיזִי יְרִינָה פִּנְעֵן נִיג פִּי מֵן וּרְנִי דִירְמֵן  
 סִינְגָה טוּטוּבְלִיקְמָה ו דוּרְסִס כְּסְטִלִי גִין גִוּוּם דְּרִדְלִיפִיגִי ו אַוּיְנְדָה יְרִינִיג טוּטוּבְלִיגִינִיז :  
 זכא דְּגִלְסִין פִּים פִּי אֶנִיג אול אֵב ו דְּאֶגְלֶטִין אול פֶּהן גֵא דְּמָה ו כְּסְטִלִיק  
 גִיבִי גוּרוּנְדִי מְגָה אִוְדָה : וצוה דְּסִימְרֶלְסִין אול פֶּהן דְּפּוּשְׁמִסְנִילְר אול אֶוּנִי ו  
 בְּלִמְסִינְדֵן בּוּרֵן אול פֶּהן גוּרְמֶגָה אול כְּסְטִלִיקִנִי ו פִּי מוּנְדֵר בּוּלְמִנִי גִוּמְלָא פִּי  
 אול אִוְדָה ו דְּאֶנְדֵן סוּגְרָה גִלְסִין אול פֶּהן גוּרְמֶגָה אול אֶוּנִי : וראה דְּגוּרְסִין  
 אול כְּסְטִלִיקִנִי ו דְּמוּנָה אול כְּסְטִלִיק דוּבְרִלְרִינְדָה אול אֶוּנִיג יוּז יוּל יִשִׁילְלֵר  
 יֵא קְרִימְזִילְר ו דְּגוּרוּמְלִרִי אֶלְצֶק אול דוּבְרֵדֵן : ויצא דְּצִיקְסִין אול פֶּהן אול  
 אִוְדָה אֶשִׁיגִינָה אול אֶוּנִיג ו דְּבְּפֶלְסִין אול אֶוּנִי יְדִי גוּנְדֵר : ושב דְּקִיקְסִין  
 אול

## מצורע

טו

אול פהן אול ידעני גונדה דגורסא ו דמונה יילדי אול כסמליק דוּכְרִינְדֵה  
 אול אונג : וצה דסמירלסין אול פהן דסוכורסינלר אול משלרני פי אלדה  
 אול כסמליק ו דמשלסינלר אלרני שחרון ציכרי מונדר ירה : ואת דאול  
 אונג מירסין איצברטין צופצוברה ו דטופסינלר אול טופרקיני פי קירדילר ו  
 שחרון ציכרי מונדר ירה : ולקחו דאלסינלר אוגה משלר ו דכטורסינלר  
 אורנינה אול משלרניג ו דאוגה טופרק אלסין דסילסין אול אונג : ואם דאנר  
 מיטסה אול כסמליק דביטסה אול אודה ו כוכורגנינדן סוגרה אול משלרני ו  
 דמורגנינדן סוגרה אול אונג ו דסילגנינדן סוגרה : זכא דגלסא אול פהן  
 דגורסא ו דמונה יילדי אול כסמליק אול אודה ו סילמיגי גוזם דרדליפדיר  
 אול ו אול אודא מונדרדיר אול : ונתן דיקסין אול אונג משלרני דאול  
 אנצלרני דא גומלא טופרגין אול אונג ו דציגרסין שחרון ציכרי מונדר  
 ירה : והכא דאול פלגן אול אונג ו גומלא פפדגן גונלרדא אונג ו  
 מונדר פולסין אול עכשםגא דגין : והשוכב דאול יטמן אול אודה יוכסין  
 אופרקלרני דאול אשגן אול אודה ו יוכסין אופרקלרני : ואם דאנר גדמה  
 גלסה אול פהן ו דגורסא דמונה יילמדי אול כסמליק אול אודא סילגנינדן  
 סוגרא אול אונג ו דטמיו אטסין אול פהן אול אונג ו זירא אונלדי אול כסמליק :  
 ולקח דאלסין סצמגא אול אונג אפי קושלר ו דסלוי אנצי דקרימיו אירגפלי  
 יפפ דאזוב : ושחט דסויסין אול ביר קושני צורפ סגיטקה ו מטלי סוכלר  
 אוסטונא : ולקח דאלסין אול סלוי אנציני דאול אזוב ני דאוד קרמיו  
 אירגפלי יפפני דאול יפן קושני ו דמנצסין אלרני קנינא אול סוילגן קושניג  
 דאוד מטלי סוכלרנה ו דסצסין אול אוגה ידי ברטלר ו וחטא דסצסין  
 אול אונג קני פילן אול קושניג ו דאול מטלי סוכלר פילן ו דאול יפן קושני  
 פילן ו דאול סלוי אנצי פילן דאזוב פילן דאול קרימיו אירגפלי יפפ פילן :  
 ושלח דיבירסין אול יפן קושני שחרון ציכרי ו יוזו אוסטונא אול דוונג ו  
 דפפרה אטסין אול אב אוצון דטמיו פולסין : זאת בודיר אול תורה הר  
 כסמלדינא אול גוזם דרדליפניג דנתק קה : ולצרת דגוזם דרדליפניג אול  
 אופרקניג

## מצורע

אופרקינג דאונא : ולשאת רשישיק פא דאויזנא דלפא גא : להורות אוגרמטמנה  
 אול מונדר וקיסני דאור טמיו וקיסני | פודר תורסי אול גיוס דרדליפניג :  
 פו וידבר דסוזלרי יי משה גא דאחרן גא דמה : דברו סוזלגין  
 אוגלנלרינה ישראל ניג דאויזניו אלרגה | פישו פישו פי פולסה אקמו  
 אטינדן זב דיג | מונדרריר אול : וזאת דבו אולא מונדרלגי זב ליגינדן |  
 סיבן אקמי איסא איפלי אטינדן אקמי | יא קניו אקופ קפדי איסא איפ  
 אטיני אקמינדן | מונדרריר אול : כל גומלא אול מושב פי ימסא אוסטונא  
 אול זב מונדר פולסין | דגומלא אול סגיש פי אוטרסא אוסטונא מונדר  
 פולסין : ואיש דפישו פי טייסה מושגינה | יובסין אופרקלריני דיובונסין  
 סיבלר פילן | דמונדר פולסין אול עכשם גא דגין : והיושב דאול אוטרנדן  
 אול סגיש אוסטונא | פי אוטרסא אוסטונא אול זב ויבסין אופרקלריני  
 דיובונסין סיבלר פילן | דמונדר פולסין אול עכשם גא דגין : והנוגע דאול  
 טייגן אטינה אול זב ניג | יובסין אופרקלריני דיובונסין סיבלר פילן | דמונדר  
 פולסין אול עכשם גא דגין : וכי דפי מופרסא אול זב טמיוזנא | דיובסין  
 אופרקלריני | דיובונסין סיבלר פילן | דמונדר פולסין אול עכשם גא דגין :  
 וכל דגומלא אול פונב פי אטלנסא אוסטונא אול זב | מונדר פולסין : וכל  
 דגומלא אול טייגן גומלא פי פולסא טיפינא | מונדר פולסין אול עכשם  
 גא דגין | דאול פוטרנדן אלרני | יובסין אופרקלריני דיובונסין סיבלר פילן |  
 דמונדר פולסין אול עכשם גא דגין : וכל דגומלא פי טייסא אגר אול זב |  
 דגנדיסין יוקמדי סיבלר פילן | דיובסין אופרקלריין | דיובונסין סיבלר פילן  
 דמונדר פולסין אול עכשם גא דגין : וכלי דצורפ סגיש פי טייסה אגר אול  
 זב סינדירילסין | דגומלא אגין סגיש יוקלסין סיבלר פילן : וכי דאגר  
 טמיו קלירסא אול זב אקמסינדן | דסיסין אוזנא ידי גונלר מימזלויני אוצין |  
 דיובסין אופרקלריני דיובסין אטיני טמלי סיבלר פילן דטמיו פולסין : זכיום  
 דאול ספיוזניג גינדא ארסין אוזנה אפי קומדילר | יא אפי פללרין גוגורצניג |  
 דגלסין אלרינא יי ניג | אשיגינא אהל מועד ניג | דורסין אלרני אול פהן גה :

ועשה

מצורע

טז

ועשה דקלסין אלהני אול פהן | פירני חטאת דאול פירני עולה | דפפרה  
אמסין אוסטונא אול פהן | אלהני יי ניו זבלניגן | ואיש דפיש פי  
ציקסא אנדן טופמני אורלוקניג | דיוכסין סובלר פילן גומלא אמני | דמונדר  
בולסין אול עכשם גא דגין : וכל דג'ומלא אופרק דג'ומלא מרי פי בולסה  
אוסטונא טופמני אורלוקניג | דיוכסין סובלר פילן | דמונדר בולסין אול עכשם  
גא דגין : ואשה דכטין פי ימסא פישני אני טופמני אורלוקניג | דיוכסין  
סובלר פילן | דמונדר בולסין אול עכשם גא דגין : ואשה דכטין פי  
בולסה זבה | קו בולסה אקמני אמניגן | ידי גונלר בולסין יידקלני אוצון |  
דג'ומלא אול טייגן אגרו מונדר בולסין אול עכשם גא דגין : וכל דהר  
גא פי ימסה אוסטונא נדה ליגנדה | מונדר בולסין ודהר גא כי אוטורסא  
אוסטונא | מונדר בולסין : וכל דג'ומלא אול טייגן מושניגא | יוכסין  
אופרקלרני | דיוכסין סובלר פילן | דמונדר בולסין אול עכשם גא דגין :  
וכל דג'ומלא אול טייגן הר דורקי סגיטקה פי אוטורסא אוסטונא | יוכסין  
אופרקלרני דיוכסין סובלר פילן דמונדר בולסין אול עכשם גא דגין : ואם  
דאגר אול מושב אוסטונא אסה אול | יא אול סגיט אוסטונא | פי אול  
אוטורדיר אוסטונא | מייגניגא אגרו מונדר בולסין אול עכשם גא דגין : ואם  
דאגר ימסה ימסה פישני אני דבולסא נדה ליגי אוסטונא | דמונדר בולסין ידי  
גונלר | דג'ומלא אול מושב פי ימסה אוסטונא מונדר בולסין : ואשה  
דכטין פי אקסא אקמני קניניג צוק גונלר | דוגול וכטי פילן נדה ליגניג |  
יא פי אקסא זינדע נדה ליגי וכטי אוסטונא | גומלא גונלרניגא אקמניג  
מונדרליגניג | גונלרי גיפי נדה ליגניג בולסין | מונדרדיר אול : כל ג'ומלא  
אול מושב פי ימסה אוסטונא גומלא גונלרניגא זבלניגניג | מושני גיפי נדה  
ליגניג בולסין אגר | דג'ומלא אול סגיט פי אוטורסא אוסטונא | מונדר בולסין  
מונדרליגי גיפי נדה ליגניג : וכל דג'ומלא אול טייגן אלהני מונדר בולסין |  
דיוכסין אופרקלרני דיוכסין סובלר פילן | דמונדר בולסין אול עכשם גא  
דגין : ואם דאגר טמיו קלירסא אקמניגן | דסין אוזונה ידי גונלר דאנדן

סוגרא

**מצורע**

סוּגְרָא טָמִיז פּוֹלְסִין : וּכְיוּם דְּאֵל סְבִיבֵי גִּנְדָּה אֶלְסִין אֲזִינְנָא אִפִּי  
 כְּמִדְרֵי יָא אִפִּי בְּלֵלִין פּוּגְרִצִּינְגִּי וּ דְגִטְרִסִין אֶלְרֵי אִזְרֵי פִּהִן גְּהַ וְ אֲשִׁינְיָה  
 אֶהֱל מוּעַד נִיג : וְעֵשָׂה דְקוֹלְסִין אִזְרֵי פִּהִן אִזְרֵי פִּהִן חֲטָאת דְּאִזְרֵי פִּהִן  
 עוֹלָה וּ דְכַפֶּרָה אֶלְסִין אִזְרֵי פִּהִן אֶלְרֵינָא יִי נִיג וּ זְכַלְיִנְיָהִן מוּנְדְרִינְיָהִן :  
 וְהוֹרְתִם דְּאִזְרֵינְיָהִן אִזְרֵינְיָהִן יִשְׂרָאֵל נִיג מוּנְדְרִינְיָהִן וּ דְאִזְרֵינְיָהִן  
 מוּנְדְרִינְיָהִן פִּילִן וּ מוּנְדְרִינְיָהִן מִשְׁבְּנִימְנִי פִי אִזְרֵינְיָהִן : זֹאת  
 פּוֹדֵר הוֹרְסִי אִזְרֵי נִיג וּ דְפִים פִי צִקְסָה אֶנְדֵּי מוּבְמִנִי אִזְרֵינְיָהִן וּ מוּנְדְרִי  
 פּוֹלְמָה אֶנְיָהִן פִּילִן : וְהוֹרְחָה דְאִזְרֵינְיָהִן וּ דְאִזְרֵינְיָהִן וּ זְכַלְיִנְיָהִן וּ אֶרְבֶּה  
 דְּמִיִּשְׁנָה וּ דְפִיִּשְׁנָה פִי יִטְסָה מוּנְדְרִי כְּטִין פִּילִן :

**פרשת אחרי מות**

**י וַיְדַבֵּר** יְיָ אֶל מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בָנָי אֶהֱרֹן בְּקִרְבָּתָם לִפְנֵי יְיָ  
 וַיִּמְתּוּ : דְּכִזְבְּרֵי יְיָ מִשְׁהָ גֵּא אִזְרֵינְיָהִן סוּגְרָה אִפִּי אִזְרֵינְיָהִן  
 אֶהֱרֹן נִיג וּ יוֹבִקְלִשְׁקִנְרֵינְיָהִן אֶלְרֵינָא יְיָ נִיג דְּאִזְרֵינְיָהִן : וַיֹּאמֶר דְּאִזְרֵינְיָהִן  
 יְיָ מֹשֶׁה גֵּה סוּלְגִין אֶהֱרֹן קְרִדְשִׁיגָה וּ דְגִרְמִסִין הֵר וּכְטָמָה אִזְרֵי קוֹדֵשׁ גֵּה וּ  
 אִזְרֵינְיָהִן אִזְרֵי פִּהִן וּ אֶלְרֵינָא אִזְרֵי קְפִקְנִיגָה פִי אִזְרֵי סְנְדוּק אִזְרֵינְיָהִן דְּאִזְרֵינְיָהִן  
 פִי פוֹלְטִי פִּילִן אִזְרֵינְיָהִן פּוֹלְרִמִין אִזְרֵי קְפִקְנִיגָה אִזְרֵינְיָהִן : פּוֹלְטִי פִּילִן  
 גִּרְסִין אֶהֱרֹן אִזְרֵי קוֹדֵשׁ גֵּה וּ פּוֹנֵה קְנִי פִּהִן פִּלְסִי סוּגְרֵינְיָהִן חֲטָאת קֵה דְּקוֹצְקֵר  
 עוֹלָה : כְּתַפֵּת פִּיִּסִי קוֹדֵשׁ גוֹלְמִנִי גִיִּסִין וּ דְפִיִּסִי פּוֹנֵצֵפֵר לֵר פּוֹלְסִינְיָהִן אִזְרֵי  
 אִזְרֵינְיָהִן וּ דְפִיִּסִי אִזְרֵינְיָהִן פִּילִן בְּגִלְנִסִין וּ דְפִיִּסִי סְרִיק פִּילִן סְרִילְסִין קוֹדֵשׁ  
 אִזְרֵינְיָהִן דִּיר אֶלְרֵי דִּיבְקִסִין סוּבְלֵר פִּהִן אִזְרֵינְיָהִן דְּגִיִּסִין אֶלְרֵינָא : וּמֵאֵת דְּמִיִּנְיָהִן  
 גִּמְעִינְיָהִן אִזְרֵינְיָהִן יִשְׂרָאֵל נִיג וּ אֶלְסִין אִזְרֵי אִזְרֵינְיָהִן אִזְרֵינְיָהִן חֲטָאת קֵה וּ  
 דְּבִיר קוֹצְקֵר עוֹלָה : וְהִקְרִיב דִּיבְקִלְשְׁטִירְסִין אֶהֱרֹן אִזְרֵי חֲטָאת פּוּגְסִינִי פִי  
 אֶנְיָהִן וּ דְכַפֶּרָה אֶלְסִין גְּנְדִי אִזְרֵינְיָהִן דְּאִזְרֵינְיָהִן : וּלְקַח דְּאֶלְסִין אִזְרֵי אִזְרֵינְיָהִן  
 דְּמִוִּרְגוּסִין אֶלְרֵי אֶלְרֵינָא יְיָ נִיג וּ אֲשִׁינְיָהִן אֶהֱל מוּעַד נִיג : וְנָתַן דְּוִרְסִי  
 אֶהֱרֹן

