

Murat Işıık

The Book of Leviticus from the Gözleve Bible

Studien zur Sprache, Geschichte und Kultur der Turkvölker



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Volume 37

Murat Işık

The Book of Leviticus from the Gözleve Bible

A Linguistic Analysis of a Crimean Karaim
Bible Translation

DE GRUYTER

The research upon which this publication is based has been awarded funding from the European Research Council (ERC) under the European Union's Horizon 2020 research and innovation programme (grant agreement no. 802645).



European Research Council
Established by the European Commission

ISBN 978-3-11-139070-3

e-ISBN (PDF) 978-3-11-139177-9

e-ISBN (EPUB) 978-3-11-139186-1

DOI <https://doi.org/10.1515/9783111391779>



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Library of Congress Control Number: 2024939721

Bibliographic information published by the Deutsche Nationalbibliothek

The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliografie; detailed bibliographic data are available on the internet at <http://dnb.dnb.de>.

© 2024 the author(s), published by Walter de Gruyter GmbH, Berlin/Boston
The book is published open access at www.degruyter.com.

Cover image: Marco Polo's caravan on the silk road. Painting by Abraham Cresques, 1375, Catalan Atlas. Source: Gallica. Digital Library ID btv1b55
Typesetting: Integra Software Services Pvt. Ltd.
Printing and binding: CPI books GmbH, Leck

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Preface

This book is a revised version of my doctoral dissertation, which was written under the supervision of Zsuzsanna Olach (Ph.D.) in the Altaic Studies program at the Doctoral School of Linguistics, University of Szeged, and defended in September 2023. The study explores a previously unstudied and untranscribed biblical book from the so-called Gözleve Bible (1841), a Crimean Karaim Bible translation. It provides a comprehensive linguistic description, transcription, translation, and facsimiles, and contributes to discussions on Crimean Karaim language and the Karaim Bible translation traditions, which necessitate scholarly edited texts.

First and foremost, this study would not have been possible without the experience and support I gained while working on the KaraimBIBLE project (ERC Starting Grant № 802645) from 2020 to 2024, which also provided funding for this publication. I was fortunate to collaborate with outstanding colleagues, particularly under the leadership of Professor Michał Németh. He not only provided an excellent work environment for studying Karaim Bible translations but also hosted regular online seminars with me and my dear friend and colleague, Anita András (MA). These discussions were crucial in deepening my understanding of the field. Furthermore, Professor Németh dedicated considerable time to reviewing my doctoral dissertation, offering detailed comments and critiques that prompted significant revisions. He also made great efforts to secure funding for this work within our project. I am immensely grateful for the opportunity to work with him, as well as for his kindness and support. Needless to say, any remaining errors in this book are solely my responsibility.

I would like to express my gratitude to my supervisor, Zsuzsanna Olach (Ph.D.), for her support and for introducing me to the field of Karaim studies. I am also deeply thankful to Professor Éva Ágnes Csató and Professor László Károly, who have shared their valuable comments and supported me in preparing my book for publication.

I would also like to express my gratitude to Zeynep Erk Emeksiz (Ph.D.), my MA thesis supervisor, who unfortunately passed away recently. She was not only a great scholar but also a great person. Her efforts were crucial to the initiation of my Ph.D. studies and academic career in Europe. I will always be grateful to her.

Lastly, I am immensely thankful for the support and understanding from my colleagues in the Department of Altaic Studies at Szeged University, particularly our head of department, Professor Sándor Papp, who has been exceptionally supportive of my work. I extend my deepest gratitude to my dear friends and family for their unwavering support throughout the publication process of my book.

Szeged, April 2024

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Abbreviations and Symbols

Abbreviations

1	first person
2	second person
3	third person
ABL	ablative
ABS	absolute state
ACC	accusative
ADJ	adjective
AN	action noun
AOR	Turkic aorist
Ar	Arabic
B.Heb	Biblical Hebrew
BOTH	common gender
CARD	cardinal numeral
CASE	case markers
CAUS	causative
COND	conditional
CONST	construct state
CONV	converb
COP	copula
Cr.Kar	Crimean Karaim
Cr.Tat	Crimean Tatar
Cr.Tur	Crimean Turkish
DAT	dative
DEM	demonstrative
DER	derivative
DIR	directive
DISTR	distributive
DUAL	dual
E.Kar	Eastern Karaim
Eng	English
EQU	equative
Exo	Book of Exodus
FEM	feminine
FUT	future
Gen	Book of Genesis
GEN	genitive
Gr	Greek
H.Kar	Halych Karaim
HIP	hiphil
HOP	hophal
IMP	imperative
IMPF	imperfect
INF	infinitive
intr.	intransitive verb

Kip.	Kipchak Turkic
Lev	Book of Leviticus
lit.	literally
LOC	locative
MASC	masculine
ms.	manuscript
NEG	negative
NOM	nominative
Num	Book of Numbers
O	object
Ogh.	Oghuz Turkic
onom.	onomatopoeic
OPT	optative
ORD	ordinal
Ot.Tur	Ottoman Turkish
PASS	passive
PAST	simple past
Per	Persian
PERF	perfect
PL	plural
POSS	possessive
POST	postposition
PRD	predicative
PRO	pronoun
PRS	present-progressive
PTCP	participle
Q	question particle
QAL	qal
RECP	reciprocal
REFL	reflexive
REL	relational suffix
r°	recto
Ruth	Book of Ruth
S	subject
SG	singular
T.Kar	Trakai Karaim
Trk	Turkish
Tur	Turkic
V	verb
v°	verso
W.Kar	Western Karaim

Symbols for Morphophonological Variation

A	<i>a ~ e</i> , encompassing all applicable phonetic variants
ž	<i>ž ~ ċ</i>
D	<i>d ~ t</i>

G	<i>g ~ ɣ</i>
I	<i>ĩ ~ i</i>
K	<i>k ~ ƙ</i>
Q	<i>g ~ ɣ ~ k ~ ƙ</i>
U	<i>u ~ ü</i>
X	<i>ĩ ~ i ~ u ~ ü</i>

Symbols for Transcription

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
⌊abc ¹²³	portion of text commented in a footnote
¹²³ ר אבג⌋	Hebrew portion of text commented in a footnote

Symbols for Translation

abc	the translation of the Karaim text
<i>abc</i>	a term that cannot be directly translated into English
abc	editorial addition due to the linguistic constraints of English
(abc)	the translation of the Karaim text written in parentheses
⌊abc def ¹²³	a passage commented in a footnote
[123]	verse numbers added by the editor

1 Introduction

1.1 The Aim, Scope, and Methodology of the Study

The primary objective of this study is an exhaustive exploration of one book from a printed translation of the Tanakh (excluding the Chronicles) into Crimean Karaim, 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. The analyses and conclusions regarding this edition have also raised skepticism among certain scholars about the existence of the Crimean Karaim language as a separate Turkic variety, which is largely considered an extinct dialect (Eastern) of Karaim. An analysis of the limited written resources available is crucial if we are to continue the ongoing debate about both the status of Crimean Karaim and the tradition of translating the Bible into Karaim. Thus, this study presents a hitherto untranscribed and unstudied book of the Gözleve Bible, specifically the Book of Leviticus. It comprises a brief introduction, linguistic analyses, transcription, translation of the text, and its facsimiles. It should be noted that the outcomes of this research primarily relate to the linguistic features of this specific book and do not necessarily reflect the language of the entire edition.¹

First of all, the printed edition in question was written in Hebrew script. As will be discussed in the relevant section (see 2.1.3), some phonetic or phonological features of Crimean Karaim are not accurately reflected by the Hebrew script. In such instances, we have consulted existing Karaim dictionaries and studies. In the transcription (see 3.2), we carefully addressed specific errors, systematically comparing them with Bible translations written in other Karaim dialects and, occasionally, with Ottoman Bible translations where equivalent portions exist. For further transcription remarks, see 3.1.

The English translation provided in our study (see 4.2) adheres as closely as possible to the Karaim text. Consequently, we aimed to mirror the structural elements of the original text, within the confines of the English language. For additional translation notes, see 4.1.

The linguistic analysis of the text is both descriptive and comparative in nature. The phonological, morphological, morphophonological, syntactic, morphosyntactic, and lexical features of the text were examined and compared to their counterparts in Crimean Tatar, Crimean Turkish, Ottoman Turkish, and all Karaim dialects.² This

¹ The transcription of all the books of the Torah from the Gözleve Bible was prepared by the present author (see Işık 2022).

² Due to factors described in the relevant section (see 2.3), the morphosyntactic and syntactic features analyzed highlight only some peculiarities; they do not provide comprehensive descriptions of these layers and were compared solely to Karaim Bible translations.

includes the linguistic descriptions of Crimean Karaim, in order to compare the text with documented Crimean Karaim characteristics. In the descriptive analysis, we highlight specific characteristics within the text through examples. In cases where it is relevant, we provide the number of instances and, depending on the topic, all the representative examples. In other sections, only representative samples are cited, as the frequency of occurrence of such features is not of substantial relevance to our investigation.