אחרי מ'ת

יז

אחרן אפי אול אולקלר אוסטונא צפלה ו ביר צב ייזי גא דפיר צב עזאול  
 גה : והקריב דיובוקלשטירסן אחרן אול אולקני פי ציקטי אוסטונא אול צב  
 יינגה ו דקלסין אני תמאת : והשעיר דאול אנדק פי ציקטי אוסטונא אול צב עזאול  
 גה ו טורגוואלסין דידי אדרינה ייזי ניג פפרה אממה אוסטונא ו יפירמנה אני  
 עזאול גא אול יפנגה : והקריב דיובוקלשטירסן אחרן אול תמאת פונסיני  
 פי אניג ו דפפרה אמסין גנדי אוצון דאני אוצון ו דכויסין אול תמאת פונסיני  
 פי אניג : ולקח דאלסין דולו אוד מחסה ני פוז אוטלר אוסטונא אול מופת  
 ניג אלדינדן ייזי ניג ו דדולו אבוצלריני מוטסוסין אוטמולרניג אינגא ו  
 דיגריגיסין איצפרטין אול פדרנה : ונתן דורסין אול מוטסני אול אומ אוסטונא  
 אלדינא ייזי ניג ו דיפסין פולטי אול מוטסונג אול קפקני פי אוד שחרתליב  
 אוסטונא דאולמסין : ולקח דאלסין קנינדן אול פונגיג ו דסצסין פרמני  
 פילן אלדינא אול קפקניג גון דוגישי גא ו דאלדינא אול קפקניג סצסין ידי  
 פרטלר ו אול קנדן פרמני פילן : ושחט דכויסין אולגין אול תמאת ניג פי  
 אולוסניג ו דיגריגיסין קניגי איצפרטין אול פדרנה ו דקלסין קניגי גציפי קולדי  
 קנינא אול פונגיג ו דסצסין אני אול קפק אוסטונא ו דאלדינא אול קפק ניג :  
 זכבר דפפרה אמסין איל קודש אוצון מונדרליקלרינדן אוגלריניג ישראל  
 ניג ו דטמקלרינדן גומלא זיקלדינה ו דעלי קילסין אהל מועד גה ו אול  
 טוכטון פירגלרינא ו אורמטינדה מונדרליקלריניג : וכל דהין אדם פולמסין  
 אהל מועד דה ו גירדיגנדה פפרה אממנה קודש דה ציקמנינא דגין ו דפפרה  
 אמסין גנדי אוצון דאני אוצון ו דגומלא קהלי אוצון ישראל ניג : ויצא  
 דציקסין אול מופת קה ו פי אלדינא ייזי ניג ו דפפרה אמסין אניג אוצין ו  
 דאלסין קנינדן אול פונגיג דקנינדן אול אולקניג ו דורסין פונקלרי אוסטונא  
 אול מופת ניג צופצונברה : והזה דסצסין אוסטונא אול קנדן ו פרמני  
 פילן ידי פרטלר ו דטמיו אמסין אני דארוכסי אמסין אני מונדרליק לרינדן  
 אוגלריניג ישראל ניג : וכדה דפיטמירסין פפרה אממקטן אול קודש ני ו  
 דא אהל מועד ני דאול מופת ני ו דיובוקלשטירסין אול טירי אולקני : וסמך

דמיסין

הא



## אֲדָרֵי מִית

דְּטוֹבִין אֲהָרֹן אִפִּי קוֹלְלֵרֵינִי פֶּשִׁי אִיסְמוֹנָא אֹל טִירֵי אֹלְקֵינִי וְ דֵּאִיקְרָא אִיסְסִין  
 אִיסְמוֹנָא וְ גִוְמָלָא יִזְקֵרֵינִי וְ דִּוְרָסִין אֲלֵרֵי פֶּשִׁי אִיסְמוֹנָא אֹל אֹלְקֵינִי וְ  
 דִּיפִירְסִין קוֹלֵי פִילָן חֲדִיר פִּישִׁינִי אֹל יַפְנָא : וְנִשָּׂא דְפּוֹטְרָסִין אֹל אֹלְקֵי  
 אוֹזֵי אִיסְמוֹנָא גִוְמָלָא גּוֹנְחֵלְרֵינִי וְרֹן יִרְגָא וְ דִּיפִירְסִין אֹל אֹלְקֵינִי יַפְנָא : וְכֵא  
 דְגִלְסִין אֲהָרֹן אֲהֵל מוֹעֵד גַּה וְדִצְשָׁסִין אֹל פִּיסִי אֹפְרָקְלֵרֵינִי פִי גִיִּדֵי גִירְדִינִינְדָא  
 אֹל קוֹדֶשׁ גַּא וְ דְקוֹיְסִין אֲלֵרֵי אֲנָה : וְרַחֵן דִּיבִיבְסִין אִיסְמִי סִיבְלָר פִּילָן  
 אִירֹפְסִי יִרְדָא וְ דְגִיִּיסִין אֹפְרָקְלֵרֵינִי וְ דִצְיִקְסִין דְקִילְסִין עוֹלְסִינִי דֵּא עוֹקְסִין  
 אֹל אֹלְקֵינִי וְ דִפְפָּרָה אִיסְסִין גְּנֵדִי אִוְצִין דֵּאֹל אֹלוֹס אִוְצִין : וְאֵת דֵּא יִגִּין  
 אֹל חֲטָאת נִיג טוֹטְטִין אֹל מִזְבַּחְטָה : וְהַמְשַׁלַּח דֵּאֹל יַפִּירָן אֹל אֹלְקֵינִי  
 עוֹזָאֹל גַּא וְ יוֹבְסִין אֹפְרָקְלֵרֵינִי וְ דִיבִיבְסִין אִיסְמִי סִיבְלָר פִּילָן וְ דֵּאֲנִין סוֹגְרָא  
 גִירְסִין אֹל אַבּוֹלָגָה : וְאֵת דֵּא אֹל חֲטָאת פּוֹנְסִינִי דֵּא אֹל חֲטָאת  
 אֹלְקֵינִי וְ פִי גִירְגִיזִילְרֵי קִנְרֵי פְפָּרָה אִיסְמִינָא קוֹדֶשׁ דֵּה צִיגְרָסִין אַבּוֹלָן צִיכְרֵי וְ  
 דְפִיִּדוֹרְסִינְלָר אֹמְקָא וְ טִירֵינִי דֵּא אִיסְלֵרֵינִי דֵּא טוֹפְלֵרֵינִי : וְהַשְׂרַף דֵּאֹל  
 פִּיִּדוֹרְגֵן אֲלֵרֵי יוֹבְסִין אֹפְרָקְלֵרֵינִי וְ דִיבִיבְסִין אִיסְמִי סִיבְלָר פִּילָן וְ דֵּאֲנִין סוֹגְרָה  
 גִלְסִין אֹל אַבּוֹלָגָה : וְהִיתָה דְפּוֹלְסִין סִינְגָה רְסִימִינָה דִינִינִיג וְ אֹל יִדִּינִי  
 עִידָה אִוְנִינְדָה אֹל עִינִיג וְ קוֹינִיגִי גִנְלֵרִינִינִי וְ דֵּהִן אִישׁ קִילְמִינִי וְ אֹל יִרְלֵי  
 דֵּאֹל גְרִיפ אֹל דִּירִילָן אִוְרְמִינִינְדָה : כִּי פִי אִוְשְׁבוּ גּוֹנְדָא פְפָּרָה אִיסְר  
 אִיסְמוֹנִינְגָה טְמִיז אִיסְמִינָא סִינִי וְ גִוְמָלָא יִזְקֵרֵינִינְדָן אֲלֵרֵינָא יִיִי נִיג טְמִיז  
 פּוֹלְקִינִי : שְׁבַת שְׁבַת שְׁפָתוֹן דִּיר אֹל סִינְגָה וְ דְקִינִינִי גִנְלֵרִינִינִי וְ רְסִימִי  
 דִינִינִיג : וְכַפֵּר דְפְפָּרָה אִיסְסִין אֹל פִּהִין פִּי סִילְסָא אִנִּי דְפִי דוֹלְדוֹרְסָא קוֹלוֹנִי  
 פִּהִילִיפ אִיסְמִינָא אִיסְמִינִיג יִרְיָא וְ דְגִיִּיסִין אֹל פִּיסִי אֹפְרָקְלֵרֵינִי אֹל קוֹדֶשׁ  
 אֹפְרָקְלֵרֵינִי : וְכַפֵּר דְפְפָּרָה אִיסְסִין מְקָדְשִׁין אֹל קוֹדֶשׁ נִיג וְ דֵּא אֲהֵל מוֹעֵד  
 נִי וְ דֵּאֹל מִזְבַּח נִי פְפָּרָה אִיסְסִין וְ דֵּאֹל פִּהִילָר אִוְצִין וְ דְגִוְמָלָא אֹלוֹסִי  
 אִוְצִין אֹל קָהֵל נִיג פְפָּרָה אִיסְסִין : וְהִיתָה דְפּוֹלְסִין פּוֹ סִינְגָה רְסִימִינָא  
 דִינִינִיג וְ פְפָּרָה אִיסְמִינָא אֹנְלֵלְרֵי אִוְצִין יִשְׂרָאֵל נִיג גִוְמָלָא יִזְקֵרֵינִינְדָן וְ בִיר  
 כְּרֵט יִלְדָה וְ דְקִילְרֵי גְצִיפִי סִימְלֵרֵי יִיִי מוֹשֶׁה גַּא :

וידבר

יח

אחרי מות

יד וידבר דסולרדי יי משה גה דמא : דבר סולגין אחרן גא  
 דאוגלנרניא ו דג' ומלא אוגלנרניא ישראל ניג ו דאיסקין אלרגה  
 בנדיר אול כוז פי סולרדי יי דמה : איש פיש פיש ג'מעטנדן ישראל  
 ניג ו אגר סויסא אוגוז יא קוי יא אצפי אבולדה ו יא פי סויסה אפולדן ציכרי :  
 ואל דאשיגינא אהל מועד ניג גטימסא אני יובוקלשטימנא ו קרפן יי  
 גא ו אלדינא קשפניניג יי ניג ו קן סאיליר אול פישניא קן טופטי ו  
 דפסילסין אול פיש אורטסינדן אוגלנרניג : למען אנג אוצון פי פטינדילר  
 אוגלנרדי ישראל ניג קרפנלרני (שחילרני) פי אלר קרפן (שחיסה) אטינדילר  
 יוזו אוסטונא אול מונג ו דגטימסילר אלרני יי גא ו אשיגינא אהל מועד  
 ניג אול פהן גא ו בקרפן אטפילר אלרני קרפנלרין שלמים קרניג יי גה :  
 וורק דסצסין אול פהן אול קנני מנפת אוסטונא יי ניג ו אשיגינדה אהל  
 מועד ניג ו דטוטמסין אול יגני קוקיסינא קבוליקניג יי גא : ולא בקרפן  
 אטמסילר ארטיק קרפנלרני שיטנלרגא (אולק סיפטרינא) ו פי אלר אונדירלר  
 ארדלרניגן ו אומורליפ רסיס בולסין פי אלרגא דווגלרניא : ואלהם דאלרגה  
 איסקין פיש פיש ג'מעטנדן ישראל ניג ו יא אול גריפטן פי דיריקסא  
 אורטלרניא ו אגר ציגרסה עולה יא קרפן : ואל דאשיגינא אהל מועד  
 ניג פטימססה אני ו קילמגא אני יי גה ו דפסילסין אול פיש אוגלנרניגן :  
 ואיש דפיש פיש ג'מעטנדן ישראל ניג ו יא אול גריפטן אול טירילגן  
 אורטלרניא ו אגר אשסה היז קן ו דוריקין כישמימני אול קנני אשגן ג'נגה  
 רפסרמין אני אורטסינדן אוגלנרניג : כי זירא ג'ני אול אטניג אול קן איצינדא  
 דיר אול ו דמן ורדים אני סיוגה אול מנפת אוסטונא ו פפרה אטמנה ג'נלרניג  
 אוצון ו פי אול קן אור ג'ן אוצון פפרה אמר : על אנג אוצון איטמים  
 אוגלנרניא ישראל ניג ו היז ג'ן סיודן אשמיסין קן ו דאול גריפ אול טירילגן  
 אורטלרניא אשמיסין קן : ואיש דפיש פיש אוגלנרניגן ישראל ניג ו דאול  
 גריפטן אול טירילגן אורטלרניא ו פי אולסה אוון פייפניג יא קושניג פי אשלירו  
 דטופסא קניני ו יפסין אני טופרק בילן : כי זירא ג'ני ג'מלא טנגיג  
 קני

אחרי מות

כני ג'ני פילן וקר'שיקן דיר אול | דאָיטשן אוּגלנדינא ישדאל ג'ג | ח'יז  
 מנניג קניני אשמיז | זירא ג'ני הר מנניג קנדיר אול | ג'ומלא אישכ'צירי  
 פסילסין : וכל דהר ג'ן פי ייגיליפ | אשסה גבלהני יא מרפה ג'וגרפ | ירלדן  
 גרפ גריפסן | דייקסין אוּפּרקלריני דייקסין | אמיני כובלר פילן | דמונדר  
 פולסין אול עכשם גא ג'ון דאמיז פולסין : ואם | דאגר אוּפּרקלריני יוקמסה  
 דאמיז יוקמסה | גינחיני צפר :