Regarding the comparative aspect of this study, various sources were consulted. For Crimean Turkish, our resources were primarily limited to a short article written by Doerfer (1959a), and consequently, data for this language were not systematically present in certain sections. For linguistic features related to Crimean Tatar, the studies we mainly consulted are Kavitskaya (2010), Jankowski (2010), and Doerfer (1959b), while the KRUS dictionary was primarily used for lexical items. For Ottoman Turkish, which notably consists of three main phases—Old Ottoman (thirteenth–fifteenth century), Middle Ottoman (sixteenth–eighteenth century), and New Ottoman (nineteenth century to 1928)—as outlined by Kerslake (2022, 176), primarily descriptions pertaining to New Ottoman features by Kissling (1960) and Hagopian (1907) were employed. Dictionaries utilized included ETD, LET, and occasionally ÖTS and YTL, along with another dictionary pertaining to Middle Ottoman, TLO. In addition, an array of studies on Karaim was consulted, encompassing works by Zajączkowski (1932), Prik (written in 1949 but published in 1976), Musaev (1964, 1977), Gülsevin (2016), Çulha (2019), and Öztürk (2019). For lexical references, we primarily relied on two chief sources: CKED and KRPS. It is essential 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, some 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 (Sulimowicz 1972, 56–64) were also utilized for comparative purposes.³

Finally, selected examples from the Hebrew Bible, its interlinear analysis, and occasionally some English and Russian Bible translations will be incorporated, sourced using the software 'Bible Works 9'.

1.2 Brief History of the Crimean Karaims

Karaite Judaism, or the Karaism, originated as a movement in the second half of the eighth century in Baghdad (Poznański 1915, 662; Nemoy 1978, 604). Anan ben David is

³ Notably, unless otherwise mentioned, all examples from other Turkic languages are presented in our transcription system to offer a better basis for comparison.

generally acknowledged as the principal founder and the first lawgiver of the Karaite movement (Zajączkowski 1961, 24).⁴ He drafted the initial document, a code of laws⁵ called *Sefer ha-Mitzvot*, ‘The Book of Precepts’, written in Aramaic in the mid-eighth century (Nemoy 1952, 8).⁶ This new movement emphasized the Tanakh as the sole source for interpretation, dismissing any supplements.⁷ 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 Karaite Judaism (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 (Zajączkowski 1961, 28–29; Besalel, 2001, 311; Kizilov 2009, 136).⁸

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

4 Anan ben David was not the founder of the Karaite Judaism, even though his thoughts influenced the movement (Poznański 1915, 662; Nemoy 1950, 307–311; Schur 1992, 20–24). For a further discussion regarding Anan, see Harkavy (1904, 553–556) and Nemoy (1952, 3–11).

5 It is worth noting that some of Anan’s principles were later modified, primarily by Benjamin Nahawandi, who had a significant impact on Karaite Judaism after Anan ben David (Kohler and Harkavy 1904, 438–439; Poznanski 1915, 664).

6 Only certain fragments of this book have survived (Poznański 1915, 663; Nemoy 1952, 8).

7 It is worth noting that the main principles of Karaite Judaism, 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, the 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).

8 For further details regarding the principles of Karaim religion, see Kuzgun (2015, 277–301); Schur (1992, 13–57); and Astren (2004, 23–123).

'Karaites' in the literature.⁹ In their Turkic vernacular, Karaims call themselves *karaylar* (singular: *karay*), which etymologically goes back to the Hebrew-Aramaic stem קרא, meaning 'to read' 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 (Harviainen 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.¹⁰ 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, being associated with *kara* 'black' and *it* 'dog' (Harviainen 2003, 635). In some English-language studies, 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 Judaism. However, along with Crimean Karaims, one can also see the term 'Crimean Karaites' in reference to the Turkic adherents of Karaism. In this study, to avoid confusion, the term Karaim will be used to refer only to Turkic-speaking believers of Karaite Judaism, who mainly lived in Central and Eastern Europe, as well as to their Turkic vernacular language.¹¹

Around 1180, Petahyah of Regensburg, a Rabbanite traveler, documented a group of people upon entering Crimea. He portrayed them not as Rabbinic Jews, but as heretics whose Sabbath eve was spent in darkness and whose prayers consisted solely of Psalms. Additionally, these individuals communicated their unfamiliarity with the Talmud to Petahyah. This account is generally considered the earliest reference that potentially pertains to the Karaites in the Crimean region, given that the described characteristics align with those associated with Karaite customs (Mann 1935, 288–290; Harviainen 2003, 636). Ankori (1968, 61–64) also concurs with the supposition that these were Crimean Karaites, albeit with no written tradition yet established. He further proposes that the 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).¹² Apart from this account, the earliest reliable documentation of Karaim presence in the Crimean region goes back to the late thirteenth century (Har-

⁹ According to some scholars, the term 'Karaite' was first used by Benjamin Nahewendi (see Kohler and Harkavy 1904, 438).

¹⁰ Therefore, in 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.

¹¹ 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 'Karaims' will be used exclusively to refer to the Turkic-speaking followers of Karaism residing in Central and Eastern Europe, primarily in Crimea, Lithuania, Poland, and Russia.

¹² The question of whether the Turkic people in Crimea converted to the Karaite Judaism or if the non-Turkic Karaites began to speak the Turkic vernacular is another matter. For further examination, see Harviainen (2013, 636–643).

viainen 2003, 636, 639). Consequently, varied perspectives emerge concerning the historical background of the Crimean adherents of Karaite Judaism. One theory suggests that the Karaims are the progeny of the Turkic Khazars, who embraced Karaite Judaism around the mid-eighth century, introducing the religion to the Crimean region following the fall of the Khazar Empire. This theory was predominantly endorsed by some Karaim scholars of the twentieth century (e.g., Zajączkowski 1961, 12–23; Szysman 1980, 73), who highlight the similarities between the Karaim language and that of the Codex Cumanicus as compelling evidence supporting the contention that the Turkic-speaking Karaims descend from the Khazars and Cumans.¹³ 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. As a consequence, this theory is no longer supported by more recent studies.

At the time when Batu Khan, the founder of the Golden Horde, launched his conquest in the 1220s, Crimea was inhabited by a variety of ethnic groups. These groups included Greeks, Armenians, nomadic Turkic tribes, as well as sizeable Italian and Frankish minorities in political and economic command, primarily located in several large towns along the Black Sea coastline (Fisher 1978, 1). In the middle of the thirteenth century, Turkic people rose to political prominence 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 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). After 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, Saryi Krym), Caffa (Kefe, Feodosia), Chufut-Kale (Qale, Qırkyer), and Mangup. The Muslim community later migrated to Bakhchysarai (Bahçesaray), established by the khan Sahib I Giray. Consequently, Chufut-Kale transformed into a city inhabited primarily by non-Muslims, including Jews, Karaims, and Armenians (Smętek 2012, 11–12). In subsequent centuries, Gözleve (also known as Kezlev, Közlev, or Eupatoria) and Karasuv Bazar (currently Bilohirsk,

¹³ Zajączkowski (1961, 39–40) cites excerpts from the Lord's Prayer in the Codex Cumanicus, a linguistic document from the fourteenth century that primarily serves as a medieval language manual aimed at facilitating communication between Latin-speaking Catholic missionaries and the Cuman-Kipchak tribes of the Crimean and lower Volga regions. He notes that the sentences are almost entirely comprehensible for Karaims of his times.

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, although this is still a subject of debate. According to numerous sources, Karaims migrated to the Grand Duchy of Lithuania, predominantly to Trakai, at the end of the fourteenth century, later spreading to other regions such as Volhynia and Podolia (Poznański 1915, 669; Kowalski 1929, xvi–xviii; Dubiński 1991, 216; Schur 1992, 107; 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, while conceding that the Karaims most likely made their first appearance at the dawn of the fifteenth century in Trakai, Lutsk, and Lviv, cities that were crucial for trade with Crimea, and further eastwards. This perspective is echoed by Shapira (2003, 663–665, 669–670), who argues that the Karaim community in the west did not migrate from Crimea, but were instead descendants of the peoples of the Golden Horde residing in the western regions. These shared views have led to further questions regarding the existence of a unique Crimean Karaim language (see 1.3.1).

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 under the Russian Empire. In 1863, they were awarded full privileges identical to those of the Christian inhabitants of Russian lands (Prohorov 2013, 209).¹⁴ Nonetheless, the upheavals of the 1917 revolution, along with the turbulence of World War II, forced many Crimean Karaims to abandon their settlements (Gülsevin 2016, 15). The advent of the Soviet regime led to significant alterations in their lifestyle, including the forced abandonment of religious rituals, the closure of their prayer houses (*kenesa*), and the cessation of the long-standing tradition of Bible translation. The so-called *Qaray Bitikligi*, known for its extensive collection of Karaim manuscripts, was also closed by the Soviets, and its invaluable collections were relocated mainly to St. Petersburg (for further details, see 1.4).

Currently, communities of Karaims are geographically dispersed, with primary population clusters in Russia (notably St. Petersburg and Moscow), Ukraine (Odessa and Kiev), Lithuania (Vilnius, Trakai, Panevėžys), and Poland (Warsaw, Wrocław, Gdańsk) (Smętek 2012, 14). While precise population estimates remain challenging to ascertain, reports suggest that there are approximately 1,100 Karaims in Crimea, less than 300

¹⁴ 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.

in Lithuania and Poland, and globally the population probably does not exceed 5,000 (Jankowski 2015b, 452).

1.3 Crimean Karaim Language

1.3.1 Debates Concerning Its Existence

The Karaim language belongs to the Kipchak (Northwestern) branch of Turkic languages. Two main branches, Western and Eastern Karaim, can be distinguished. 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 Lutsk and Halych Karaim dialects previously spoken in modern-day Ukraine. In contrast, Eastern Karaim denotes the extinct dialect native to the Crimean region.

The classification of the Karaim varieties, based on Németh (2011b, 11), can be seen in Table 1:

Table 1: Breakdown of the Karaim Dialects and Their Varieties.

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	Halych Karaim
			Lutsk Karaim
		Northwestern Karaim = Troki = Trakai-Vilnius	

In accordance with Prohorov’s research (2013, 210), in 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 (originally written in 1949 but published in 1976), the use 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 fifty individuals were using the Trakai dialect in their daily interactions, while fewer than ten were conversant in the Halych dialect (Csató 2006, 395). Presently, the Halych 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 local 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), 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). Meanwhile, the status of Crimean Karaim is a subject of ongoing scholarly debate. Some scholars argue that the dialect exhibits numerous archaic features of West Kipchak, while also displaying Oghuz influences (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 Ottoman conquest of Caffa (present-day Feodosia) in 1475 is widely recognized as an event that introduced numerous Oghuz characteristics into the Turkic languages of the Crimean region (Doerfer 1959a, 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 was influenced by numerous Turkic varieties. Consequently, some scholars have argued that Crimean Karaim and Crimean Tatar were not distinct languages. Radloff (1896, xvi), for instance, claimed that Crimean Karaim was identical to Crimean Tatar or Crimean Turkish. Radloff's viewpoint was challenged by Samoylovič (1917, 116), 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, based on samples from Bible translations, 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). 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. 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 had never existed. According to Shapira, the Crimean Karaim texts (primarily Biblical) exhibiting characteristics of the old canonical language were originally composed in West Karaim (from Lutsk, Kiev, and Troki), which explains the archaic features found

in these sources (Shapira 2013, 150–157).¹⁵ Shapira based his arguments on the Book of Nehemia from the Gözleve Bible, which is the subject of our study. He compared this translation with equivalent portions of a Lutsk-Karaim text. Below, in Table 2, we present a sample of his comparison (Shapira 2013, 165).¹⁶

Table 2: A Comparison of Göz. 1841 and a Mid-Eighteenth Century Lutsk Karaim.

English Translation	The mid-eighteenth century Lutsk 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 tıjurma da oltyurusunda eliqılarnın oltyurmasa</i>	<i>san ol kişıga ki yurumadi kegaşi bilan raša'larnig da yolında yazıqlılarnig tırmadi da-oğuraşında eriklavčılarnig oğurmadi.</i>

Based on his analysis, he claims that the discrepancies between the texts can be primarily attributed to phonetic variations, largely the influence of the local Slavic languages. He argues that the disparities should not be ascribed to geographical diversities but rather to chronological divergences. Additionally, he contends that the West Karaim community did not originate from Crimea, but instead were presumably progenies of the Golden Horde. The late fifteenth-century Karaim 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 indeed existed, 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 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.

¹⁵ 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 pointed out by scholars, including Jankowski (2008, 166) and Németh (2016, 209–210).

¹⁶ Note that, unlike the other Turkic materials, we did not adapt Shapira's transcription system to our own. Instead, we present exactly what he wrote to avoid potential errors, as certain parts were unclear to us.

Similar ideas have also been expressed by Mikhail Kizilov. He argues that there is no concrete evidence supporting the belief that the early 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), Aqtay (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 Western areas. Indeed, the prevailing scholarly view is that the waves of Karaim emigration originated from Crimea (see 1.2). Furthermore, Shapira's argument that the existence of Slavic lexical elements in eastern texts are evidence that Crimean Karaim had not existed, 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 known comprehensive Western Karaim translation of the Torah from 1720. This manuscript, known as ADub.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, he juxtaposed the language employed in the Book of Ruth in the ADub.III.73 manuscript with the respective book from the Göz. 1841 (Németh 2015c). Through this comparison, he demonstrated that the variances observed between these Western and Eastern Karaim translations were dialectal, largely attributable to the Oghuz influence in the Crimea, e.g., ADub.III.73 *oltur*- 'to sit; to dwell' vs. Göz. 1841 *otur*- id., ADub.III.73 *tuv*- 'to be born' vs. Göz. 1841 *doy*- id., the so-called negative infinitive, i.e. W.Kar *-maska* vs. E.Kar *-mamakka*, etc. (Németh 2015c, 105). However, it merits noting that despite exhibiting Oghuz traits, the Crimean translation predominantly manifests Kipchak characteristics, typical of Crimean Kipchak Karaim (see 1.3.2), e.g., *ber*- 'to give', *bol*- 'to be', *kel*- 'to come', the optative *-ğay* (Németh 2015c, 105). Consequently, Németh elucidates a few North-Western Karaim attributes that were not previously discerned in Crimean

Karaim. For example, W.Kar *bařak*¹⁷ ‘ear of grain’, and the usage of optative -*yay*, e.g., *kilyaysin* ‘may you do’. Ultimately, he postulates that the Book of Ruth in the Göz. 1841 could have been created based on a Western Karaim version or another Eastern Karaim manuscript, which was, in turn, derived from a Western Karaim prototype. In Table 3, an example of Németh’s (2015c, 11) comparison is presented.

Table 3: Comparison of Ruth 2:10 as copied in ADub.III.73 and Göz. 1841.

Ruth	English Standard Version	ADub.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 řuštu yuzlari řuştũa bařurdu yergä da aytı anar ne üçün taptım řirinlik közlarıyđa tanıma meni da men yat kätin men.</i>	<i>Da tüřtü yüzläri üstünä bařurdu yergä da aytı ařar ne uçün taptım řirinlik közläriň tanıma meni da men yat.</i>

Subsequently, Németh (2016) introduced crucial new data that enriched the discussion and shed light on specific theories concerning the language of Göz. 1841. He unveiled a manuscript containing the Book of Ruth from an Eastern Karaim translation (JSul. III.02), transcribed no later than 1687, which makes it the oldest Eastern Karaim translation identified to date.¹⁸ In addition, he juxtaposed this translation with the respective portions of the oldest Western translation (ADub.III.73) and those of the Göz. 1841. One remarkable outcome was the striking similarities between the JSul.III.02 and the Göz. 1841. The differences between the Eastern and Western translations were, yet again, basically dialectal, pertaining to phonology, morphophonology, morphology, syntax, and lexicon, e.g., the genitive case +*nij* (E.Kar) vs. +*nin* (W.Kar), the so-called ‘negative infinitive’ (E.Kar) -*mařka* vs. -*mařka* (W.Kar), etc. (Németh 2016, 199–200). As such, Shapira’s hypothesis, positing that the editors of the Göz. 1841 hastily altered the language to fit a phantom dialect, was refuted. This is because the language of Göz. 1841 is in many respects identical to that of a manuscript that is 200 years older. 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, *ijir* ‘evening’, *tavus-* ‘to complete’, the -*yay* optative, or the +*ka* suffix in the negative infinitive form +*mařka* (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

¹⁷ 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.

¹⁸ For the evidence for this information, see Németh (2016, 166–167).

‘Ottomanized’ in response to the linguistic trends of the area and era. In Table 4, some of these modifications, as listed in Németh (2016, 203), are demonstrated.

Table 4: Certain Differences Between Jsul.III.02, Göz. 1841 and III. 73.

Line nr	Jsul.III.02 (E.Kar)	Göz. 1841 (E.Kar)	III. 73 (W.Kar)
4	<i>edi</i>	<i>boldi</i>	<i>edi</i>
6	<i>ati</i>	<i>adi</i>	<i>ati</i>
31	<i>asri</i>	<i>gajet</i>	–
43	<i>barča</i>	<i>žümlä</i>	<i>bar</i>
60	<i>keldi</i>	<i>keläydir</i>	<i>keldi</i>
73	<i>qaydan</i>	<i>neden</i>	<i>qajdan</i>
84	<i>kibik</i>	<i>gibi</i>	<i>kibik</i>
106	<i>uçramayajlar</i>	<i>uçramasınlar</i>	<i>ki yadatmayaylar</i>

As for the large number of typical Western Karaim features found in Eastern texts, Németh asserts 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 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 (see also, Németh and Sulimowicz-Keruth 2023, 556–558), a theory upheld by 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).

In light of these debates, it is essential to consider several key factors before delving into discussions about Crimean Karaim. Primarily, the language of the sources in question was not defined as Karaim or Crimean Karaim, given that Karaim communities, including those in the West, did not use a specific term for their Turkic vernacular for an extended period.¹⁹ In Hebrew, their language was commonly referred to as *lešon qedar* ‘language of the 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. According to Jankowski (2018, 52), 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.

¹⁹ However, drawing on certain sources, it is known that Crimean Karaims historically referred to their Turkic vernacular as ‘Chaltai’, a term that probably traces its origins to Chaghatai, a literary language used in Central Asia between the fifteenth and twentieth centuries (see Jankowski 2018, 40).

Another central 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, considering that Crimean Karaim now exists as an extinct dialect of Karaim (Prik 1976; Jankowski 2003a). Hence, scholars can only evaluate written resources, which may occasionally fail to shed light on the intricacies of the colloquial language (Smętek 2012, 18).

1.3.2 Varieties

Jankowski's paper (2015a) is perhaps the most comprehensive study devoted to the question of Crimean Karaim varieties. In an earlier article, he (Jankowski 2008, 162–165) 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 the lack of standardization in the language, it remains a challenging task to accurately distinguish between the varieties. However, certain distinct features can indeed be identified. To begin with, Crimean Kipchak Karaim predominantly displays Kipchak features, along with some Oghuz influence. This variety, predominantly attested in Bible translations, exhibits more consistency compared to other varieties.²⁰ Several common features are discernible in the Bible translations from Crimea. Drawing upon Jankowski's classification (2015a, 202–204), these features can be listed as shown in Table 5.