יח וידבר דסוזלרי ייני משה גה דמה : דבר סוזלגין אוּגלנדינא  
 ישדאל ג'ג דאָיטשן אַלְרָגָה | מנמין ייני מנריגין : כמעשה אישי  
 גיפי מיסר יריג' פי אוּמדרוּגין אנה קלמגין | דאָישי גיפי פנען יריג'  
 פי מן גמדידירמן סוזני אורגא קלמגין | דקנוגלרי פילן גזמגין : את  
 שרעטלרימני קוליגין | דא דסימלרימני סקלגין גזמגא אַלְר פילן | מנמין  
 ייני מנריגין : ושמתם דסקלגין רסימלרימני דא שרעטלרימני | פי קילסה  
 אַלְרני אול אַדס דטיריליר אַלְר פילן | מנמין ייני : איש פוישי פוישי היז  
 יובניגה מניג | יובקלשמגין אשברטמגא עיפ | מנמין ייני : ערות  
 עיפין אַמניג יעני עיפין אַמניג אַמניג אַמניג אול | אַמניג עיפני :  
 ערות עיפין כטיניג אַמניג אַמניג | עיפני אַמניגדיר אול : ערות  
 עיפין קוז קרדשיגין קוז אַמניג יא קוז אַמניג | גרפ דוגני אַמניג (אמנדו)  
 גרפ דוגני ציברניג (גייריסנדן) | אַמניג עיפלריגין : ערות עיפין  
 קוזניג אוּגלנדיג | יא קוזניג קוזניג | אַמניג עיפלריני | זירא עיפניגדיר  
 אַלְר : ערות עיפין קוזניג כטיניג אַמניג | דוגורטקני אַמניג סאיליר |  
 קוז קרדשיגדיר אול | אַמניג עיפני : ערות עיפין קוז קרדשיג אַמניג  
 אַמניג | זירא יובני אַמניג דיר אול : ערות עיפין קוז קרדשיג אַמניג  
 אַמניג | זירא יובני אַמניג דיר אול : ערות עיפין קרדשיג אַמניג  
 אַמניג | (יעני) כטיניג יובקלשמגין | יגנצגדיר אול : ערות עיפין  
 פלניגניג אַמניג | כטיני אוּגלנדיג דיר אול | אַמניג עיפין : ערות עיפין  
 כטיניג קרדשיג אַמניג | עיפני קרדשיגדיר אול : ערות עיפין כטיניג  
 דקוזניג אַמניג | נא קוזין אוּגלנדיג נא קוזין קוזניג אַמניג אַמניג עיפני יובקטיר  
 אַלְר

אחר מות

יט

אלר | אירנציליפטר אול ואלמק) : ואשה דכמין קיו קרדשי אוסמונא  
 אלמגין | פונדש אירמגא אנה סגליגנדא | אצמגא אייפיגי אניג אלדינא :  
 ואל דכטינגה נדה ליגינדה מונדרליגיניג | יובנקלשמגין אצמגא עייפיני :  
 ואל דכטינינה דוסמוגניג (קרשידפיגניג סגליגנדא) ורמגין יטובוגני אוילק  
 וירמגא | מונדר פולמגה אניג פילן : ומורעה דאורלוגינדן ורמגין אמשרן  
 בצירמגא מלך פא | דיגיל אצמגין סגריגניג אריני | מנמין יי :  
 את דארפב פילן יטמגין יטובון כטיניג | איקרחהליקטיר אול : וככל  
 דהין תנורגה ורמגין יטובוגני | מונדר פולמגה אניג פילן | דכמין טירמסין  
 אלדינא תונריג קושולמגה אנה | איקרחהליקטיר אול : אל מונדר פולמגין  
 גומלא פויר פילן | זירא גומלא פולר פילן מונדר פולרייר אול אוילקלר |  
 פי מן סורנירמן אלדיגינדן : ותמא דמונדר פולרי אול יר | דסגניגדים  
 גונחיני אוסמונה | דקוסמו אול יר אוטוריוצלריני : ושמרתם דסקלגין סין  
 רסימלרימני דא שרעטלרימני | דקלמגין גומלא אישבו איקרחהליקלרן | אול  
 ירלי דאול גריפ אול טירילגן אורמגינדה : כי זירא גומלא אישבו איקרחהליקניו  
 קילדייר פישילרי אול ירניג פי סידן בורון | דמונדר פולרי אול יר : ולא  
 דקוסמסין אול יר סיונדא | מונדר אפפניגינדה אני | נציפ קוסמו אול  
 אוילוסני פי סידן בורון : פי סחי הר פיימפי גיזלוי קילסה | גומלא אישבו  
 איקרחהליקלרן | פסילרלר אול קילגן גילר אורמסינדן אוילוסלריניג : ושמרתם  
 דסקלגין סקלובומני | קילמגה קננלרינדן אול איקרחהליקלרניג פי קילינדילר  
 אלדיגינדה | דמונדר פולמגין אלר פילן | מנמין יי סגריגין :

פרשת קדושים

(יט) וירבר יי אל משה לאמר : דכזילדי יי משה גא דמה :  
 דבר כוזלגין גומלא גמעטינה אוגלגלריניג ישראל ניג |  
 דאימקין אלרה ארוכסילר פורוגין | פי ארוכסין דיר מן יי סגריגין : איש  
 הר

## קרושים

דר פישו אנסינדן דאמסינדן קורקויגין ו דא שפח לרימני כדלגין ו מנמין יי  
 מנדיגין : אל קוירילמגין אול יוקליקלרנא דטופמא אפק קולמגין אוווגינגה ו  
 מנמין יי מנדיגין : ובי דאגר קרפן אמסגין שלמים קרפניני יי גה ו  
 מורדיגין אוצון קרפן אמגין אני : כיום קרפן אמפן גונוגיודה אשלסין  
 דספחנינדן ו דאול קלגן אול אוצונגין גונגה דגין ו אוטקה פוידורולסין : ואם  
 דאגר אשלמה אשלסה אול אוצונגין גונגה ו פוטדיר נפסולדיר אול שלמסין  
 קפול פולמסטיר : ואוכליו דא (פיריפ) אשכצילרי גונחיני צפר ו זירא  
 קרשין יי ניג יגיל אמטי ו דכסיליר אול גן אויסקלרינדן : ובקצרכם  
 דאורנגיודה אורגין יריגיוניג ו טבוסקמין קוירין טרלובינגיג אורמגה ו דפשיגין  
 אורנגיוניג בשקלמגין : ופרמף דבורלליגני צמימלמגין דדנסין פורלליגניג  
 צופלמגין ו ירליגה דגריפפה פמישפין ארני מנמין יי מנדיגין : לא כירסיליק  
 אמגין ו דטנמגין דאלדמגין פמסא קרשידפיסיני : ולא דאנט אממגין  
 אדים בילן ילגננה ו דיגיל אממגין ארין מנדיגין ו מנמין יי : לא זולמלמגין  
 דוסטונגין דרוטופ אלמגין ו קונמסין יגינא חקי אירגטיוניג ארטה דגין : לא  
 קורמגין סגירני ו דאלרינה סוקורניג ורמגין סורונמפ ו דקורקון מנדיגין מנמין  
 יי : לא קולמגין קיגירליק שרעטטה ו יו אממגין יוזלרין ירליניג ו  
 דסילמגין יוזלרין זגין ניג ו דוגריליק בילן שרעט אמפין דוסטונגה : לא  
 ירומגין קמפו אולוסידה ו מורמגין קני אוסטונא דוסטונגין ו מנמין יי :  
 לא דושמן טוטמגין קרדשיגני גונליגדה ו אוגוטלמה אוגוטלגין דוסטונגין ו  
 פי צפמגיןסין אוניג אוצון ג'ורום : לא אוין אלמגין דפין קובמגין אוגדלרינה  
 אולוסיוניג ו דכוגין ארקרדשיגני גנדיג ני גיבי ו מנמין יי : את דסימלרימני  
 סקלגין ו חויריגני קושמגין אפי ג'ינס ו טרלובונגין סצמגין אפי ג'ינס ו דאופרק  
 אפי ג'ינס שעטגין ו ציקמסין אוסטונא : ואיש דפישו פי ימסה כטינגין  
 טופמגין אוילוקניג ו דאור קרבש אולופ פלשינגן פשגה ו דיולונמה יולונמדי ו  
 יא אוטריק פיתטי ורילמדי אגר ו טפטיש בולסין ו אולמסינלר ו אגר אום  
 בולמדי איםא : והביא דכטירסין פשמנליגני יי גא ו אשיגנה אהל מועד

ניג

### קדושים

כ

נִיג וּ קוֹצֵר אֲשֶׁם גַּא : וּכְפָר דַּפְּרָה אֲמָסִין אַנִּיג אֲוִצוֹן אֹד פֶּהן קוֹצֵר  
 בִּילָן אֹד אֲשֶׁם נִיג אֲלִדִּינָה יְיָ נִיג וּ יְוִיגִי אֲוִצוֹן בִּי יְוִקְלִי בּוֹלְדִי וּ דְבוֹשְׁטִילֵר  
 אַנְר וּ יְוִיגִינְדֵן בִּי יְוִקְלִי בּוֹלְדִי : וְכִי אַנְר גִּלְמִגִּז אֹד יִרְגָה דְמִיכְסִיגִז דֵר  
 דוֹרְלִי יְמִישׁ אַנְצִי וּ דְאֶקְלִפִּי סִינִז אֶקְלִפִּינִי יַעֲנִי יְמִישִׁינִי וּ אֲוִן יִלְלֵד בּוֹלְסִין  
 סִינְגָה עֶרְל דֵר גִּיבִיו אֲשֶׁלְמָסִין וּ וּבִשְׁנָה דְאֹד דוֹרְדוֹנְגִי יִלְדָא בּוֹלְסִין  
 גְּוִמְלָא יְמִישִׁי קֶדֶשׁ וּ מְכַוְכֵר יְיָ גַא : וּבִשְׁנָה דְאֹד בְּשִׁינְגִי יִלְדָה וּ  
 אֲשִׁגִז יְמִישִׁינִי אֲרַמְזִרְמָגָה סִינְגָה מְכַסִּילִנִי מְנַמִּין יְיָ טְגִרִיגִז : לֹא אֲשִׁמְגִז  
 אֹד קֵן בִּילָן וּ קוֹשְׁנִשְׁלִיק אֲמָסִיגִז וּ דְבוֹלוֹטְקָה בְּקִמְגִז : לֹא קוֹרְשֶׁלְמִגִּז  
 אֲמַרְפִּין בְּשִׁינְגִזוֹנִיג וּ דְצִיפְמִגִּז בְּנִרִין דְכִי סְקִלִיגִיג : וְשֶׁרֶט דְיִרְמַמְק אֹדוּ  
 אֲוִצוֹן וְרַמְגִז אֲמִיגִיזְדָה וּ דְמַמְגִלִי יֹאזִי וּ וְרַמְגִז אֲוִוִּזְדָה וּ מְנַמִּין יְיָ : אֵל  
 יִגִּיל אֲמָסִיגִז קוֹזִיגִי אֲזִדִּרְמָגָה אַנִּי וּ דְאֲזַמְסִין אֹד יֵר חֶלְקִי דְטוֹלְמָסִין אֹד  
 יֵר זִינְאֵלִיק : אַת שְׁבַת לְרִימְנִי סְקִיגִז וּ דְמַקְדְּשִׁמְדֵן קוֹרְקִיגִז וּ מְנַמִּין יְיָ :  
 אֵל קִיִּרְלִמְגִז אֹד קְמַצִּילְרָגָה דְאֹד בִּילְדִי יִלְרָגָה וּ אֲזִלְמְגִז מוֹנְדֵר בּוֹלְמָגָה  
 אַנְר בִּילָן וּ מְנַמִּין יְיָ טְגִרִיגִז : מְכִנִּי אֲלִדִּינְדֵן פִּירְנִיג טוֹרְגִין וּ דְסִיִּלְגִין  
 יְוִזְרִין קְרַמְגִיג וּ דְקוֹרְקִין טְגִרִיגִז מְנַמִּין יְיָ : וְכִי דְאֶגֶר טוֹרִילְסָה  
 פִּירְגָה גְרִיפ יִרִיגִיזְדָה וּ קִינְמִגִז אַנִּי : כְּאֹרַח יִרְלִי גִיבִי סִינְדֵן בּוֹלְסִין  
 סִינְגָה וּ אֹד גְרִיפ אֹד טוֹרִילְגֵן פִּירְגִיזְגָה וּ דְסוֹגִין אַנִּי גְנִדִיגִי גִיבִי וּ זִירָא  
 גְרִיפֵלֵר אֲדִיגִז מִיסִיר יִרִינְדָה וּ מְנַמִּין יְיָ טְגִרִיגִז : לֹא קְלִמְגִז קִיגְגִירְלִיק  
 שְׂרַעַטְרָה וּ אֹלְצֵדָה מְסַקֵל דָא דְטְרִזְדָה : מֵאֲוִנִי דוֹגְרוֹ טְרִזִי דוֹגְרוֹ טֵשׁ וּ  
 דוֹגְרוֹ כְּפִיץ דְדוֹגְרוֹ סִיב בּוֹלְסִין סִינְגָה וּ מְנַמִּין יְיָ טְגִרִיגִז וּ כִי צִינְרִדִים  
 סִינְזִי מִיסִיר יִרִינְדֵן : וְשִׁמְרָתֵם דְסְקִלְגִז גְּוִמְלָא דְסִימְלִרִימְנִי וּ דָא גְּוִמְלָא  
 שְׂרַעַטְלִרִימְנִי וּ דְקִוִּיגִז אֲלִרְנִי וּ מְנַמִּין יְיָ :

(כ) וִידְבֵר דְסוֹזְלִרִי יְיָ מִשָּׁה גַא דְמָה : וְאֵר דְאֲוִגְלִנְלִרִינָה יִשְׂרָאֵל  
 נִיג אֲיִמְקִין פִּישִׁי פִּישִׁי אֲוִגְלִנְלִרִינְדֵן יִשְׂרָאֵל נִיג וּ דְאֹד גְרִיפְטֵן אֹד  
 טוֹרִילְגֵן יִשְׂרָאֵל דָא וּ כִי וְרַסָה אֲוִרְלוֹגִינְדֵן מוֹלְךָ בָא וּ אֹלְמָה אֲוִרְדוֹרְלִסִין וּ  
 אֹלְוִסִי אֹד יִרְנִיג טוֹפֶלְסִינְדֵר אַנִּי טֵשׁ בִּילָן : וְאֲנִי דְמֵן וְרִימִין כִּישִׁימִימְנִי  
 אֹד