It is important to note that some features of this dialect have evolved over time in response to the prevailing linguistic trends. However, Jankowski observed that the Crimean Kipchak Karaim and Western Karaim translations (in general) exhibit clear similarities. Despite this, there are many features found in Western Karaim Bible translations that are absent in Crimean Kipchak Karaim, e.g., W.Kar *oltur-* 'to sit; to dwell' vs. E.Kar *otur-* id., *oşol* 'that over there' vs. E.Kar *şol* 'id', W.Kar *-bila ~ -bile* 'with', E.Kar *bilän* id., W.Kar *-doyač* 'when . . .' (Jankowski 2015a, 204).

²⁰ 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 haqqatan*, which was also published in Gözleve. The specifics concerning the date and translator of this latter translation remain unknown (Jankowski 2015a, 202–203).

Table 5: A Selection of Typical Crimean Kipchak Karaim Linguistic Features.

	Crimean Kipchak Karaim
Phonological and Morphophonological Features	Rounded-unrounded vowel harmony is inconsistent, e.g., <i>koŷŷin</i> vs. <i>koŷŷun</i> ‘put’.
	The lenition of voiceless stops <i>-k-</i> , <i>-k̟-</i> , and <i>-p-</i> , and the preservation of <i>-t-</i> in verbs between vowels, e.g., <i>č̣ıyar-</i> ‘to push out’, <i>ẹṭar</i> ‘she/he/it does’ etc.
	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’.
Morphological Features	The genitive is <i>+nIn</i> , the accusative is <i>+nI</i> , and the dative is <i>+GA</i> .
	The imperative is <i>-QIn</i> , and the subjunctive is <i>-QAY</i> .
	Some actional forms such as <i>kimilday tuṛyan</i> ‘she/he/it is moving’ are present.

Another variety, 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 studies on *mejumas*, such as Aqtay (2009), Çulha (2010), and Jankowski (2013).

The next variety, Crimean Turkish Karaim is also limited. The earliest examples of this dialect are found in a prayer book published in Venice in 1528/1529.²¹ Subsequent attestations of this dialect are presented in works by Poznański (1913), Shapira²² (2001, 79–92), Aqtay (2009, 102–113, 224–294), and Jankowski (2012). 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 1.4).

Table 6 below demonstrates some of the Crimean Turkish features, based on Jankowski (2015a, 204–205):

²¹ The language of this prayer book was mistakenly described as Crimean Kipchak Karaim by Zajaczkowski (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’.

²² He defines this dialect as Crimean Tatar.

Table 6: A Selection of Typical Crimean Turkish Karaim Linguistic Features.

	Crimean Turkish Karaim
Phonological and Morphophonological Features	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>taş-</i> vs. <i>daş</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>h</i> (most commonly denoted as <i>h</i>) is evident, e.g., <i>kaçan</i> → <i>haçan</i> ‘when’, <i>yakın</i> → <i>yağın</i> ‘near’.
Morphological Features	The genitive is <i>+(n)In</i> , the accusative is <i>+(y)I</i> , and the dative is <i>+(y)A</i> .
	It is possible to find the perfect <i>-mİŞ</i> , and progressive <i>-yUr</i> .
	The usage of the converb <i>-DIQČAz</i> ‘as long as. . .’ is present.
	The usage of the converb <i>-InčAz</i> , ‘until . . .’ is attestable.
	The usage of the converb <i>-(y)AndA</i> , ‘when . . .’ is present.
Lexical Features	The present or progressive <i>-AyIr</i> and <i>-UyIr</i> is attestable.
	The usage of <i>çok</i> instead of <i>köp</i> ‘much, many’; <i>kapu</i> instead of <i>eşik</i> ‘door’; <i>gizle-</i> instead of <i>yaşır-</i> ‘to hide’; <i>millet</i> instead of <i>ulus</i> ‘nation’; <i>hakka</i> instead of <i>kerti</i> ‘truly’.

1.4 Crimean Karaim Bible Translations

The available Crimean Karaim 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, this section will elaborate on these sources.

It has always been essential for Karaims to read the Hebrew Bible in their own vernacular. Consequently, Karaims have been translating the Holy Scripture into their Turkic vernacular for centuries.²³ However, the exact dates of the creation of Crimean Karaim Bible translations remain unknown due to insufficient philological evidence.

For a better understanding of the subject of the present chapter, the structure of the Hebrew Bible (Tanakh) has been summarized in Table 7:

²³ Additionally, they also employed their own language in liturgical practices (Zajączkowski 1961, 21).

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

Torah		Genesis, Exodus, Leviticus, Numbers, Deuteronomy
Neviim	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
Ketuvim	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 largest collection of Karaim manuscripts, which contain Bible translations, is kept at the Institute of Oriental Manuscripts of the Russian Academy of Sciences in St. Petersburg (see 1.4). 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 closed by the Soviet Union (Jankowski 2018, 48). As noted by Sklare (2003, 904), there are 413 manuscripts from Gözleve in St. Petersburg. The renowned Karaim-Russian-Polish Dictionary (KRPS) enumerates thirty of these manuscripts, including the Tanakh translations into Karaim (KRPS, 28–29), with seven of these described in detail by Jankowski (2018, 48–50). In addition, he identifies significant manuscripts held in other libraries, including BSMS 288 (Cambridge University Library), H 170 (John Rylands Library, Manchester), and Or. Ms. 629 (Edinburgh University Library), as well as JSul.III.02, which is kept in Anna Sulimowicz's private collection in Warsaw (Jankowski 2018, 50–51).

Apart from manuscripts, two printed editions of Biblical texts are also known.²⁴ One of them is Göz. 1841, the other is a translation of the Torah published in Ortaköy (today in Istanbul) between 1832 and 1835. This edition displays predominantly Turkish features interspersed with some Karaim characteristics (Jankowski 2009, 516; 2018, 52–53).

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 had been purchased in 1816 by Robert Pinkerton (Henderson 1826, 332). Henderson also identified certain translation strategies influenced by Aramaic Targums and rabbinic interpretations. Later, Steinschneider (1871, 38) presented the first two verses of the Book of Genesis from the four-volume manuscript H 170, currently held at the John Rylands Library in Manchester.²⁵ Later,

²⁴ In addition, a printed edition of the Book of Jeremiah, published in 1873 in Odessa, is listed by Wal-fish and Kizilov (2011, 387). However, this source is not available for analysis and no further details have been provided (see Jankowski 2018, 52).

²⁵ For some concerns regarding his transcription, refer to Jankowski (2018, 44).

a short fragment was analyzed by Albert Harkavy and Hermann Leberecht Strack, who provided a fragment of Lev. 1:1–3 from the manuscript Evr. I 143 and 144 in their catalog (Harkavy and Strack 1875, 168).

The research initiated by Henderson was continued by Gordlevskij (1928), who studied the lexicon of Crimean Karaim Tanakh translations. Subsequently, Kowalski presented brief fragments from the Göz. 1841 (1929, 287–288). Additionally, a prayer book from 1734, known as the *Targum Selihot*, was also edited by Józef Sulimowicz (1972).²⁶

Jankowski revitalized the discussion on Karaim Bible translations with his 1997 study. He produced both a transcription and transliteration of selected portions of the H 170 manuscript, examining the text's grammar from a phonological, morphosyntactic, and lexical perspective. Notably, he characterized the manuscript's language as the northern dialect of Crimean Karaim.

Some years later, Dan Shapira released several articles examining Crimean Karaim Tanakh translations. In 2006, he presented a comparative analysis of the translation of Genesis 1:1–4 as found in ms. H 170, the Göz. 1841, ms. BSMS 288, and the Ortaköy 1832–1835 translation (Shapira 2006, 264–270). 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 ms. 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 ms. BSMS 288. In 2018, Jankowski described the best known Tanakh translations of Crimean Karaim, additionally sharing fragments from the ms. Evr. I 143, ms. BSMS 288, Ortaköy 1832–1835, and Göz. 1841. In 2019, a critical edition of the Torah, Five Scrolls, Book of Psalms, Proverbs, Job, Daniel, Ezra, and Nehemiah from ms. BSMS 288 was published by Henryk Jankowski, Gülayhan Aqtay, Dorota Cegiółka (formerly Smętek), Tülay Çulha, and Michał Németh. This two-volume edition (cited as CrKB in this study) includes both transcription and translation. Furthermore, Murat Işık (2018, 2020a, 2020b) has contributed several articles, each focusing on specific issues regarding the Book of Leviticus in Göz. 1841.

1.4.1 The Gözleve Bible 1841

The subject of this study, the so-called Göz. 1841, represents a translation of the Tanakh (except the Chronicles) into Karaim. Published in four volumes in Gözleve/Kezlev (Eupatoria) in 1841, the translation was commissioned to commemorate the wedding of the future Russian Tsar Alexander II, and it simultaneously celebrated the newly granted

²⁶ Poznański (1913, 40) also provided a short fragment of this text.

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 bilešon Tatar*, i.e. ‘The Targum Translation of the Torah in Tatar’.

According to Poznański (1916, 88), the text of Prophets and Writings in this publication was based on the translation of Jacob b. Mordecai, completed in 1672. Shapira (2013, 135–151) contends that Jacob b. Mordecai was responsible only for the copy, not the translation. Given that the fate of this source remains unknown, we cannot draw any definite conclusion. Additionally, the language of this translation was modernized by its editors, resulting in a quite heterogeneous language that, alongside Karaim features, also displays certain Crimean Turkish traits identifiable in Crimean Tatar (Dubiński 1993, 37–38; Jankowski 2018, 52).²⁷

The present study utilizes a printed copy, specifically JSul.IV.02A²⁸, 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^o–121 r^o, 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.²⁹ Consequently, on the fourth line of folio 120 r^o, verse 26:39 succeeds verse 26:37. The missing verse is exhibited in Table 8:

²⁷ Jankowski (2022, 13), lists the editors of Göz. 1841 as Abraham Örmeli and Jacob Firkovich.

²⁸ The aforementioned copy is preserved in the private archive of Józef Sulimowicz. I express my profound gratitude to Anna Sulimowicz-Keruth (Ph.D.), who graciously provided digital scans of the printed edition. Additionally, I extend my appreciation to Zsuzsanna Olach (Ph.D.), who shared with me digital photographs of another copy of Göz. 1841. Regrettably, detailed information about the history of the latter is not available. I referred to it only on a few occasions, specifically when certain segments of JSul. IV.02A were illegible.

²⁹ 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 duşmanlarınizniñ* ‘And you will perish among the nations, and the land of your enemies will destroy you’ (CrKB I, 215; II, 169).

Table 8: Missing Verse in the Lev of the Göz. 1841.

Lev	Göz. 1841	Eng. Bible (NAS 1977)
26:37	<i>Da sürünürler här kişi qardaşı bilän tutki aldından kiliçniñ da kuvuvçı yoktır da bolmaz sizgä turmaq aldına duşmanlarıñizniñ.</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 günähläri bilän yerlərindä duşmanlarıñizniñ da dayın günähläri bilän atalarıñizniñ 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 Linguistic Analysis of the Text

2.1 Sound System and Transcription

Firstly, the Crimean Karaim language is an extinct variety, and our knowledge of spoken Karaim is very limited.³⁰ Secondly, many phonetic features are not reflected in the Hebrew script (see below). As such, certain questions arise when discussing the Crimean Karaim sound system, which could usually be answered, based on investigations of scholarly edited texts (see Jankowski 2014, 240–242). Although there may be uncertainties, 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 Slavonic languages.

In subsequent parts of this section, we discuss the sound and the transcription system, as well as certain characteristic sound changes and the Oghuz-Kipchak phonological opposition observed in the text.

2.1.1 Vowels

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 Halych Karaim, which possesses only six phonemes, as it lacks /ö/ and /ü/, which have been replaced by /ä/ and /i/, respectively (Musaev 1977, 9; Németh 2014a, 253–256). Both Ottoman Turkish (Kissling 1960, 17) and Crimean Tatar (Kavitskaya 2010, 6) display an identical set of phonemes.

It is widely acknowledged that in Crimean Karaim Bible translations, the phoneme /ä/ displays variants, including [ä] and a closed variant [e].³¹ As illustrated in section 2.1.3, these two E-type vowels can also be distinguished; [ä] is denoted through orthographic strategies akin to those for the phoneme /a/, while being differentiated by the frontness and backness of words, except in words of Biblical Hebrew origin. It is important to high-

30 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.

31 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.

light 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. In fact, Prik (1976, 26) also mentions the same system in spoken Crimean Karaim material. Our analysis shows that, although the majority of the data adheres to the above rule, some deviations are to be observed; in some instances, [ä] appears in initial syllables and [e] in non-initial syllables in Turkic words. We do not consider such examples as typographical errors and present them in their original forms in the transcription. Notably, a similar deviation in Crimean Karaim has also been mentioned by Jankowski (1997, 7; CrKB I, XXV). Consequently, it is worth emphasizing that the [e] is a phonemic variation of the phoneme /ä/ and happens to be used interchangeably with [ä] in the same words (see 2.1.4).

2.1.2 Consonants

In our dataset, there are a total of 21 consonant phonemes: /b/, /ʒ/, /č/, /d/, /f/, /g/, /h/, /ɣ/, /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 such Turkic languages 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 (*ḃ, ḣ, ḥ, ḍ* etc.) or the Halych Karaim denti-alveolar affricates *ʒ* and *c*, which developed under Slavonic influence.³²

Determining the precise phonetic values of the phonemes in our dataset presents a challenging task. As the only Crimean Karaim grammar based on native speakers, Prik's description of Crimean Karaim consonants (1976, 29) may not be directly applicable to our dataset, since her description reflects a different time period and includes Russian influences on the consonantal inventory that are not found in older sources. However, clear phonetic variations can also be observed in our transcription system. For instance, the phoneme /g/ appears in two variants in the text: a voiced stop [g] which occurs in a front vowel environment, and the voiced fricative [ɣ] in a back vowel environment. Similarly, the phoneme /k/ has two variants: a velar [k] appearing in a front vowel environment, except in words of Biblical Hebrew origin or some Persian loanwords, and an uvular [q] occurring in a back vowel environment.

An important point to consider is that some graphemes represent Biblical Hebrew consonant phonemes lacking equivalents in Crimean Karaim. To begin with, the consonant *aleph* (א) in Biblical Hebrew primarily represents a glottal stop, which has no equivalent

³² It should be noted that, given the fact that speakers of Trakai Karaim were also speaking a Slavonic language, the phonemes /ʒ/ 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, Halych Karaim presents a different case, as there was a regular shift in its sound inventory from /ʒ/ to /z/ and /č/ to /c/. For a comprehensive examination of the historical development of Western Karaim phonology, see Németh (2014a; 2014b; 2015a).

in Karaim. In our text, however, *aleph* (א) is predominantly utilized to serve as a *mater lectionis* (see Section 2.1.3). Nevertheless, in medial positions in Biblical Hebrew and Arabic words in our text, *aleph* is represented by [ʔ] in our transcription. In these cases, the transcription merely follows the orthography. Another notable aspect is the letter *ayin* (ע), which was originally a voiced pharyngeal fricative but later evolved into a pharyngealized glottal stop in Hebrew and lacks an equivalent in Karaim. However, in our transcriptions of Arabic and Biblical Hebrew words, *ayin* (ע) is consistently represented as [ʔ] in every position within a word. This representation also lacks phonemic value but is included due to common transcription strategies used in Crimean Karaim Biblical texts.

Identifying the exact phonemic value of [ħ] and [h] presents a challenge, an issue also noted by Németh (2020a, 29). Both letters presumably stand for the same voiceless glottal fricative. A similar phenomenon can be observed in Ottoman Turkish written in Arabic script, where *hah* (ح), typically transcribed as [ħ], and *khah* (خ), typically transcribed as [h], do not represent distinct phonemes (Kissling 1960, 4).

2.1.3 Sound to Spelling Correspondences and Transcription

The analyzed text is fully vocalized, except for some Hebrew incipits, and certain words appear within parentheses. Notably, the transcription system closely resembles that found in CrKB I, XXIV–XXV.

In the analyzed text, vowels are noted either with vowel points (*niqqud*) or with vowel points in combination with *matres lectiones*. 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.

In our text, words of Biblical Hebrew origin were consistently written in their original Biblical Hebrew forms, thereby displaying Biblical Hebrew orthographic features. Consequently, consulting Harviainen's work (2013, 453–457) was essential for further clarification. It should be noted that the orthography of this source does not distinguish between vowel pairs such as *i* ~ *ī*, *o* ~ *ō*, *u* ~ *ū*, and *a* ~ *ā*.³³ Similarly, in the case of the Arabic script used for a range of Turkic languages in the past and still employed among some Turkic languages today, palatal vowel harmony is crucial for identifying the back or front nature of these words. However, aside from cases involving the consonant pair *k* ~ *q*, which indicates whether the vowels in the respective mainly non-Hebrew word are back or front, identifying the quality of the vowels is not straightforward. In such

³³ Regarding words of Biblical Hebrew origin, we do not encounter this issue, as Biblical Hebrew lacks the phonemes *ā*, *ī*, *ō*, and *ū*.

Table 9 (continued)

Vowels	Letters
	א (aleph+tzere): Frequent; appears only in word-initial positions.
	א (aleph+segol): Rare; appears only in word-initial positions.
	ע (tzere+aleph): Rare; appears only in word-final positions.
	ע (segol+aleph): Rare; appears only in word-final positions.
	ה (tzere+he): Rare; appears only in word-final positions.
	ה (tzere+ segol): Rare; appears only in word-final positions.
	י (segol+yodh): Rare; appears in word-final positions.
ī, i	אי (aleph+hiriq+yodh): Frequent; only in word-initial positions.
	י (hiriq+yodh): Frequent; appears in word-medial and word-final positions.
	י (hiriq): Rare; appears only in word-medial positions.
o	א (aleph+vav): Frequent; appears only in word-initial positions.
	א (aleph+holam male): Frequent; appears only in word-initial positions.
	ו (vav): Frequent; appears only in word-medial positions and word-final positions.
	ו (holam male): Frequent; appears only in word-medial positions and word-final positions..
	ו (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 קרבן 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/.
ō	א (aleph+vav): Frequent; appears only in word-initial positions.
	א (aleph+holam male) : Frequent; appears only in word-initial positions.
	ו (vav): Frequent; appears in word-medial and word-final positions.
	ו (vav with holam): Frequent; appears only in word-medial and word-final positions.
u, ū	א (aleph+vav): Frequent; appears only in word-initial positions.
	א (aleph+shuruk): Frequent; appears only in word initial positions.
	א (aleph+kubutz): Rare; appears only in word-initial positions.
	ו (vav): Frequent; appears only in word-medial positions and word-final positions.
	ו (shuruk): Frequent; appears in word-medial and word-final positions.
	ו (kubutz): Rare; appears only in word-medial positions.