## קרושם

אול נגילי וירגון בישידה ודפכרמין אני אורטסינדן אולוסניג ו פי אורלוגינדן  
 נרדי מולך פא ו מונדר אטמפ אוצון מקדשימיני ו דגיל אטמנה אירוכסי אדימיני :  
 ואם דאנר אורטמא אורטסלר אולוכסי אול ירניג גוזלריני אול בישידן ו אציסטן  
 נרגנינדא אורלוגינדן מולך פא אולדורממפה אני : ושמתו דקורמין מן  
 כישוימימיני אול פישיה דמשפחהסנה ו דפכרמין אני דא ג'ומלא אול אוגלרני  
 ארטינדן ו אומנה ארדינדן אול מולך ניג ו אורטסינדן אולדורמניג : והנפש  
 דאול ג'ן פי קיירילסה אול קמצילרנה דאול בילדגילרנה אומה ארטינדן ו  
 דורמין כישוימימיני אול ג'נה ו דפכרמין אני אורטסינדן אולוסניג : והתקדשתם  
 דאירוכסי בולוגיז דפולוגיז אירוכסילר ו פי מנמין יי' מנריגיו : ושמתם  
 דסקלגיו רסימלרימיני ו דקיליגיו אלרני ו מנמין יי' אירוכסי אטיוצי סיוני :  
 פי פי פישו פישו פי קרגסה אטסיני יא אנסני אולמא אולדורולסין ו  
 אטסין יא אנסין קרגדי ו קנלרי בשלינא אולא : ואיש דפישו פי נואפליפ  
 אטסה כמיני פילן פישניג ו פי נואפליפ אטסה ו כמיני פילן ארמכרשיניג ו  
 אולמא אולדורולסין ו אול נואפליפ אטסין פישו דאול נואפליפ אטסין כמין :  
 ואיש דפישו פי יטסה כמיני פילן אטסיניג ו עייפין אטסיניג אצמי ו אולמא  
 אולדורולסילר אביסי ו קנלרי בשלרינא אולא : ואיש דפישו פי יטסה  
 פליני ו פילן אולמא אולדורולסילר אביסי ו אקרחליק קילדילר ו קנלרי בשלרינא  
 אולא : ואיש דפישו פי יטסה ארפכ פילן ימוכון כמיניג ו אקרחליק  
 קילדילר אביסי ו אולמא אולדורולסילר ו קנלרי בשלרינא : ואיש דפישו  
 פי אלסה כמיני דא אנסני אירנציליפדיר אול ו אומקה פוידורסינלר אני דפירני  
 אלרדן ו דפולמסין אירנציליפ אורטניזרה : ואיש דפישו פי ורסה ימוכין  
 תונרנה ו אולמא אולדורולסין ו דאול תונרניג אולדריגיו : ואשה דכמין פי  
 יובוקליסה ג'ומלא תונרניג פירינא דורט אייקלפ יממא אני ו דאולדריגין אול  
 כמיניג דאול תונרני ו אולמא אולדורולסילר קנלרי בשלרינא : ואיש דפישו  
 פי אלסה קיז קרדשיני ו קיזין אטסיניג יא קיזין אנסניג דגורסה עייפניג דאול  
 גורסה אניג עייפניג אירנציליפמיר אול ו דפסילסילר גוזלרינצה אולדורמניג  
 אולדורמניג

### קרושים

כא

אולוסלריניג ו עייפין קיז קרדשיניג אצמי ו גונחיני צפסין : ואיש דפיש  
 פי יטסה נדה כטיני דאצסא עייפיני וצוגריני אצמי ו דאול אצמי קנלריניג  
 צוגריני ו דפסילסינלר אצסי אורטסינדן אולוסלריניג : וערות דעייפין קיז  
 קרדשיניג אטניג אצמין ו פיס פי יוכוניג אייפיני אצמי ו גונחלרין צפסילר :  
 ואיש דפיש פי יטסה יגצסני ו אנצסניג עייפיני אצמי ו יזקלרין צפסילר ו  
 מחרימלר אולסינלר : ואיש דפיש פי אלסה קרדשיניג כטיניג נדה גיפי  
 דיר אול ו קרדשיניג עייפיני אצמי ו מחרימלר פולסינלר : ושמתם דסקלגין  
 ג'ומלא רסימלרימני ו דא ג'ומלא שרעטלרימני דקוליגין אלרני ו דקוסמסין  
 סיזני אול יר ו פי מן גטריידירמן סיזני אורגא אוטורמגא אנדה : ולא  
 דיוורמני רסימלרי פילן אול אולוסניג פי מן סוכידירמן אלדיגונדן ו זירא  
 ג'ומלא בולרני קילדילר ו דפודים אלרן : ואמר דאיטמים סיזנה ו סיז  
 מרסלגין ירלרני דמן וריים אני סיזנה מרסלמגה אני ו יר אני מורגן סוט דבל ו  
 מנמן יי טגריגין ו פי איירדים סיזני אול אולוסלרן : והכדלתם דאייריגין  
 ארסינה אול הלל תונריג מונדר תוור גא ו דארסינה אול  
 מונדר קושניג הלל גא ו דאירנצי אטמניג ג'נדריגין תונרפילן דא קוש פילן  
 יא ג'ומלא פילן פי קרמילדר אול יר אוסטונה ו פי איירדים סיזנה מונדר  
 אטמנה : והייתם דבולוגין מנה אירוכסילר ו פי אירוכסילר מן יי ו  
 דאיירדים סיזני אול אולוסלרן בולמנה מגים : ואיש דפיש יא כמין פי  
 בולסה אלרדה קמצי יא פילדגי ו אולמה אולדורוסילר ו טש פילן טשילסינלר  
 אלרני קנירי בשלרינא :

פרשת אמור 4

כא ויאמר יי אל משה אמור אל הכהנים בני אהרן ואמרת אליהם  
 לנפש לא יטמא בעמיו : דאימטי יי משה גה ו אימקין  
 אור פהן לרנה אולגלרינא אהרן גיג דאימקין אלרנה ו אולוגה מונדר בולמסין  
 ואו אולוסלרינדה



## אמור

אירוקלרינדה : כי פי אנצק יקנינה אול יובוק אנר | אנסינה יא ראמסינה |  
 יא אוגלינא יא קנינה יא קרדשינה : ולאחותו דקני קרדשינא אול פנימי  
 אול יובוק אנר | פי בולמרי קוג'א גה | אנר טיפ מונדר בולסין : לא  
 מונדר בולמסין קוג'א וטיפ כטינינה אולוקלרינדה | יגיל בולמנה אול : לא  
 יורקמסינלר יורמק בשלרינדה | דפנרין דכי כקלריניג טירש ארמסינלר |  
 דאמלרינדה צימסינלר ציזמס : קרושים אירוכסילר פולסיגלר טגרילרינה |  
 דיגיל אממסינלר אדין טגרילריניג | זירא אוטלו קרפנלרין יי' ניג קרפנין  
 טגרילריניג אלר יובוקלשטיריידירלר | הבולסינלר אירוכסי : אשה זונה כטיני  
 גא בוזוק יולוני אלמסינלר גא כורולגן כטיני ארינרן אלמסנלר | זירא  
 אירוכסידיר אול טגריסינא : וקדשתו דאירוכסי אמפין אני | זירא קרפנין  
 טגריניג אול יובוקלשטיריידיר | אירוכסי בולסין בנה | פי אירוכסידיר מן יי'  
 אירוכסי אמיוצי סיזני : ובת דקניזי בהן פישניג אנר בשלמא אממנה |  
 אמסיניג בהנליגיני אול פכול אמידיר | אוטקה פנידורולסין : והכהן דאול  
 בויב בהן קרדשלינדן | פי קויילסה פשי אוסטונה אול סילמפ יגי | ודולדורסה  
 קולוני גיימנה אול קודש אופרקלרני | בשיני אצמסין דאופרקלרני ירממסין :  
 ועל דהיז אולי ג'ז גא גלמסין | דכי אמסינה גא אנסינה מונדר בולמסין :  
 ומן דאול מקדש רן ציקמסין | דיגיל אממסין מקדשין טגריסיניג | זירא  
 טגי סילמפ יגיניג טגריסיניג אוסטונה דירו מנמין יי' : והוא דאורוכטיני  
 בויילקלרי פילן אלסין : אלמנה טוקני גא כורולגני גא בוזוק יולוני גא זונגני  
 בולרני אלמסין | פי אנצק בוי קיזני אולוקלרינדן אלסין אוזנא כטין גא : ולא  
 דיגיל אממסין אורלוגיני אולוקלרינדה | פי מנמין יי' אירוכסי אמיוצי אני :  
 וידבר דכוזלדי יי' משה גא דמה : דבר סוזלגין אהרן גה דמה | פישני  
 אורלוגינדן דורלרינה פי בולסה אנדה חילדא יובוקלשמסין יובוקלשטירמה קרפנין  
 טגריסיניג : כי פי ג'ומלא פישני פי אנדה חיללא יובוקלשמסין | סוקור כישני  
 גא טופל גא אכסיפ פובומלי גא ארטיק פובומלי : או יא פישני פי בולסה  
 אנדה סיניק ציק יא צולק קול : או יא קמפור יא אינג'א (כודיר) יא אק

טושכן

אמור

כב

פושפן גווינה יא קוטורלי יא אגרי פוכומלי יא טישן : פל ג'ומלא  
 פישו פי אנרה חיללא אוהלוגיגן אהרן אול כהן ניג | יובוקלשמסין יובוקלשמרמנה  
 אוטלו קרפנלרין יי' ניג | חיללא איסא אנדה | קרפנין טגריסיניג יובוקלשמסין  
 יובוקלשמרמנה : לחם קרפנין טגריסיניג קודש לרינדן אול קודש לריניג |  
 לכין אול קודש לרדן אשסין : אף טב אול פרוגה גלמסין | דאול מזפת  
 קה יובוקלשמסין | זירא חיללא ור אנדה | דיגיל אטמסין מקודש לרימני | פי  
 מנמין יי' אירוכסי אטיוצי אלרני : וידבר דסוזלרי משה אהרן גה  
 דאוגלנלרינא | דג'ומלא אוגלנלרינא ישראל ניג :

כב

וידבר דסוזלרי יי' משה גא דמה : דבר סוזלגין אהרן גה  
 דאוגלנלרינא דאידילסילר קודש לרינדן אוגלנלריניג ישראל ניג | דיגיל  
 אטמסינלר אירוכסי אדמני | פי אלר קודש אטירילר מנה מנמין יי' : אמר  
 איטמן אלרה דוהלרינינה | ג'ומלא פישו פי יובוקלשמסא ג'ומלא אוהלוגיגן  
 אול קודש לרה פי קודש אטרדר אוגלנלרי ישראל ניג יי' גה | דמונדלריני  
 פולסא אויסטונה | דפסיליר אול ג'ן אדרימדן | מנמין יי' : איש פישו  
 פישו אוהלוגיגן אהרן ניג | דאול ג'ום דרדלי יא זב | קודש לרדן אשסין |  
 דגינצא פי טמיו בוליר | דאול טייגן ג'ומלא מונדר ג'נליגא | יא פישו גא פי  
 ציקסה אנדן טופמני אוהלוקניג : או יא פישו גא פי טייסא ג'ומלא  
 קוזלגנא פי מונדר בוליר אניג פילן | יא אדס גה פי מונדר בוליר אניג פילן  
 ג'ומלא מונדרלרינינה : נפש ג'ן פי טייסה אגר | דמונדר בולסין אול עכשם  
 גא דגין | דאשסין אול קודש לרדן | פי אנצק יוכסה אטיני סוכלר פילן :  
 ובא דפמסה אול קיש דמיו אוליר דאנרן סוגרה אשסין אול קודש לרדן |  
 זירא אשיריר אול : נבלה נבלה ני גא טרפה אשסין מונדר בולמנה  
 אניג פילן | מנמין יי' : ושמו דסקלסילר סמלובומני | דא צפמסינלר אניג  
 אוצן גונת ג'ורו מוני דאוקלר אניג פילן אגר יגיל אטסלר אני | מנמין יי'  
 אירוכסי אטיוצי אלרני : וכל דהין יפנג'י אשסין קודש ני | זמוספירי כהן ניג  
 גא אירנטי אשסין קודש ני : וכהן דכהן אגר סמין אלסה ג'ן ססין

אלגנין

אמור

אֶלְגִּינִי אֶכְצַעֲסִינִי אֹל אֲשֶׁסִּין אַנְדֵן | דְּדוּגְגִנִי אֹינִיג אֶלְר אֲשֶׁסִּינְלֵר אֲשִׁינְדֵן :  
וּבַת | דְּמִיזִי כְּהֵן נִיג כִּי כּוּלְכָה יֵט כִּישִׁינָה | אֹד אֲיִרְמִגִּנְדֵן אֹל קֹדֶשׁ  
לְרִנִּיג אֲשֶׁמֶסִּין : וּבַת | דְּמִיזִי כְּהֵן נִיג כִּי כּוּלְכָה כּוּל יֵא כּוּרִלְגֵן | דְּאֹרְלִיג  
כּוּלְמֶסָה אַנְר | דְּכַנְמֶסָה אֹינִה אֲמִסִּינִיג יִשְׁלִיקְלֵרִי גִיכִי | אֹמְטִמִּינְדֵן אֲמִסִּינִיג  
אֲשֶׁסִּין | דְּהֵזֵן יִכְנִיגִי אֲשֶׁמֶסִּין אַנְדֵן : וְאִישׁ | דְּכִישִׁי כִּי אֲשֶׁסָה קֹדֶשׁ נִי יִגְלִישְׁלִיק  
כִּילֵן | דְּאֶרְטִיֶרְסִין כִּישִׁינְגִיסִין אֹיֶסְטִינָה | דְּוֶרְסִין כְּהֵן גֵּא אֹל קֹדֶשׁ נִי :  
וְלֵא | דְּגִיל אֲמִטְסִינְלֵר קֹדֶשׁ לְרִין אֹוּלְגִלְרִינִיג יִשְׂרָאֵל נִיג | נְנִי כִּי  
אֲיִרְסֵלֵר יְיָ גֵה : וְהִשִּׁיאוּ | דְּצַפְטִרְטִינְלֵר אֶלְרָגֵא כִּישְׁמִנְלִיק גִּוְרֹוֹמִנִי |  
אֲשִׁגְלִינְדָה קֹדֶשׁ לְרִין כֵּן | כִּי מְנִמִּין יְיָ אֲיִרוֹכְסִי אֲמִיֹוצִי אֶלְרִנִי :  
וְיִדְבֵר | דְּסֹוּלְרִי יְיָ מִשָּׁה גֵא דְמָה : דְּכֵר | סֹוּלְגִין אַהֲרֵן גֵּא דְאֹוּלְגִלְרִינָה |  
דְּגִוְמֵלֵא אֹוּלְגִלְרִינָה יִשְׂרָאֵל נִיג דְּאֲיִטְקֵן אֶלְרָגֵה | כִּישִׁי כִּישִׁי גִמְעִטִינְדֵן  
יִשְׂרָאֵל נִיג דְּאֹל גְּרִיפְטֵן יִשְׂרָאֵל דְּאֹפִי יֹוֹבִי קְלֶשְׁטִיֶרְסָה קְרַבְנִינִי גֹוִמֵלֵא אֲיִנִיִּטְלִינִי דְּגִוְמֵלֵא  
גִּוְמֶרְטִלִיקְלִרִינִי | כִּי יֹוֹבִקְלֶשְׁטִיֶרְסֵלֵר יְיָ גֵּא עֹלְגָה : דְּרִצֹונְכֶם כִּילְגִינִי  
כִּילֵן סְגֵלֶם אֶרְכַּכְנִי סִיגִירְדֵן קֹוּלְרֵדֵן יֵא דְאֶצְפִּילְרֵדֵן : כֵּל | גִּוְמֵלֵא כִּי  
אַנְדָה חִילְלִי יֹוֹבִקְלֶשְׁטִיֶרְמִגִּי | זִירָא כְּכּוּלִּיקְקֵא כּוּלְמִזִּי סִינְגֵּא : וְאִישׁ  
דְּכִישִׁי כִּי יֹוֹבִקְלֶשְׁטִיֶרְסָה שְׁלָמִים קְרַבְנִינִי יְיָ גֵּא | אֲיִרְמֶגֶה אֲיִנִיִּטֵּא יֵא  
גִּוְמֶרְטִלִיקְקָה | סִיגִירְדֵן יֵא קֹוּדֵן | כְּגֵלֶם כּוּלְסִין כְּכּוּלִּיקְקָה | הֵזֵן חִילְלִי  
כּוּלְמִסִּין אַנְדָה : עֹוֶרַת | סֹוקֹור נִי גֵּא קֹוֶרְכִנִי גֵּא סְמִטִּינִי גֵּא סִינְרִלִינִי גֵּא  
אֲוִיזֹוֹלִנִי גֵּא אַגְרִי כּוּבֹוֹמִלִינִי | יֹוֹבִקְלֶשְׁטִיֶרְמִגִּי כּוּלְרִנִי יְיָ גֵּא | דְּאֹוִמְלֹו קְרַבֵּן  
דְּרַמִּינִי אֶלְרֵכֵן אֹל מִזְבֵּחַ אֹיֶסְטִינָה יְיָ גֵּא : וְשׁוֹר | דְּאֹוִגֹוִזֵּא קֹוּ אֶרְטִיקְלִי יֵא  
אַכְסִיפְלִי | גִּוְמֶרְטִלִיק קִילְגִין אַנִי | דְּאֲיִנִיטְכָה כְּכּוּל כּוּלְמִסְטִיר : וּמְעֹוֶד  
דְּאֹוִלְגֵן נִי גֵּא יִנְצִילְגֵן נִי גֵּא אֹוִזֹוֹלְגֵן נִי גֵּא כִּישִׁילְגֵן נִי יֹוֹבִקְלֶשְׁטִיֶרְמִגִּי יְיָ גֵּא |  
דִּירִינִיזָה קִילְמִיזִי : וּמִיר | דְּקֹוּלִינְדֵן יֵט אֹוִלֹוסִינִיג יֹוֹבִקְלֶשְׁטִיֶרְמִגִּי קְרַבְנִין  
כְּגִרִינִיזִינִיג גִּוְמֵלֵא כִּילְרֵדֵן | זִירָא כִּי צִיפְלִמְקִלְרִי אֶלְרָדָה חִילְלִי אֶלְרָדָה | כְּכּוּל  
כּוּלְמִסְלְרִדִיר סִינְגָה : וְיִדְכֵר | דְּסֹוּלְרִי יְיָ מִשָּׁה גֵּא דְמָה : שׁוֹר | אֹוִגֹוִז  
יֵא קֹוּ יֵא אֶצְפִי כִּי דֹוֶסָה | כְּכּוּלְסִין יְדִי גִוְלֵר אַנְסִינִיג יֵאנִינְדָא | דְּאֹוִל  
כְּכִיזִינְגִי גֹוִנְדֵן דְּאֹוִטֵא גֵּא כְּכּוּל כּוּלִיר קְרַבְנִינָה | אֹוִמְלֹו קְרַבֵּן יְיָ גֵּא : וְשׁוֹר  
דְּאֹוִגֹוִז