Some orthographical features require further clarification. One such feature is the use of *patach furtivum*. Specifically, in certain Biblical Hebrew words, when a *patach* ֶ —

representing the vowel *a* — follows certain consonants like *cheth* (ח), *he* with *mappiq* (הּ), or *ayin* (ע), the vowel *a* appears before these consonants rather than after them. The edited text contains this phenomenon in only one word, which occurs 87 times in total, e.g., [Lev 1:5], מִזְבֵּחַ *mizbeah* ‘altar’.

Regarding the transcription of consonants, 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, 2021; CrKB I), the editors of the current edition abstain from employing the so-called *raphe* (◌◌̣) to differentiate the stops *b*, *g*, *k*, and *p* from their corresponding fricative counterparts *v*, *ɣ*, *h*, and *f*. Instead, when respective letters, such as *beth* (ב), *gimel* (ג), *kaf* (כ), and *pe* (פ), lack a *dagesh* (◌◌̣), they are typically interpreted as fricatives, and only occasionally as stops. However, when such letters are combined with the *dagesh* (◌◌̣), they are consistently interpreted as stops. Furthermore, the text does not provide specific means to distinguish the fricative *ɣ* from the stop *g* and the velar *ŋ*.

Below, in Table 10, we demonstrate the transcription of consonants in the edited text.

Table 10: Transcriptional System of Consonants.

Consonants	Letters
b	ב (<i>beth</i>): In all positions. ב̣ (<i>beth</i> with <i>dagesh</i>): In all positions.
ʒ	ג̣ (<i>gimel</i> with <i>geresh</i>): In all positions.
č	צ (<i>tzade</i>): In word-initial and word-medial positions. ץ (<i>kaph sofit</i>): In word-final positions.
d	ד (<i>dalet</i>): In all positions.
f	פ (<i>pe</i>): In all positions.
g, ɣ	ג (<i>gimel</i>): In all positions.
h	ה (<i>he</i>): In all positions.
ħ	ח (<i>chet</i>): Only in non-Turkic words (i.e., in Biblical Hebrew, Arabic, Persian words), and in all positions.
ħ	כ̣ (<i>kaph</i>): In word-initial and word-medial positions. כ̣̣ (<i>kaph sofit</i>): In word-final positions.
k	כ̣̣ (<i>kaph</i> with <i>dagesh</i>): In all positions. כ̣̣ (<i>kaph</i>): In all positions (rare).
q	ק (<i>qoph</i>): In all positions.
l	ל̣ (<i>lamed</i>): In all positions.
m	מ̣ (<i>mim</i>): In word-initial and word-medial positions. מ̣̣ (<i>mim sofit</i>): In word-final positions.
n	נ̣ (<i>nun</i>): In word-initial and word-medial position. נ̣̣ (<i>nun sofit</i>): In word-final position.

Table 10 (continued)

Consonants	Letters
ŋ	ג (<i>gimel</i>): In word-medial and word-final positions.
p	פ (<i>pe</i> with <i>dagesh</i>): In word-initial and word-medial positions. פ (<i>pe</i>): In word-initial and word-medial positions (rare). ף (<i>pe</i> with <i>dagesh sofit</i>): In word-final positions. ף (<i>pe sofit</i>): In word-final positions (rare).
r	ר (<i>resh</i>): In all positions.
s	ס (<i>samekh</i>): In all positions. ש (<i>shin</i> with <i>sin</i> dot): Only in some Biblical Hebrew words in all positions.
š	ש (<i>shin</i> with <i>shin</i> dot): In all positions. ש (<i>shin</i>): In all positions.
t	ט (<i>tet</i>): In all positions. ת (<i>tav</i> with <i>dagesh</i>): In all positions (rare). ת (<i>tav</i>): In all positions.
v	ו (<i>vav</i>): In all positions. וו (<i>double vav</i>): In all positions (rare). ב (<i>beth</i>): In word-initial and word-medial positions (rare).
y	י (<i>yodh</i>): In all positions. יי (<i>double yodh</i>): In all positions (rare).
z	ז (<i>zayin</i>): In all positions.

There are two notable orthographical tendencies regarding consonants in the text. The first tendency is the avoidance of writing the letter *vav* (ו) three times in succession. As illustrated, *vav* can represent the vowels *o*, *u*, *ö*, *ü*, as well as the consonant *v*. However, in specific words where the sequence vowel+consonant+vowel would typically require three instances of *vav*, only two are used, e.g., [Lev 4:7] קוּזַשׁ *kov(u)š*. This phenomenon has also been observed in other Karaim texts (Németh 2011, 119–120). The second tendency involves avoiding the placement of two *kaph* (כ) letters adjacent to each other in certain instances. Although this characteristic is not consistent, it appears in the majority of the relevant examples, e.g., [Lev 15:33] אֶרְכָּה *erkāk(k)e*, a practice previously observed by Sulimowicz (1972, 56–57). In fact, the combination of the relative pronouns *nečik* ‘how’ and *ki* ‘that; which’, appears as *nečiki* ‘so as; so that’ in our text (see 2.2.3.1.3.5), whereas it appears as *nečik ki* in other Crimean Karaim Bible translations (Jankowski 1997, 35; CrKB I, 178) and in a prayer book translation (Sulimowicz 1972, 57). It should be noted that the combination *nečik ki* also appears in a Trakai Karaim Bible translation (Németh 2021, 622) and a Halych Karaim Bible translation (Olach 2013, 346), whereas it does not occur in Crimean Tatar³⁶ and Ottoman Turkish. In fact, this

³⁶ However, the word *nečik* alone appears in Crimean Tatar (KRUS, 392).

consonant deletion in our text might also be attributed to the orthographical tendency we discuss here, rather than a sound change.

2.1.4 Irregular Sound Changes

In this section, we will demonstrate irregular sound changes. It is worth noting that, due to the nature of Crimean Karaim, numerous Ottoman Turkish loanwords are found, which are often presented alongside their Kipchak Turkic equivalents in Crimean Karaim texts. Thus, there are instances in the edited text where their occurrences are irregular but cannot be attributed solely to sound changes but rather to the use of two distinct Turkic forms reflecting Oghuz Turkic/Ottoman Turkish vs. Kipchak Turkic characteristics, e.g., [Lev 4:12] *čïyar*- ‘to take out’ vs. [Lev 6:4] *čïkar*- id. For such cases, see the relevant section (2.1.5).

To begin with certain irregular sound changes, we observe instances of prothesis, epenthesis, and paragoge, which are predominantly observed in non-Turkic lexemes in the analyzed text. As Table 11 illustrates, prothesis is observed in some specific lexemes within our dataset.

Table 11: Prothesis in Lev of Göz. 1841.

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>] ‘color’ <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)	–

These examples coexist with their counterparts that do not exhibit prothesis. Notably, this phenomenon is absent in the other languages demonstrated above for these lexemes, which have not been listed in Crimean Karaim dictionaries either. The next phenomenon, known as epenthesis, can be ascribed to Turkic phonotactic constraints, which generally cause consonant clusters to be separated in final positions.³⁷ There are numerous examples that illustrate this common characteristic in the adaptation of Arabic and Persian loanwords in Turkic languages, as well as in our dataset. Below, in Table 12, we present only one example where the phenomenon is not consistent.

³⁷ However, in Turkic languages, terminal clusters consisting of a single nasal, liquid, or sibilant are frequently observed (Johanson 2022a, 27).

Table 12: Epenthesis in Lev of Göz. 1841.

Examples	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
وقت [waqt] <Ar> 'time' (NS, 932)	<i>vaḳīt</i> vs. <i>vaḥt</i> [Lev 14:56; 16:2]	<i>vaḥt</i> ; <i>vahīt</i> ; <i>vaḳīt</i> (CKED, 436)	<i>vakit</i> ; <i>vaḳīt</i> (KRUS, 131)	<i>vakit</i> (ETD, 1112)	<i>vaḥt</i> (KRPS, 156)	<i>vaḥt</i> (KRPS, 156)

Finally, there is a singular example of paragoge occurring within the edited text, as shown in Table 13.

Table 13: Paragoge in the Lev of Göz 1841.

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

The above example may also be attributed to an orthographical peculiarity, where the word-final *haa* (ه) in Arabic script 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.

The next irregular sound change is an alternation between *a* and *ä* within the edited text. Firstly, both *a* and *ä* are represented by the same orthographic means (see 2.1.3). 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 [k̟] and [k] are denoted by different letters (see 2.1.3). Jankowski (CrKB I, XXVI) reports that alternations involving *a* and *ä* are also evidenced in other Crimean Karaim Bible translations, potentially attributable to the preceding phoneme /y/. A slightly different phenomenon appears in Trakai Karaim, where the vowel-consonant sequence *ay* undergoes a transformation to *ey*. Notably, these changes occur prior to the phoneme /y/, not after it (Musaev 1964, 55–56). Table 14 below shows the alternation between *a* ~ *ä* within the analyzed text.

Table 14: Alternation Between the Vowels *a* ~ *ä* in the Lev of Göz. 1841.

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>čač</i> - (KRPS, 625)
<i>yaraštur</i> - 'to set in order; make ready' <Tur> (EDPT, 973)	<i>yaraštirmaḥ</i> vs. <i>yäraštirmäk</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 beseem; to suit' (ETD, 1135)	–	<i>yaraštir</i> - 'to fit; to arrange' (KRPS, 232)

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.

One other inconsistent sound change occurs between *e* and *ä*. As previously noted (see 2.1.1), a certain opposition exists between *e* and *ä* in various Turkic languages. 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 alternation between *e* and *ä* in the first syllables is also found in Crimean Turkish (Doerfer 1959a, 274). Such changes observed in the analyzed text are listed in Table 15.

Table 15: Alternations 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’ <Gr> (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)	–	–

Another irregular sound change is the alternation between the vowels *o* ~ *u* and *ö* ~ *ü*, in accordance with palatal vowel 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, albeit rarely, in Trakai Karaim (Musaev 1964, 57). Table 16 lists these alternations found in our text.

Table 16: Alternations 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)

Table 16 (continued)

Examples	Göz. 1841	C.Kar	C.Tat	Ot.Tur	H.Kar	T.Kar
<i>kögürçgün</i> 'pigeon; dove' <Tur> (EDPT, 713)	<i>gögürčün</i> vs. <i>gügürčin</i> [Lev 15:14; 12:16]	<i>kögirčin</i> ; <i>kögürčün</i> ; <i>kögirčin</i> (CKED, 216)	<i>gogeržin</i> ; <i>kogeržin</i> ; <i>kogeržin</i> ; <i>kogerčin</i> ; <i>kögeržin</i> (KRUS, 141)	<i>gügeržin</i> (ETD, 944)	<i>tigircin</i> (KRPS, 525)	<i>kuğurčun</i> ; <i>koğurčun</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>öl-; ül-</i> (YTL, 114; ETD, 508)	<i>el-</i> (KRPS, 658)	<i>öl-</i> (KRPS, 440)

As observed in our dataset, these alternations 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*, and vice versa.

2.1.5 Kipchak vs. Ottoman Turkish Elements in the Sound System

The analyzed text reveals numerous Oghuz Turkic, specifically Ottoman Turkish, influences, particularly evident in the consonant system. This phenomenon arises from the significant impact of Ottoman Turkish on the languages of Crimea (see 1.3.1). The extensive influence of Ottoman Turkish on the Crimean Karaim language results in the diversification of Crimean Karaim varieties (see 1.3.2). Providing a description of the distribution of these linguistic features is essential for accurately characterizing the language employed in the text.

Given the absence of sections that delve into detailed consonantal characteristics and alternations in Prik's grammar (1976), and since Çulha's description (2019) focuses solely on Crimean Karaim *mejumas*, we utilize selected portions of published Crimean Karaim Bible translations to position our text among other Crimean Karaim Bible translations.

A) *k-* ~ *g-*: The Old Turkic initial unvoiced plosive *k-*, very often undergoes voicing in Oghuz languages. In contrast, the preservation of *k-* is a hallmark of such Turkic lexemes in the majority of Kipchak languages, encompassing Western Karaim (see, e.g. 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', *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), often appearing alongside the Kipchak characteristic. It is noteworthy that our dataset encompasses 26 unique instances of the aforementioned Ottoman Turkish feature, cumulatively appearing 373 times as shown in Table 17.

Table 17: 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>geliñčik</i>	‘weasel’ 1
1, 9, 15, 16, 19, 23	<i>gendi</i>	‘-self; own’ 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-</i> <i>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
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>gügürčün</i> <i>gögürčün</i>	‘pigeon’ 1+3
5, 25, 27	<i>gümüş</i>	‘silver’ 9

Table 17 (continued)

Lev	Examples		Occurrence
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>güneş</i>	‘sun’	1

In the dataset, the highest number of Ottoman Turkish influences is found in Chapter 13 (63 words), Chapter 23 (43 words), and Chapter 14 (28 words). The lowest number of this feature is observed in Chapter 2 (1 word), Chapter 1 (2 words), and Chapter 3 (2 words). Interestingly, the text includes only nine lexemes, which appear 35 times across eighteen chapters, where the initial *k*- is retained, as shown in Table 18. Notably, this Kipchak characteristic is dominated by the Ottoman Turkish feature, with a ratio of 8% to 92%.

Table 18: 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>kögürčin/kögürčün</i>	‘pigeon’	3+1
5, 7, 9, 10, 15, 16	<i>kötär-</i>	‘to lift’	6
27	<i>kümüš</i>	‘silver’	1

Furthermore, as seen in Table 19, five lexemes appear alongside their doublets in the text, exhibiting both characteristics for the same lexemes.

Table 19: 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/kögürčün</i>	4+1 vs. 1+3	5, 15	<i>gügürčin; gögürčün</i>
‘silver’	27	<i>kümüš</i>	1 vs. 9	5, 25, 27	<i>gümüš</i>

Once again, the Ottoman Turkish feature predominates over the Kipchak characteristic, even in the case of etymological doublets, with 85 instances exhibiting the voiced *g*- compared to only 17 examples displaying the *k*- (83% vs. 17%). Importantly, this Ottoman Turkish influence is largely absent from older Crimean Karaim religious texts, and it was also missing from Prik's description (1976) of Crimean Karaim.

B) *t* ~ *d*-: Another characteristic of Ottoman Turkish is the voicing of the initial plosive *t* to *d*-, a typical Oghuz feature for specific lexemes, while the preservation of the initial *t*- is typical in Kipchak languages, including Western Karaim (see, e.g. Çulha 2019, 78–79). In the Crimean Karaim Bible translations, the Kipchak characteristic is dominant, 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 Ottoman Turkish feature of *t* > *d*- voicing in 211 examples across 34 unique lexemes. These instances are distributed throughout all chapters of the Book of Leviticus, as shown in Table 20.

Table 20: Voicing of the Initial *t*-.

Lev	Examples	Occurrence
13, 25, 26	<i>dayın</i>	'still; so far; yet; more' 12
21	<i>dağı</i>	'still; so far; yet more' 1
1	<i>damlä-</i>	'to drip' 1
1, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 17, 18, 19, 20, 21, 22, 23, 24, 25, 27	<i>de-</i>	'to say' 50
11	<i>deg-</i>	'to touch' 5
11, 13, 15, 27	<i>degil/dügöl</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

Table 20 (continued)

Lev	Examples		Occurrence
24	<i>diş</i>	‘tooth’	2
3	<i>dişi</i>	‘female’	1
11	<i>diz</i>	‘knee’	1
11, 12, 18, 22	<i>doğ-</i>	‘to be born’	17
19	<i>doğru</i>	‘straight; right’	4
19	<i>doğruluk</i>	‘rightness; correctness’	1
1, 16	<i>doğuş</i>	‘birth’	2
25	<i>doğuzunçı</i>	‘ninth’	1
16, 21	<i>doldur-</i>	‘to fill’	2
25	<i>dolayınca</i>	‘enormously; fully’	1
2, 5, 16	<i>dolu</i>	‘full’	4
19, 23	<i>dördünçü</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>dürlü/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 (46 words), Chapter 13 (19 words), and Chapter 15 (18 words). Conversely, Chapters 2 and 3 exhibit only one example, showing the lowest occurrence of this feature. On the other hand, the initial *t-* is preserved in the text in 27 unique words, appearing a total of 233 times, and found in every chapter, as shown in Table 21.

Table 21: 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

Table 21 (continued)

Lev	Examples		Occurrence
21	<i>tayaḡ</i>	‘stick’	1
13	<i>terān</i>	‘deep’	7
1, 4, 7, 8, 13, 15, 16	<i>teri/tāri</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>tilimlā-</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>tīši</i>	‘female’	9
5, 6, 7, 11, 12, 15, 21, 22	<i>tiy-</i>	‘to touch’	24
23, 25	<i>toḡuz</i>	‘nine’	2
19	<i>tol-</i>	‘to become full’	1
8, 9	<i>toldur-</i>	‘to fill-’	2
26, 25	<i>toyḡunča</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>tüş-</i>	‘to fall down’	5
17, 26	<i>tüz</i>	‘straight; plain’	3

The data above indicates that the Kipchak Turkic feature prevails over the Ottoman Turkish characteristic, constituting 52% as opposed to 48% of the relevant lexemes (233 vs.

211). In addition, our analysis revealed the presence of thirteen etymological doublets in this respect, which are listed in Table 22.

Table 22: 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>damla-</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>tışı</i>	11 vs. 1	3	<i>dışı</i>
'to touch'	5, 6, 7, 11, 12, 15, 21, 22, 23	<i>tij-</i>	24 vs. 6	11	<i>deg-</i>
'nine' vs. 'nineth'	23, 25	<i>toğuz</i>	2 vs. 1	25	<i>doğuzinži</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, while 30 examples exhibit the Ottoman Turkish type (83% vs. 17%). The latter, although this time slightly predominated by the opposite characteristic, once again represents a substantial number of instances, uncommon in Kipchak languages including Western Karaim (Çulha 2019, 79), and are unmentioned in Prik's description of Crimean Karaim (1976, 29–34).

C) *b-* ~ Ø-: 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. The lexemes showing this Oghuz feature can also be found in the eastern dialect of Crimean Tatar (Doerfer 1959b, 379) and Crimean Turkish (Doerfer 1959a, 275), alongside contrasting examples. On the other hand, the Kipchak characteristic of preserving the initial *b-* in such lexemes is also 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, as listed in Table 23.

Table 23: 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/ilən</i>	11
'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

Forms with the initial *b-* in these two words are much more frequent than their Ottoman Turkish equivalents (92% vs. 8%). It is noteworthy that in Chapter 11, where a significant portion of the Ottoman Turkish forms is attested, there are no such Kipchak Turkic forms at all.

D) *b-* ~ *v-*: In Oghuz languages, the spirantization of the initial *b-* to *v-* is known in some specific lexemes, whereas *b-* is preserved in Western Karaim (Çulha 2019, 47) and frequently 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, in addition to the Kipchak Turkic forms, the Oghuz Turkic variants are also used in the eastern dialect of Crimean Tatar (Doerfer 1959b, 379) and Crimean Turkish (Doerfer 1959a, 275), as another Ottoman Turkish influence.