אמור

כג

דאָנאָר יא קוי | אני דא פֿלסיני | כוּימגיו פֿיר גונדה : וכי דאָנר קרפֿן  
אמבגיו שופורלפֿ קרפֿני ייִ גא | מורדיגיו אוצון קרפֿן אַטיגיו : כיום אול  
גונדה אשֿלסין | קלדימגיו אַנדן אַרמנה דגין | מנמין ייִ : ושמרתם  
דכמלגיו מצוה לרימני | דקוליגיו אַלרני | מנמין ייִ : ולא דוגיל אַממגיו  
אַרוכסי אדימני | דאַרוכסי פולירמין אורמסינדה אונגלרניג ישראל ניג |  
מנמין ייִ אַרוכסי אַטויצי סיוני : המוציא אול צינרנן סיוני מיסיד ירינרן  
פולמה סיונה מַגריגה | מנמין ייִ :

(כג) וידבר דסוזרי ייִ משה גא דמה : דבר סוזלגין אונגלרניג  
ישראל ניג דאִמקון אַלרנה | ועלרי ייִ ניג פי צקורגיסיו  
אַלרני צקורמקלרי קודש ניג | פולרירלר אַלר ועלרים : ששת אַלמי גונדר  
קלינסון איש | דאול ידינגי גונדה שַבֿת שַבֿתון צקורמק קודש | הן איש  
קלמגיו | שַבֿת דיר אול ייִ גא | גומקא אומרשֿלריגיו דא : אלה פולרירלר  
ועלרי ייִ ניג צקורמקלרי קודש ניג | פי צקורגיסיו אַלרני ועלרניגה : בחדש  
אול פורונגי עידה און דורונגי גונדה אול עיניג | אול אפי עכשם ארסינה |  
פֿסח ייִ גא : ובחמשה דאון פֿשינגי גונדה אישבו עיניג | חגי אול  
מצלרניג ייִ גא | ידי גונלר מצלר אשֿגיו : כיום אול פורונגי גונדה צקורמק  
קודש פולסין סיונה | הן קולוק אישיני קלמגיו : והקרתם דיבוקלשֿטיריגיו  
אומלו קרפֿן ייִ וא ידי גונלר | אול ידינגי גונדה צקורמק קודש | הן  
קולוק אישיני קלמגיו : וידבר דסוזרי ייִ משה גא דמה : דבר סוזלגין  
אונגלרניג ישראל ניג דאִמקון אַלרנה | פי גלסגיו אול ירנה | פי מן ורייִדירמן  
סיונה דאורסגיו אורגני | דגטיריגיו אילפֿ אורגניגיו פולמסיני אול פֿהן גא |  
והניף דסללסין אול פולמני אונגנה ייִ ניג מורדיגיו אוצון | כפחניגן אל שַבֿת  
ניג | סללסין אני אול פֿהן : ועשיהם דקוליגיו כללגן גונגניגה אול פולמני  
סגלם קוי פֿיר ישר עולגה ייִ גא : ומנחתו דמנחסי אפי פֿאיי אונגניג |  
אז קרישֿלגן יג בילן | אומלו קרפֿן ייִ גה קוקסי מכוליקניג | דקורמני  
יגי שרפֿ דורונגי פֿאיי אול סויפניג : ולחם דאָמפֿ גא קוורולן אריש גא ארפה

בשי

## אמר

בְּשֵׁי אֲשֶׁמְנִיז 1 גְּנֵדִיסְנָה דְגִין אִישְׁבוּ גּוֹנְנִיז 1 גְּמִירְגִיזִיזָא דְגִין קְרַפְנִין  
מְגִרְיִזִיזִיזָא 1 רְסִימִי דְוִינִיזִיזָא דְוִירְלִרְיִזִיזָא 1 גְּוִמְלָא אוֹמִירְשְׁלִרְיִזִיזָא דָא : וּסְפִרְתִּם  
דְסִנְיִזִי אוֹזִיגִיזָא סְפִחִינְדִין אוֹל שְׁבֶת נִיג 1 גְּמִירְגִין גּוֹנְיִזִיזִין אוֹל סְלִלְמִק  
פּוֹלְטְסִינִי 1 יְדֵי שְׁבֶת לֶר תְּמָמְלֶר פּוֹלְטְסִינֶלֶר : עַד סְפִחִינָה דְגִין אוֹל יְדִינְגִי  
שְׁבֶת נִיג 1 סְנִיזִי אֱלִילִי גּוֹן 1 דְּוִיבּוֹקְלִשְׁמִירְיִזִיזָא יְגִי מְנָחָה יְיָ גַּה : מְמוֹשְׁכוֹתִיכֶם  
אוֹמִירְשְׁלִרְיִזִיזִין גְּמִירְיִזִיזִיזִי סְלִלְמִק אוֹטְמִנִיזִי אֲפִי 1 אֲפִי אוֹלוֹשִׁי אוֹנְנִיז 1 אוֹזִב  
פּוֹלְטְסִינֶלֶר חֲמִין פִּישְׁסִינֶלֶר 1 אִילְפֶלֶר קְרַפְנִי יְיָ גַּה : וְהִקְרַבְתֶּם דְּוִיבּוֹקְלִשְׁמִירְיִזִיזִי  
אוֹל אוֹטְמִק בִּילָן 1 יְדֵי סְגִלְסִי קוֹיֶלֶר בִּירֶר יִשְׂרָאֵל 1 דְּפּוֹנָה סִיגִיר פִּלְסִי בִירֶו  
דְּקוֹצְקֶלֶר אֲפִי 1 פּוֹלְטְסִינֶלֶר עוֹלָה יְיָ גַּה 1 דְּמְנָחָה לֶרִי דְּקוֹיֶמְקֶלֶרִי אוֹטְלוֹ קְרַפֵּן  
קוֹקוֹסִי קְבִילִיקְנִיזִי יְיָ גַּה : וְעִשִׂיתֶם דְּקִילִיזִיזִי אוֹלְגִיזִי אֲצִפִּילְרִיזִיזִי בִירְנִי חֲטָאֵת  
קַה 1 דְּאֲפִי קוֹיֶלֶר בִּירֶר יִשְׂרָאֵל שְׁלָמִים קְרַפְנִינָה : וְהִנִּיחַ דְּסְלִלְסִין אוֹל בְּהֵן  
אֶלְרִנִי אוֹל אִילְפֶלֶר אוֹטְמִנִי בִילָן סְלִלְמִק אוֹנְנִיזִי יְיָ נִיג 1 אֲפִי קוֹיֶלֶר בִּילָן 1  
קוֹדֶשׁ פּוֹלְטְסִינֶלֶר יְיָ גַּה 1 אוֹל בְּהֵן גַּה : וּסְרֵאתֶם דְּצִקִירְיִזִיזִי גְּנֵדִיסְנָה אוֹיִשְׁבּוּ  
גּוֹנְנִיזִי צִקִירְמִק קוֹדֶשׁ פּוֹלְסִין סִיזָה 1 הֵן קוֹלִיק אִישִׁינִי קוֹלְמִנִיזִי 1 רְסִימִי  
דְוִינִיזִיזִי גְּוִמְלָא אוֹמִירְשְׁלִרְיִזִיזִי דָא דְוִירְלִרְיִזִיזִיזָא : וּבְמִצְרַכֶּם דְּאוֹרְגִיזִיזִיזָא  
יְדִיגִיזִיזִיזִי אוֹרְגִיזִיזִי 1 טְבוֹסְמִנִיזִי קִירִין מְרִלְבוֹנְנִיזִי אוֹרְגִיזִיזִיזָא 1 דְּפִשְׁגִין אוֹרְגִיזִיזִיזִי  
בְּשִׁקְלִמְגִין 1 יְרִלִיגָה דְּגִרִיפְפָה בְּמִישְׁכִין אֶלְרִנִי 1 מְנָמִין יְיָ מְגִרְיִזִיזִי : וְיִדְבֵר  
דְּסוֹזְלִרִי יְיָ מֹשֶׁה גַּה דְּמָה : דְּכֵר סוֹזְלִגִין אוֹגְלֶנְדִירְנָא יִשְׂרָאֵל נִיג דְּמָה 1  
אוֹר יְדִינְגִי עִידָה בִירְיִנְדָה אוֹל עִינִיזִי 1 פּוֹלְסִין סִיזָה שְׁבֶתוֹן 1 סְנִינְמְקִלִיזִי  
קִיִּצְקִירְמִקְנִיזִי צִקִירְמִק קוֹדֶשׁ : כֹּל הֵן קוֹלִלְקִי אִישִׁינִי קוֹלְמִנִיזִי 1 דְּוִיבּוֹקְלִשְׁמִירְיִזִיזִי  
אוֹטְלוֹ קְרַפֵּן יְיָ גַּה : וְיִדְבֵר דְּסוֹזְלִרִי יְיָ מֹשֶׁה גַּה דְּמָה : אֲדָ  
טֵב אוֹנִינְדָה אוֹיִשְׁבוּ יְדִינְגִי עִינִיזִי 1 אוֹר יוֹלְמֶקֶלֶר גּוֹנִיזִיזִי אוֹל יְצִקִירְמִק קוֹדֶשׁ  
פּוֹלְסִין סִיזָה 1 דְּמִינִיזִיזִי גְּנֵלְרִיזִיזִיזִי 1 דְּוִיבּוֹקְלִשְׁמִירְיִזִיזִי אוֹטְלוֹ קְרַפֵּן יְיָ גַּה :  
וְכֹל דְּהֵן אִישׁ קוֹלְמִנִיזִי גְּנֵדִיסְנָה אוֹיִשְׁבוּ גּוֹנְנִיזִי 1 זִירְאִגִּינוּ יוֹלְמֶקֶלֶרִיזִיזִיזִי  
אוֹל 1 פְּפֶרָה אֲטְמָגָה אוֹסְטוֹגִיזִיזִיזָא 1 אֶלְרִינָה יְיָ מְגִרְיִזִיזִי נִיג : כִּי פִי גְּוִמְלָא  
אוֹל גִּזֵּן אֲנִי קוֹיֶמְסָה גְּנֵדִיסְנָה אוֹיִשְׁבוּ גּוֹנְנִיזִי 1 פְּסִילִיר אוֹלוֹסְלִרִיזִיזִיזִי : וְכֹל  
דְּוִימְלָא

אמור

כר

חג וּמִלֵּא אֹרֶל גִּזְרֵן כִּי קִילְסָה הָיָה אִישׁ גְּנִירִיסְנֵדָה אִישׁ כִּי גֻנְנֵיג וּ דְקִיפֵי אִפְרִסְסֵן  
 אֹרֶל גִּזְרֵן אִוְרִמְסִינְרֵן אִוְלֹכִינֵינִי : כֹּל הָיָה אִישׁ קִילְמֵנִי וּ דְסִימִי דִּוְנִינֵנֵג  
 חֻוּרְלִרִינֵנֵגָה וּ גִוְמֵלֵא אִוְטִירִשְׁלִרִינֵנֵגִי דֵא : שְׁבַת שְׁבַת שְׁבַתוֹן דִּיר אֹרֶל סִינֵגָה וּ  
 דְקִינֵנֵגִי גִזְרִינֵנֵגִי וּ סֻקִוּוִינֵדָה אֹרֶל עֵינֵיג עֵכְשֵׁם דֵאֵו עֵכְשֵׁם דֵן עֵכְשֵׁם גֵא  
 חֵגִין וּ שְׁבַת אִירֵנֵגִי שְׁבַתֵינֵגִי נִי : וִירְכֵר דְסֻזְלֵרִי יְיָ מִשָּׁה גֵא דְמָה :  
 דְכֵר סִוְלֵגִין אִוְמְנִלְרִינֵה יִשְׂרָאֵל נִיג דְמָה וְאֵן בְּשֻׁנְגִי גֻנְנֵדָה אִוְשְׁבֵי דִירֵנֵגִי  
 עֵינֵיג וּ חֵגִי אֹרֶל כְּכִלְרֵינֵגִי וּ יְדִיגֻנְנֵר יְיָ גֵה : בְּיוֹם אֹרֶל בִּוְחֵנֵנֵגִי גֻנְנֵדָה  
 עֵקֶרְמֵק קֹדֶשׁ וּ הָיָה קֹלְלוֹק אִישִׁינִי קִילְמֵנִי : שְׁבַע יְדִי גֻנְנֵר  
 יִוְבֹקְלִשְׁטִירִינֵגִי אִוְמֵלֵו קְרֵבֵן יְיָ גֵה וּ אֹרֶל סְפִינֵנֵגִי גֻנְנֵדָה עֵקֶרְמֵק קֹדֶשׁ פֹּלְסֵן  
 סִינֵגָה : דִּיִּוְבֹקְלִשְׁטִירִינֵגִי אִוְמֵלֵו קְרֵבֵן יְיָ גֵה סִיִּלְמֵכְסִיר אֹרֶל וּ הָיָה קֹלְלוֹק אִישִׁינִי  
 קִילְמֵנִי : אֵרֵה פֹּלְחֵדִירְלֵר וּדְלֵרִי יְיָ נִיג וּ כִּי עֵקֶרְגִיסֵס אֵלְרֵנִי עֵקֶרְמֵקֵרִי  
 קֹדֶשׁ נִיג וּ יִוְבֹקְלִשְׁטִירִמְנֵה אִוְמֵו קְרֵבֵן יְיָ גֵה וְעֹלָה דְמִנְחָה שְׁלָמִים דְקִיִּמְקֵלֵר וּ  
 פְּמִין גֻנְנֵנֵג גֻנְנֵדָה : מְלֵכֵר שְׁבַת לְרִינֵדֵן בְּשֻׁקָה יְיָ נִיג וּ דְכִּכְשִׁיִּשְׁטִירִינֵנֵגִי  
 בְּשֻׁקָה וּ כִּי וְרִכְגִיז יְיָ גֵה : אֵךְ מֵב אֵן בְּשֻׁנְגִי גֻנְנֵדָה אֹרֶל יְדִירֵנֵגִי  
 עֵינֵיג וּ סֻפְלֵגִינֵגִינֵדָה אֹרֶל יְרֵנֵג מְכִסֻּלֹנִי וּ חֵג אִטִּינֵגִי חֵגִין יְיָ נִיג יְדִי  
 גֻנְנֵר וּ אֹרֶל בִּוְחֵנֵנֵגִי גֻנְנֵדָה שְׁבַתוֹן וּ דֵאֹרֶל סְפִינֵנֵגִי גֻנְנֵדָה שְׁבַתוֹן : זִלְקַחְתֵּם  
 דֵאֵלִינֵי אִוְזֻנֵגִינֵגָה אֹרֶל בִּוְרֵנֵגִי גֻנְנֵן בִּוְרֵן וּ (סְכֵהֲלִיק) יִמִּישֵׁן סִיִּלִּי אֲנֵנֵגִי  
 כֹּרְמֵלֵר יִפְרָקֵלְרִינִי כְּפִיטֵגֵן קֵלִין יִפְרָקֵלִי כְּכִפְנֵיג דְסִלְלֵרִין אִוְזֻנֵגִי וּ דְסִוְנֵגִינֵגִי  
 אֵלְרִינֵה יְיָ נִיג יְדִי גֻנְנֵר : וְחַגְתֵּם דְחֵג אִטִּינֵגִי אֵנִי חֵג יְיָ גֵה יְדִי גֻנְנֵר  
 יִלְדָה וּ רְסִימִי דִּוְנֵנֵגִי חֻוּרְלִרִינֵנֵגָה וּ אֹרֶל יְדִירֵנֵגִי עֵינֵה חֵג אִטִּינֵגִי אֵנִי :  
 בְּכֹת סְכָה לְרֵדֵא אִוְטִוְרֵנֵגִי יְדִי גֻנְנֵר וּ גִוְמֵלֵא אֹרֶל יְרֵלִי יִשְׂרָאֵל דֵה  
 אִוְטִוְרֵסֻנְלֵר סְכָה לְרֵדֵא : לְמַעַן אֵנֵיג אִוְצֵן בִּילְגֵלֵר חֻוּרְלִרִינֵגִי כִּי עֲלִשְׁלֵרְדֵא  
 אִוְטִוְרֵגֻזִידִים יִשְׂרָאֵל אִוְגֵלְנֵרִינִי וּ עִינְרֵנִימְדָה אֵלְרֵנִי מִיסִיר יְרִינֵדֵן מְנִמִּין יְיָ  
 טְגֵרִינֵגִי : וִידְכֵר דְסֻזְלֵרִי מִשָּׁה וְדֵלְרִין יְיָ נִיג וּ יִשְׂרָאֵל אִוְגֵלְנֵרִינֵא :  
 כֵּר וִידְכֵר דְסֻזְלֵרִי יְיָ מִשָּׁה גֵא דְמָה : צֹו סִימְלֵגִין יִשְׂרָאֵל  
 אִוְגֵלְנֵרִינֵה וּ דֵאֵרְסִינֵר סְנֵה מְמִין וְיִתֹון יְגִי אִיסְכְּנֵגִי דֵן עֵיקְמֵא  
 יְרִיקָה

אכיר

יריקמה וגירמה צירק דיים : מחיז ציבטיין פירסינה אול שחרתליפניג  
 אהל מועד רא ו ירשטירסין אני אחרו עקשם בן ארמנה דגין אלדינה יי נג  
 דיים ו רסימי דוניניג דוורלריגונגה : על אול טמיז אלטין שמידן אסטנא ו  
 ירשטירסין אול צירקלרני אלדינה יי נג דיים : ולקחת דאלגין אונפ  
 דפישירגין אני און אפי קלון אפמבר ו אפי אורושי אונניג פולסן אול פיר  
 קלון אפמב : ושמת דקויגין אלרני אפי ירשטירמבלר ו אלטי אול ירשטירמבניו  
 אול טמיז טרפיו אוסטונה אלדינה יי נג : ונתת דורגין אול ירשטירמק  
 אוסטונה טמיז טמיין ו דפולסין קרבנגה טויסטונה אוטלו קרבן יי גה : ביום  
 אול שבת גונדה אול שבת גונדה ירשטירסין אני אלדינה יי נג דיים ו  
 קטינדן אוגלנרניג ישראל נג שרטי דוניניג : והיתה דפולסין אחרן גה  
 דאוגלנרניא ו דאשטינלר אני אירוכסי ירה ו פי קודשי קודש לרניגדיר אול  
 אגר ו אוטלו קרבנלדינדן יי נג ו רסימי דוניניג : ויצא דציקטי אוגלי  
 ישראל כטיניג ו דאול אוגלי מיסורלי פישניג ו ישראל אוגלנרניג ארסינדן ו  
 דטלשטילר אבולדה ו אוגלי אול ישראל כטיניג ו דאול ישראל פישני :  
 ויקב דפלגילי אטטי אוגלי אול ישראל כטיניג אול שם ני דקרדי ו דגטירדיר  
 אני משה גא ו דאטי אנסיניג שלמית קיזי רברי נג שבטינדן דן נג : ויניחוהו  
 דקוידילר אני סקלובדה ו ביין אולמנה אלרנה ו פוירוגי פילן יי נג : וידבר  
 דכולרי יי משה גא דמה : הוצא ציגרגין אול קרבני ציברי ו  
 דטייסינלר גימלא אול אשטפנדר קולרני פשי אוסטנא ו דטופלסינלר אני  
 גומרא אול גימעט : ואל דאוגלנרניא ישראל נג סולגין דמה ו פישני  
 פישני פי קרבסא מגריסיני דצפסין גונתיני : ונקב דקרגוצי אדין יי נג ו  
 אולמה אורדורולסין ומש אטמה טש אטסינלר אסטנא גומלא אול גימעט נציבי גריפ  
 עלי ירלי ו קרגניגדה שם ני אורדורולסין : ואיש רפישני פי אורסה  
 גומלא גיין אדם נג ו אולמה אורדורולסין : ומכה דאורוכצי גיין תוורניג  
 אורסין אני ו גין אורניגה גין : ואיש רפישני פי ורסה חיללא  
 דוסטנא ו נציבי קולרי עלי קולינסין אגר : שבר סיניק אורניגה סיניק ו  
 גוז

אמור

כה

גוז אורנינה גוז דיש אורנינה דיש ! נציפי ורסה חיללא אדם גה עלי ורידסין  
 אגר : ומכה דאורוכצי תגורני אורסין אני ו דאורוכצי אדם ני אולדורולסין :  
 משפט פיר שרעט בולסין סיוגה ו נציפ גריפ עלי ירלי בולסין ו פי מנמין  
 יי טגריגיו : וידבר דכוזלרי משה אוגלנלרינא ישראל ניג ו דציגרדילר אול  
 קרנבצני אכולדן ציברי ו דטופלדילר אני טש פילן ו דאוגלנלרי ישראל ניג  
 קולדילר נציפי סימרלדי יי משה גה :

פרשת בהר

(כה) וידבר יי אל משה בהר סיני לאמר : דכוזלרי יי משה גה  
 טגיגדה סיני ניג דמה : דבר כוזלגין אוגלנלרינה ישראל  
 ניג דאיטקין אלרגה ופי גלסגיו אול ירגה פי מן ורידירמין כיוגה ו דשמטה  
 בולסין אול יר שמטה יי גה : שש אלטי יילר סצקין טרובונגי ו דאלטי  
 יילר פוטגין בורלליגניגני דטופלגין מכסוליני : ובשנה דאול ידינגי יילדה י  
 שפת שפתון בולסין ירגה ו שמטה יי גה ו טרלובונגי סצמגין ו דבורלליגניגני  
 פוטמגין : את אורניגניג פיוניגני אורמגין ו דא דגלרין בורללריגניג  
 צופלמגין ו שמטה יילי בולסין ירגה : והיתה דבולסין שממסי אול  
 ירניג סיוגה אשמגה ו סנה דקולוגה דקרבשיגה ו דאירגטגא דמוספירגא  
 אול טירילגנלר בירגה : ולבהמתה דתורניגה דפויפה פי יריגדה ו בולסין  
 גומלא טכילי אשמגה : וספרת דסנגין אוזוגה ידי שמטה לרין ייללרניג ו  
 ידי יילר ידי ברטלר ו דבולרלר סנה גנלרי ידי שמטה לריניג אול ייללרניג  
 קירק טוקוז ייל דא : והעברת דגצירגין קיצקירמק שופר ססיני אול ידינגי  
 עירה ו אונגדה אול עיניג אול כפורים גונגרה ו גציריגיו שופר ססיני  
 גומלא יריגודה : וקדשתם דאירוכסי אטיגיו אול אללינגי יילניג סנה כנהו  
 דצקיריגיו מעפליק ירה גומלא אומוריוצילרינה ו ייכל דיר אול בולסין סיוגהו  
 זיין  
 דקיטיגיו



## בְּרַר

דְּקִיְמָנִיז הַר פִּישֵׁי מוֹמִיבְלִיגִינָה | בְּרַר פִּישֵׁי מִשְׁפָּחַתְכִינָה קוֹמִיגִיז : יוֹבֵל יוֹבֵל  
 דִּיר אֹל יִילִי אֹל אֱלִיגִינִי יִילִיגִי בּוֹלְסִין סוֹגָה | כְּצִמְגִיז דְּאוֹרְמָגִיז פִּיבְלִרִינִי  
 דְּצוֹפְלִמְגִיז דְּנִלְרִינִי נְאֻמְכֵרְלִרְגָא : כִּי פִי יוֹבֵל דִּיר אֹל | קוֹדֶשׁ בּוֹלְסִין  
 סוֹגָה | אֹל מְרִלְזִבְדִן אֵלִיפִ אֲשֵׁגִיז כִּיִּפּ מְכִכּוֹלוֹנִי : בִּשְׁנַת יִילִיגִינָה  
 אוֹשְׁפּוֹ יוֹבֵל גִּיג | קִימָגִיז הַר פִּישֵׁי מוֹמִיבְלִיגִינָה : וְכִי דְּאֲגֵר כְּמִכְגִּיז כְּמִיב  
 דּוֹכְמִינָה | יֵא כְּמִין אֵלְמָה כְּמִין אֵלְכֵג קוֹלוֹנְדִן דּוֹכְמִיגִי גִיג | קִינְמָגִיז פִּישֵׁי  
 קִרְדְּשִׁינִי : בַּמְכַפֵּר כְּנִי פִילִן יִילְרִינִי אֹל יוֹבֵל דִּן כּוֹגְרָה | כְּמִין אֵלְגִין  
 דִּיבִלְגָא דְּגִיזִי קִמִּינְדִן דּוֹכְמִיגִיגִי | כְּנִי פִילִן מְכִכּוֹל יִילְרִינִיגִי כְּמִסִּין סָגָה :  
 לְפִי צוֹקְלִיגִינָה גּוֹרָה אֹל יִילְרִינִיגִי צוֹק אֲמִבִּין כְּמִיבִנִי | דְּאֹזִלִיגִינָה גּוֹרָה  
 אֹל יִילְרִינִיגִי אֹז אֲמִבִּין כְּמִיבִנִי | זִירָא סָגִין כְּמִכּוֹלִלְרִינִיגִי אֹל סְטִייר סָגָה :  
 זֵלָא דְּקִינְמָגִיז פִּישֵׁי קִרְדְּשִׁי דְּפִינִי | דְּקוֹרְקִינִי מְגִרִיגִדִן | זִירָא מְנָמִין יִי  
 מְגִרִיגִיז : וְעִשִׁיתֶם דְּקוֹלִיגִיז רְסִימְלִרִימִינִי | דְּאֵא שְׁרַעְטִלְרִמִּינִי כְּמִלְגִיז דְּקוֹלִיגִיז  
 אֵלְרִינִי | דְּאוֹטוֹרִרְסִין אֹל יֵר אֹכְטוֹנָא אֲמִינְלִיב פִּילִן : וְנִתְנָה דְּוִירִיר אֹל יֵר  
 מְכִכּוֹלוֹנִי | דְּאֵשְׁרִסִין מוֹיגִיגִנְצָה | דְּאוֹטוֹרִרְסִין אֲמִינְלִיב פִּילִן אֹכְטוֹנָא : וְכִי  
 דְּאֲגֵר אִיטְסִגִיז גָּא אֲשֵׁלִים אֹל יִדִּינְגִי יִידְרָה | מוֹנָה סְצִמְסֵק דְּמוֹפְלִמְסֵק  
 מְכִלִּימִינִי : וְצוֹיִתִי דְּסִימְלִרְמִין אֲדִיגִישִׁמִּינִי סוֹגָה | אֹל אֵלְמִינְגִי יִילְרָהוּ  
 דְּקִילֵר אֹל מְכִינִי נְמִמִּוִּה אוֹיִן אֹל יִילְרָגָה : זּוֹרְעַתֶם דְּכְצִרְסִין אֹל כְּפִינְגִי  
 יִילְרָא | דְּאֵשְׁרִסִין אֹל מְכִינְדִן אֲסָפִינִי | אֹל דּוֹקוֹינְגִי יִילְגָה דְּגִין יִירִישְׁפִּינְגִי אֵא  
 גִּלְגִּיפּ מְכִכּוֹלִי | אֵשְׁרִסִין אֲכָפִינִי : זֵה אֲרִין דְּאוֹל יֵר כְּמִילְמִסִּין פִּשְׁפִּמְרָה  
 (אוֹמִוִּרְלִיפּ) זִירָא מְנִימְדֵר אֹל יֵר | אֲנִי אֵא גְרִיפְלֵר גִּיפִי דְּאוֹטוֹרְשִׁלֵר גִּיפִי (אוֹטוֹרִירְסִין)  
 סוֹזֵר פִּירְגָמָא : וְכִכֵּל דְּגוֹמְלָא יִירִינְדָה מוֹמִיבְלִיגִיגִיגִי | כִּילְסִלִיק וִירִיגִיז  
 אֹל יִרְגָא : כִּי פִי זּוֹגִוִּרְמִלְסָא קִרְדְּשִׁיגִי | דְּסִמְסָה מוֹמִיבְלִיגִיגִיגִי |  
 דְּגִלְסָה כִּילְסֵ אֲמִיבְצִיפִי אֹל יוֹבּוֹק אֲגֵר | כִּילְסֵ אִידְסִין כְּמִקְנִיגִי קִרְדְּשִׁינִי : וְאִישׁ  
 דְּפִישֵׁי פִי בּוֹלְמָסָה אֲגֵר כִּילְסֵ אֲמִיבְצִי | דְּיִמְסָה קוֹכְמִי | דְּוִירִישְׁסָא כִּילְסִלִיקִיגִיגִי אֵא  
 וְחִשְׁבֵּי דְּחִסְפֵ אֲמִסִּין יִילְרִין כְּמִיבִיגִיגִי | דְּקִימְרִסִין אֹל אֲרִמְקִנִי אֹל פִּישִׁיגָה פִּי

סְטִמִי

## כה

כו

סמטי אגר | דקמסין מוטובלוגינה : ואם דאגר יטמסה קובטי קמרטמה אגר |  
 דבולסין סטוכו קולונדה אול סמין אליוציניג אני | אול יובל ייליגה דגין |  
 דציקסין יובל דא | דקמסין מוטובלוגינה : ואיש דפישו פי סמסה אוטירש אכו  
 קללי שחרדה | דבולסין ועדסי כילסליניג | תמס בולגנינה דגין יילי סטוכוניגו  
 פיר ייל בולסין ועדסי כילסליניג : ואם דאגר כילס אולונמסא דולגנינה אגר  
 תמס ייל | דמוקס בולסין אול אב פי אול שחרדה פי ור אגר קלה | בשפמטה  
 (אומורליב) סמין אליוצינה אני דוורלרינה | כילס ציקמסין יובל דה : ובתי דאולרי  
 אול סללריניג | פי יוקטור אלרנה קה צופצוברה | מוזוי בילן אול ירניג סאילירו  
 כילסליק בולסין אגר | דיובר דה כילס ציקסין : וערי דשחרלרי אול לוי  
 לילרניג | אולרי שחרלריניג מוטובליקלריניג | אומורליב פילסליניג בולסין לוי  
 לילרנה : ואשר דאגר כילס אידסא פירסי אול לוי לרן | דכילס ציקסין  
 סטוכו אונגי דשחרי מוטובלוגיניג יובל דא | זירא אולרי שחרלריניג אול לוי  
 לרניג | אוקדיר מוטובליקלרי | אורטסינדה אולגריניג ישראל ניג : ושדה  
 דמלכו סלסיניג שחרלריניג סמילמסין | פי מוטובלוגי דוניגידיר אול אלרנה :  
 וכי דאגר זוגורטלסא דינדש קרדשיג | דמסיסה קולי בירגנה | דקומוננדירגין אני |  
 גרב גרפני גרב מוכפירני | דגצינסין בירגנה : אל אלמגין יאניגדן פאייז גא  
 ממלא פאיוני | דקורקזון טגריגדן | דגצינסין קרדשיג בירגנה : את אכצנגי  
 ורמגין אגר פאיוגא | דא פידגא ורמגין אשיגני : אני מנמין יי טגריגז |  
 פי ציגרידים סיזני מיסיר יריגדן | ורמה סיזנה פנען יריגי | בולמה סיזנה  
 טגריגה : וכי דאגר זוגורטלסא דינדש קרדשיג פי בירגנה דכמילסה סנה | קוללמגין  
 אני קיללויין קולניג : כשכיר אירנט גיפי מוספיר גיפי בולסין בירגנה | יילינה  
 דגין אול יובל ניג קוללוק אמסין בירגנה : ויצא דציקסין יאניגדן אול דאוגלנרי  
 בירגסינה | דקמסין משפחסינה | דמוטובלוגינה אמלריניג קמסין : כי זירא  
 קוללרימיר אלר | פי ציגרידים אלרני מיסיר יריגדן | סמילמסינלר סמילמגין קולניג :  
 דא ארפלמגין אגר זור בילן | דקורקזון טגריגדן : ועברה דקולוג דקרבשיג

כז

בהר

פי פולסלר סנה ו יאנינדן אול אווסלרניג פי צופצונרלריגינגה ו אלרדן כמין  
 אליני קול דברבש : וגם דרגין אוגלנרנינדן אול אוטרשילרניג אול טיריקנלר  
 פירגינגה ו אלרדן כמין אליגיז ו דמשפחה לרינדן פי פירגינגה ו פי דוגורסלר  
 יריגינדה ו דפולסינלר סיונה טויטויקקתה : והתנחלתם דאליש אליפ אושירסיו אלרני  
 אוגלנרנינגה ארטיגינדן מרסלמנה טויטויקליק ו דוינגה דגין אלרני קולניגיז ו  
 דקרדשילרנינגה אוגלנלרי ישראל ניג פישו קרדשינה ו ארפלנמגין אגר זור פילן :  
 וכי דאגר ימסא קיבטי גריפניג יא אוטרשניג פירנגה ו דוגורטלסא קרדשיג פי  
 פירנסנה ו דכטילסה גריפנה אוטרשקה פי פירנגה ו יא גוי טמלינא משפחהסנה  
 גריפ ניג : אחרי סטילגנינדן כוגרה כילסליק פולסין אגר ו פירסי קרדשילרנינדן  
 כילס אידסין אני : או יא אגצסי יא אוגלי אגצסיניג כילס אידסין ו יא יובונינדן  
 טניניג משפחהסנידן כילס אידסין אני ו יא ימסא קיבטי דאזוי כילס אולינסין : והשב  
 דחספ אמסין סמין אלינצסי פילן ו סטילרניג יירינדן אגר ו יילינה דגין אול יוכל ניג ו  
 דפולסין גומושי סטויכוניג סני פילן יילרניג ו גוגלרי גיפי אירגטניג פולסין פירנסנה :  
 אם אגר דגין צוק קלדי אסה ייללרדן ו אלרקה גורה קמטרסין כילס דיגיני גומושינדן  
 סטויכוניג : ואם דאגר אזו קלדי אסה ייללרדן ו יילינה דגין אול יוכל ניג דחספ  
 אמסין אגר יילרנינה גורה דקמטרסין כילס ליגיני : כשכיר אירגט גיפי יילרן  
 יילנה פולסין פירנסנה ו ארפלנמסין אגר זור פילן גוזרנינגה : ואם דאגר  
 כילס אולמסא פויר פילן ו דציקסין יילינדה אול יוכל ניג ו אול דאוגלנלרי  
 פירנסנא : כי זירא מנה אוגלנלרי ישראל ניג קוללר ו קוללרימדיד אלר ו  
 פי ציגרדים אלרני מיסיר ירינדן ו מנמין יי טגריגיז :

(כו) לא קילמניז אוונגינגה אפקרר ו דפסל דמצבה טורגומניז אוונגינגה דפושמק  
 טש ורמניז יריגינדה ו בש אורמנה אוסטונא ו פי מנמין יי טגריגיז  
 את שפת לרימני סקלגיז ו דמקדשימנדן קורקוגיז ו מנמין יי :

אם

בחקתי

כז

אם בחקותי תלכו ואת מצותי תשמרו ועשיתם אתם : אגר רסימלרים  
 בילן יורוסגיו דא מצוה לרימיני בקלסגיו ו דקילסגיו אלרגי : ונתתי דורמיני  
 ימגורלריגיוני וכטלריגיה ו דורירי אול יר מכסוליני ו דאגצי אול מוויג וריר ימישיני :  
 והשיג דימר סיגה אנדיר בסמק בג בווימוגא קדרו דפג בווימו ימר אורלוק  
 סצמפה קדר ו דאשרסיו אשיגיוני מוויגוצה ו דאמורוסיו אמיליפ בילן יריגיונה :  
 ונתתי דורמיני אכנליפ אול ירה ו דימרסיו דבולמו קלמרטיוצי ו דא פסרמין  
 ימו פייפני אול ירנו ו בקיליץ גצמו יריגיונה : ורפתם דקוברסיו דישמנלריגיוני  
 דמושרלר אלדיגיונה קיליץ בילן : ורדפו דקוברלר סיזון פיש פיש יוני ו  
 דיוו פיש סיזון מוסיני קוברלר ו דמושרלר דישמנלריגיוני אלדיגיונה ו קיליץ  
 בילן : ופניתי דסיירילרמין סיגה ו דוילדירימין סיגני ו דבופיטרמין סיגני ו  
 דמורגוורמין שרטימני פירגיונה : ואכלתם דאשרסיו אספיני אספירגני ו  
 דאספיני אלדיגיוני יגיניג ציגריפ מופרסיו : ונתתי דורמיני משפנימני אורמגיונה  
 דכור אורמו מורדים סיגני : והתהלכתי דיוורמין אורמגיונה ו דבולורמין  
 סיגה טגריגה ו דסיו בולורסיו מנה אולוסקה : אני מנמין יף טגריגיוני ו פי  
 ציגרידים סיגני מיסיר יריגיוני בולמקטן אלרגה קולר ו דסינדירדים צומצלרין  
 בווינסגיוניג ו דיוורמטים סיגני טיפ בוי בילן : ואם דאגר אשימסגיו מנהו  
 דקילמסגיו גומלא אושפו מצוה לרגי : ואם דאגר רסימלרימני כור אמסגיו ו  
 דאגר שרעטלרמני כור אידסא ג'יגיוני ו קילממקה גומלא מצוה לרימני ו בווימנה  
 סיו שרטימני : אף דגין מן קילרמין מוני סיגה ו דמיין אמרמין אוסטמוגיונה  
 קלממק ו אול כובוק כסטליקני ו דאול קיזירמא כסטליקני ו טבוסינצילר גוזלרגי  
 דסיולטינצילר ג'ני ו דסצרסיו פושמה אורלוגיוני ו דאשרלר אני דישמנלריגיוני :  
 ונתתי דורמיני כישימימני סיגה ו דסיירילרסיו אלדינה דישמנלריגיוניג ו  
 דארפלנירלר סיגה דישמנלריגיוני ו דקצרסיו דבולמו קובוכצי סיגני : ואם  
 דאגר בולרגה דגין אשימסגיו מנה ו דארטימירימין אוגומלמה סיגני ו ידי חזב  
 יזיקלריגיוני אוצין : ושברתי דסינדירימין אופטמליגין קובטיגיוניג ו דורמיני  
 גוכלריגיוני

## בַּחֲתִי

גֹּבְלֵרֵיגִיזֵנִי הַמִּיר גִּבִּי | רֵא יִרְיִגִּיזֵנִי בְּקֹר גִּבִּי : וְתַם דְּבִיטֵר בּוֹשָׁקָה קִיבְטִיגִיזֵנִי  
 דְּוֶרְמֵז יִרְיִגִּיזֵנִי מְכֻסְלִינִי | דְּאַנְצִי אֹל יִרְנִיג וְרִמֵּז יִמִּישִׁינִי : וְאִם דְּאַגֵּר יוֹרוֹסְגִיזֵנִי  
 בִּירְגָמָה אִיצוֹר בִּילָן | דְּפִלְמִסְגִּיזֵנִי אִשְׁיִטְמָה מְגָה | דְּאַרְטִימִין אִיִּסְטִיגִיזֵנִי  
 אִירְמִק | יְדִי קֹזֵב יִזְקֵלְרִיגִיזֵנִי אִיצוֹן : וְהַשְׁלַחְתִּי דְּפִירִימֵן סִיזְנָא אֹל מִזְנִיג פִּיגִינִי  
 דְּמִיב אִמֵּר סִיזְנִי | דְּפִסֵּר תּוֹרִיגִיזֵנִי | דְּרֵאז אִמֵּר סִיזְנִי | הַוֶּרֶן בּוֹלִדְרֵר יוֹלְלֵרִיגִיזֵנִי :  
 וְאִם דְּאַגֵּר בִּילֵר בִּילָן אִיגִוִּטְלִנְמִסְגִּיזֵנִי מְגָה | דְּיוֹרוֹסְגִיזֵנִי בִּירְגָמָה אִיצוֹר בִּילָן :  
 וְהַלְכְתִּי הַיּוֹרוֹרְמִין דְּגִין מִן בִּירְגָמָה אִיצוֹר בִּילָן | דְּאַיִרְמִין סִיזְנִי דְּגִין מִן |  
 יְדִי קֹזֵב יִזְקֵלְרִיגִיזֵנִי אִיצוֹן : וְהַבְּאֵתִי דְּגִיטִרִימֵן אִיִּסְטִיגִיזֵנִי קִילִיץ אִוִּץ אִלִּיזְנִי  
 אִיצוֹן שְׂרִמְנִיג | דְּטוֹפְלִגִּירְסִיזֵנִי שְׁחַרְלֵרִיגִיזֵנִי | דְּיִפִּירִימֵן אֹלְט אִוִּרְמִיגִיזֵנִי | דְּוִרְלִיסִיזֵנִי  
 קוֹלִיגָה דְּוִשְׂמִנְנִיג : בְּשַׁבְרִי סִינְדִירְגִּימִרְדָּה סִיזְנָה אִוְטְמִב קוֹטִינִי | דְּפִישִׁירְרֵלֵר  
 אִוִּן כְּטִינְלֵר אִפְמִיגִיזֵנִי בִּיר תְּנִדְוִרְדָּה | דְּמִיטִרִירְלֵר אִשְׁיִגִּיזֵנִי צְפִי בִּילָן | דְּאַשְׂרִסִּיזֵנִי  
 דְּטוֹיִמְזִסִּיזֵנִי : וְאִם דְּאַגֵּר מִזְנִיג בִּילָן אִשְׁיִטְמִסְגִּיזֵנִי מְגָה | דְּיוֹרוֹסְגִיזֵנִי בִּירְגָמָה אִיצוֹר  
 בִּילָן : וְהַלְכְתִּי הַיּוֹרוֹרְמִין בִּירְגָמָה אִיצוֹר קַחְרִי בִּילָן | דְּאַוִּגִּוִּטְלֵרְמִין סִיזְנִי  
 דְּגִין מִן | יְדִי קֹזֵב יִזְקֵלְרִיגִיזֵנִי אִיצוֹן : וְאַכְלַתֵּם דְּאַשְׂרִסִּיזֵנִי אִוִּגְלֵנְדֵרִיגִיזֵנִי  
 אִטִּינִי דְּקִיזְלֵרִיגִיזֵנִי אִטִּינִי אִשְׂרִסִּיזֵנִי : וְהַשְׁמֵרְתִּי דְּקִיפֵּ אִירְמִין בְּמָה לְרִיגִיזֵנִי  
 דְּפִסְרִמִּין קוִישׁ סִיפְטֵלְרִיגִיזֵנִי : דְּוִרִימִין גּוֹבְדֵלְרִיגִיזֵנִי | גּוֹבְדֵרְרִי אִיִּסְטִינָא  
 אִירְנִצִּילְפִּלְרִיגִיזֵנִי | דְּכּוֹר אִירֵד בִּילְגִים סִיזְנִי : וְנַתִּיתִי דְּוִרִימִין שְׁחַרְלֵרִיגִיזֵנִי וְרִנֵּן  
 דְּוֶרֶן אִטְרִמִּין מְקַדֵּשׁ לְרִיגִיזֵנִי | דְּקַפּוֹל אִטְמִמְרִיר קְרַפְנֵלְרִיגִיזֵנִי קוֹקִינִי : וְהַשְׁמֵתִי  
 דְּוֶרֶן אִטְרִמִּין מִן אֹל יִרְנִי | דְּמִגְמִינְלֵרֵלֵר אִיִּסְטִינָה דְּוִשְׂמִנְלֵרִיגִיזֵנִי | אֹל אִוִּטוֹרִיגִיזֵנִי  
 אִנְדָּה : וְאַתְכֶם דְּסִיזְנִי סְצֵרְמִין אִוִּרוֹסְלֵרְדָּה | דְּסוֹבִוִּרִימִין אִרְדִּיגִיזֵנִי קִילִיץ |  
 דְּבּוֹלִיר יִרְיִגִּיזֵנִי | דְּשְׁחַרְלֵרִיגִיזֵנִי בּוֹלְרֵלֵר חֶרֶב : אִז אֹל וְכַטְטָה תְּמַם אִמֵּר  
 אֹל יֵר שְׂמִטְלֵרִינִי | גִּוְמֵלֵא גּוֹנְלֵרִינְדָּה וְרִנְלִיגִינִי | סִיזֵנִי יִרְיִנְדָּה אֹלִיפֵ דְּוִשְׂמִנְלֵרִיגִיזֵנִי |  
 אֹל וְכַטְטָה מְנִין בּוֹדֵר אֹלִיר | דְּתַמֵּם אִמֵּר שְׂמִטָּה לְרִינִי : כֹּל גִּוְמֵלֵא גּוֹנְלֵרִינְדָּה  
 וְרִנְלִיגִינִי מְנִין בּוֹדֵר | גִּינִי פִי מְנִין בּוֹלְמֵרִי שְׂמִטָּה לְרִיגִיזֵנִי | אִוִּטוֹרִיגִיזֵנִי  
 אִיִּסְטִינָה : וְהַנְּשֵׂאִרִים דְּאֹל קְלַנְלֵר סִיזְנָה | דְּגִיטִרְמִין יִמְשַׁקְלִיק גּוֹנְלֵרִינְדָּה |  
 יִרְלֵרִינְדָּה

### בחקתי

כח

ירלרינדה דושמנלריניג | דקובר אלרני אוזי שובולרנן יפרקניג | דקצרלר קולצמן  
 קצמסי גיפי | דטוישרלר דפולמוז קיבוכצי : וכשלו | דסווינירלר הר פישו קרדשי  
 בילן | טויטפי אלדינרן קוליצניג | דקובוכצי יוקטיר | דפולמוז סינגה טורמק אלדינה  
 דושמנלריניג : והנשאים | האול קלגנלר סינדה | צוירלר גונחלרי בילן |  
 ירלרינדה דושמנלריניג | דדגין גונחלרי בילן אמלריניג פירגלרינה צוהיררר |  
 והתודו | דאיקרר אמלרר גונחלריני | כא גונחין אמלריניג | טנמקלרי בילן פי  
 מנדילר מנה | דדגין נני פי יורודילר פירגמה אוצור בילן : אף דגין מן יורורמין  
 פירגלרינה אוצור בילן | דגטירימן אלרני ירנה דושמנלריניג | דאול נכמטה סיניגיר  
 אול יפוק גונחלרי | האול נכמטה פיטטירירלר גונחלריניג ג'ורומוני : וזכרתי  
 דכנינירמין שרטימני פי יעקוב בילן | דדגין שרטימני פי יצחק בילן | דדגין  
 שרטימני פי אכררם בילן סנינירמין | דאול ירנידא סנינירמין : והארץ דאול יר  
 במישיליר אלררן | דתמס אמר שמטה לרני וכו' פולגנינדה אלררן | דאלר  
 פיטטירירלר גונחלריניג ג'ורומוני | אנוג אוצון פי שרעטלרימני כור אמטילר |  
 דא אנוג אוצון פי רסימלרימני כור אירטי ג'נלרי : ואף דדגין פוני קורמין  
 פולגלרינדה ירנדה דושמנלריניג | פי כור אמטממיר אלרני דאירנממיר אלרני  
 טבוסמנה אלרני | פוומנה שרטימני פירגלרינה | זירא מנמין יי סנילרי : וזכרתי  
 דסנינירמין אלרנה שרמין פורוגילריניג | פי ציגריים אלרני מיסיר ירנידן גוזלרנצא  
 אול אולוסלריניג | פולמנה אלרנא טגרינה | מנמין יי : אלה פולדירלר אול רסימלר  
 דאול שרעטלר דאול תורלר | פי ורדי יי אוזוניג ארסינה | דארסינה אוגללריניג  
 ישראל ניג | טנינדה סיני ניג קולי בילן משה ניג :

כז | וידבר דכזלרי יי משה גה דמה : דבר סוזגין אוגללרינה ישראל  
 ניג דאיטמין אלרנה | פישו פי אירסה אנזים | קניסיג בילן ג'נלר יי  
 גה : והיה דפולסין קניסיג אול ארפכ | יגירמי ישמן דאלטמיש ישקה דגין |  
 דפולסין קניסיג אדלי מסקל גומוש | מסקלי בילן אול קודש ניג : ואם דאגר  
 טישו אסה אול | דפולסין קניסיג אוטוז מסקל : ואם דאגר בש ישמן דינירמי  
 ישבה

## ברקתי

ישפה דגין ו דבולסין קייסיג אול ארפב יגירמי מסקל ו דמישיגה און מסקל :  
 ואם דאגר פיר עידן רבש ישפה דגין ו דבולסין קייסיג אול ארפב ו פש מסקל  
 גומוש ו דמישיגה קייסיג איין מסקל גומוש : ואם דאגר אלטמיש ישמן דיוגרי  
 אגר ארפב איסא דבולסין קייסיג און פש מסקל ו דמישיגה און מסקל : ואם דאגר  
 זרלי אסה אול קייסיגן ו דטורגווסין אני אלדינה אול פהן ניג ו דקייסלסין אני  
 אול פהן ו גנא גורה פי יטסה קיבטי אול אניט אמפניג ו קייסלסין אני אול פהן :  
 ואם דאגר תוור איסא פי יובקלשטירילר אנדן קרפן יי גה ו הר נא פי ורסה  
 אנדן יי גה פולסין קודש : לא תבדיל אידמסין אני דרגישמסין אני  
 יכשיני ימנא יא ימנני יכשיגה ו דאגר דגישטירמה דגישטירסה תוורני תוורגה ו  
 דבולסין אול דרגישטירמסי פולסין קודש : ואם דאגר גומלא מוגדר תוור איסא  
 פי יובקלשטירמסלר אנדן קרפן יי גה ו דטורגווסין אול תוורני אלדינה אול פהן  
 ניג : והעריך דקייסלסין אול פהן אני ו גרפ יכשיני גרפ ימנני קייסיגצה אי פהן  
 עלי פולסין : ואם דאגר כילס אידמא כילס אידסא אני ו דארטמירסין פשינגיסיני  
 קייסיג אוסמונה : ואיש דפיש פי קודש אמסה אויני קודש יי גה ו דקייסלסין אני  
 אול פהן ו גרפ יכשיני דגרפ ימנני ו נקדר פי קיסלסה אני אול פהן עלי טורסין : ואם  
 דאגר אול קודש אמפן כילס אידרסא אויני דארטמירסין פשינגי גומוש קייסיג אוסמונה ו  
 דבולסין אניג : ואם דאגר טרלובינדן טויכלוגניג קודש אמסה פיש יי גה ו  
 דבולסין קייסיג אוידיגנה גורה ו אוילוגי ספניג ארפרלרניג ו אללי מסקל פומושפה :  
 אם אגר יילינדן אול יובל ניג קודש אמסה טרלוביני ו קייסיגצה טורסין : ואם  
 דאגר אול יובל דן סוגרה קודש אמסה טרלוביני ו דחספ אמסין אגר אול פהן אול  
 גומושני אול קלגן ייללרנה גורה ו ייקינה דגין אול יובל ניג ו דאפסילסין קייסיגן :  
 ואם דאגר כילס אידמא כילס אידסא אול טרלובני אול קודש אמפן אני ו דארטמירסין  
 פשינגי גומוש קייסיג אוסמונה דמוקס פולסין אגר : ואם דאגר כילס אידמסא אול  
 פרלובני ו דאגר סמסה אול טרלובני אוגנה פישגה ו כילס אולמסין ארטיק : והיה  
 דבולסין אול טרלוב ועדסי ציקמניגרה יובל רה קודש יי גה ו טרלובני גיפי אול הרם

ניג

בחקתי

כט

נִגְוָה בְּחַן גַּם בּוֹלְסִין מוֹטוֹבְלוֹנִי : וְאֵם דְּאֵנְר סְטִין אֶלְן מְרֻלּוֹבִינִין פִּי דְּוִגּוֹל מְרֻלּוֹבִינִין  
 מוֹטוֹבְלוֹנִינִין | קוֹדֶשׁ אֲמָסָה יְיָ גַּם : וְחֶשֶׁב כַּחֲסַפּ אֲמָסִין אֲנֵר אֹל  
 פִּתּוֹ | מְרִינִין אֹל קְיִסְיִנִיג | יִלְיַגָּה דְּגִין אֹל יוֹבֵל נִיג | דְּוִרְסִין קְיִסְיִנִי אֹל  
 גִּינְדָה קוֹדֶשׁ יְיָ גַּם : בְּשַׁנַּת יִלְיַנְדָה אֹל יוֹבֵל נִיג קְיִמְסִין אֹל מְרֻלּוֹב |  
 אֲנֵר פִּי סְטִין אֲלֵרִי אֲנִי יֵאֲנִינִין | אֲנֵר פִּי אֲנִיג מוֹטוֹבְלוֹנִי אֹל יִרְנִיג |  
 וְכֹל דְּגִ'וֹמְלָא קְיִסְיִג | בּוֹלְסִין אֹל קוֹדֶשׁ מְסַקְלִי בִילָן | יִגְרָמִי  
 צְגִירְדֵב בּוֹלְסִין אֹל מְסַקְלִי : אֲדָךְ טַב מוֹנְגִינִין פִּי מוֹנְגִינִין בּוֹלְסָה יְיָ גַּם אֹל  
 תּוֹנְרָדָה | קוֹדֶשׁ אֲמָמִסִין פִּישִׁי אֲנִי | גְרַב אֹוִנוֹ גְרַב קוֹי יְיָ נִיג דִּיר אֹל :  
 וְאֵם דְּאֵנְר אֹל מוֹנְרֵר תּוֹנְרֵרן אִיסָא דְכִילֵם אִידְסִין קְיִסְיִג בִילָן |  
 דְּאֲרִטְמִירְסִין פִּשִׁינְגִיסִינִי אֹוסְטוֹנָא | דְּאֵנְר כִילֵם אֹולוֹנְמָסָא דְסְטִירְסִין קְיִסְיִג  
 בִילָן : אֲדָךְ טַב גִ'וֹמְלָא חֶרֶם | פִּי חֶרֶם אֲמָסָה פִישִׁי יְיָ גַּם גִ'וֹמְלָאֲרֵן  
 פִּי אֲנִיג | אֲדָךְ הֵן יֵא תּוֹנְרֵרן יֵא מְרֻלּוֹבִינִין מוֹטוֹבְלוֹנִינִיג | סְטִילְמִסִין דְכִילֵם  
 אֹולוֹנְמָסִין | הֵר חֶרֶם | קוֹדֶשׁ לְרִנְגִידִיר אֹל יְיָ גַּם : כֹּל הֵר  
 חֶרֶם פִּי חֶרֶם בּוֹלְסָה אֹל אֲדָם דֵן כִילֵם אֹולוֹנְמָסִין | אֹולְמָה אֹולוֹוִרְוִלְסִין :  
 וְכֹל דְּגִ'וֹמְלָא אֹונְרְסִי אֹול יִרְנִיג | אֹורְלֹוֹנִינִין אֹול יִרְנִיג יִמִישִׁינִין אֹול  
 אֲנִצְנִיג | יְיָ נִיג דִיר אֹול קוֹדֶשׁ יְיָ גַּם : וְאֵם דְּאֵנְר כִילֵם אִירְמָא כִילֵם  
 אִירְסָא פִישִׁי אֹונְרְסִינִין | פִּשִׁינְגִיסִין אֲרִטְמִירְסִין אֹוסְטוֹנָה : וְכֹל דְּגִ'וֹמְלָא  
 אֹונְרְסִי סִיגִירְנִיג יֵא קְיִנִיג | הֵר נָא פִי גַצְסָה מִיבִינָה אֹול מִיבִינִיג | אֹול  
 אֹונְנִיג | בּוֹלְסִין קוֹדֶשׁ יְיָ גַּם : לֹא אֲרִאֲמִסִין אֲרִסִינָה יִכְשִׁינִיג יִמְנָנָה  
 דְּדִגִישְׁמִירְסִין אֲנִי | דְּאֵנְר דְּגִישְׁמִירְמָה דְּגִישְׁמִירְסָה אֲנִי | דְּבּוֹלְסִין אֹול  
 דְּדִגִישְׁבְּגִי בּוֹלְסִין קוֹדֶשׁ וְכִילֵם אֹולוֹנְמָסִין : אֵלָה בּוֹלְרִירְלֵר אֹול מְצוֹלֵר |  
 פִּי סִימְרֵרִי יְיָ מִשָּׁה גַם אֹוגְלִנְרִינָה יִשְׂרָאֵל נִיג | מְגִינְדָה סִינִי נִיג : אֵלָה  
 תְּמִצּוֹת אֲשֶׁר צָוָה יְיָ אֵת מִשָּׁה אֵל בְּנֵי יִשְׂרָאֵל בְּחֵר סִינִי :  
 בְּרוּךְ יְיָ לְעוֹלָם אָמֵן וְאָמֵן |

חית

וידבר