In the Lev of Göz. 1841, two lexemes display this Ottoman Turkish feature and occur a total of 88 times, as presented in Table 24.³⁸

Table 24: 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>

None of the Kipchak forms, in which the Kipchak *b-* contrasts with the Oghuz *v-*, is attested in the Book of Leviticus. In this regard, the Lev of Göz. 1841 unequivocally demonstrates an Ottoman Turkish characteristic.

E) *b-* ~ *m-*: The nasalization of the initial *b-* to *m-* is typically observed in Turkic languages, encompassing both Kipchak and some Oghuz languages for certain lexemes. However, this does not occur in Ottoman Turkish, whereas the retention of the initial *b-* in specific words 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 examples. 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), *mu(n)+i* {this+ACC} (CrKB I, 213).

In the Lev of the Göz. 1841, seven distinct lexemes manifest these opposing attributes, as shown in Table 25. Of these, three words also appear alongside their respective doublets.

³⁸ Although the letter *beth* (ב) 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* (ו), which clearly indicates *v*.

Table 25: 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>mijik</i>	1 vs. 0	–	–
'saddle beast; saddle'	–	–	0 vs. 1	15	<i>binek</i>
'this+DAT'	10, 13, 14, 25	<i>muna/muŋa</i>	28+1 vs. 1	23	<i>bunŋa</i>
'this+ACC'	26	<i>munī</i>	1 vs. 3	11, 26	<i>bunu/bunī</i>
'this+GEN'	16, 26	<i>munīŋ</i>	2 vs. 0	–	–

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

F) *b-* ~ *p-*: In Oghuz Turkic languages, native lexemes often feature *p-*, e.g., Ot.Tur *parmak* 'finger' (TLO I, 647), whereas West Kipchak Turkic predominantly uses *b-*. Although Crimean Tatar usually displays both features for the same lexemes, e.g., *barmaḳ* ~ *parmaḳ* 'finger', (KRUS, 97; 431), in Western Karaim, the initial *b-* is stable, e.g., T.Kar *barmaḥ* 'finger', *biš-* to 'cook' (KRPS, 103; 125), H.Kar *barmaḳ* 'finger', *bis-* 'to cook' (KRPS, 103, 123).

In the analyzed text, both forms with *b-* and *p-* occur; yet there are no doublets, as presented in Table 26. In this respect, the Kipchak forms are dominant, accounting for 86% of instances, compared to Ottoman Turkish forms, which constitute 14%.

Table 26: Ottoman Turkish and Kipchak Doublets 3.

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

G) *ol* ~ *o*: A well-known West Oghuz feature is the use of the DEM.PRO *o*, in contrast to *ol*, known from the majority of Turkic languages. In Western Karaim, the sole form used is *ol* (Musaev 1964, 217–218). Prik's grammar of Crimean Karaim reveals the presence of the Oghuz 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 DEM.PRO and 3SG.PRO *o* can be attested. With the exception of a single example in Lev 7:8, all the respective occur-

rences are found in Chapter 11. On the other hand, the Kipchak counterpart *ol* appears 1,377 times.³⁹ Consequently, the Kipchak feature significantly dominates the Ottoman Turkish trait (95% vs. 5%). Notably, the Ottoman Turkish characteristic, which is highly exhibited in Chapter 11 of the edited text, is atypical in other Crimean Karaim Bible translations.

H) -k- ~ -g-; -k- ~ -ɣ-: According to Jankowski's description (2015a, 202), the lenition of the voiceless stops *-k-*, *-k-*, and *-p-* between vowels in verb roots can serve as a criterion for distinguishing between Crimean Kipchak Karaim and Crimean Turkish Karaim variants. In fact, as Károly (2012, 4–5) demonstrates, the situation goes back to the Old Turkic vowel length. According to him, the voiceless velar and uvular plosives are preserved in the Turkestan branch, in Khaladj, and in the Oghuz branch if the preceding vowel was short, e.g., *čīkar-* 'to take out,' *tökül-* 'to be poured out'. In contrast, in Kipchak languages such consonants become voiced. Furthermore, as Károly states (2012, 9–10), examples showing the Oghuz feature in Crimean Tatar and Crimean Turkish lexemes demonstrate that these lexemes were loanwords from Ottoman Turkish. Regarding this criterion, our text once again exhibits mixed characteristics. Concerning the lenition of intervocalic *-k-* in stems, we find both characteristics, e.g., [Lev 6:4] *čīkar-* 'to take out' vs. [Lev 4:12] *čīyar-* id, with the latter, the Kipchak characteristic, occurring twice as often as the latter (18 times vs. 9 times), thus predominating over its Oghuz counterpart. However, as for the intervocalic *-k-* in stems, the text systematically preserves the Oghuz characteristics, e.g., [Lev 1:16] *tökil-* 'to be poured out'.

2.2 Morphology and Morphophonology

In this section, an analysis of morphology and morphophonology within the dataset will be conducted, drawing comparisons between Crimean Tatar, Crimean Turkish, Ottoman Turkish, and all the dialects of Karaim. As in previous sections, the availability of Crimean Turkish data is limited, resulting in gaps in various categories.

2.2.1 Stem Variations

2.2.1.1 Lenition of Stem-Final Fortis Stops

In our dataset, the word-final fortis stops *-p*, *-t*, *-k*, and the affricate *-č* undergo intervocalic lenition, e.g., *-p* > *-b*, *-t* > *-d*, *-k* > *-g*, *-k* > *-ɣ*, *-č* > *-ž*, in the majority of nominal and

³⁹ In the Book of Leviticus of the Gözleve Bible, as well as in all other Karaim Bible translations, the pronoun *ol* ~ *o* typically plays the role of definite article and calques the Hebrew definite article *הַ* [*ha*] (see 2.2.3.1.3.2).

verbal stems when they are followed by a vowel-initial suffix, e.g., [Lev 18:18] *ayip+i* > *ayibi* {nakedness+3SG.POSS}, [Lev 26:11] *surat+im* > *suradim* {face+1SG.POSS}, [Lev 1:3] *ešik+i+nä* > *ešiginä* {entrance+3SG.POSS+DAT}, [Lev 7:38] *šimarla-dik+i* > *šimarladıyı* {command-PTCP+3SG.POSS}, [Lev 1:11] *uč+u* > *užu* {edge+3SG.POSS}. However, the text displays numerous examples where such a phenomenon does not appear, e.g., [Lev 2:2] *avuč+i* > *avuči* {handful+3SG.POSS}, [Lev 11:33] *kap+i* > *kapi* {vessel+3SG.POSS}, while in some cases, counterparts are also observed together, e.g., *ayip+i* {nakedness+3SG.POSS}: [Lev 18:8] *ayibi* vs. [Lev 18:18] *ayipi*; *art+i(n)+da* {back+3SG.POSS+LOC}: [Lev 13:55] *artinda* vs. [Lev 13:42] *ardinda*. The only systematic occurrence of this phenomenon in the provided data is the intervocalic lenition of stem-final *-k* > *-g* and *-k* > *-y* in nominal and verbal stems when these stems are followed by vowel-initial suffixes, e.g., [Lev 26:30] *kilek+im* {spirit+1SG.POSS} > *kilegim*, [Lev 7:16] *yuvuklaštir-dik+i* {bring forward-PTCP+3SG.POSS} > *yuvuklaštirdiyi*, except for the lexeme *renk* ~ *reñk* ‘color’, e.g., [Lev 13:55] *renk+i(n)+i* {color+3SG.POSS+ACC} > *renkini*. Note that the situation regarding verb roots having final *-p*, *-t*, *-k*, and *-č* followed by vowel-initial deverbal verbal formatives is slightly different. The presence or absence of intervocalic lenition in such examples represents petrified forms that demonstrate certain characteristics of different branches of Turkic languages. Instead of stem variations, these forms show variants of lexemes, possibly indicating loanwords from other Turkic languages, as previously discussed (2.1.5). On the other hand, concerning verb roots followed by grammatical markers (which are, therefore, usually not petrified forms) in our text, there exists one auxiliary verb, *it* ‘make; do’, e.g., [Lev 26:43] *it-di-Ø* {do-PAST-3SG}, which, when followed by vowel-initial grammatical markers, exhibits this phenomenon, e.g., [Lev 11:13] *it-iñiz* {make-2PL.IMP} > *id-iñiz* {make-2PL.IMP}, [Lev 26:30] *it-är-Ø* {make-AOR-3SG} > *id-är-Ø*. However, in some instances, lenition also occurs when this verb is followed by consonant-initial grammatical markers, e.g., [Lev 13:33] *id-mä-sin* {do-NEG-3SG.VOL}, [Lev 14:8] *id-sin* {do-3SG.VOL}, thus indicating that the verb form itself can be considered a variant as *id*.⁴⁰

The intervocalic lenition of certain final strong obstruents is corroborated across a range of Turkic languages in both monosyllabic and polysyllabic words, including Crimean Tatar (Kavitskaya 2010, 10), Crimean Turkish (Doerfer 1959a, 277), and Ottoman Turkish (Kissling 1960, 22, 25–26). However, the lenition of *-č* > *-ž* and *-t* > *-d* does not occur in Karaim dialects, and *-t* is only documented for Trakai Karaim spoken in the Panevėžys region (Musaev 1964, 82–83; Priki 1976, 43). This is because in West Kipchak languages, intervocalic lenition of the final *-t* does not occur, and *-č* appears only sporadically (Berta and Csató 2022b, 321).⁴¹

⁴⁰ Notably, another variant *et-* never exhibits intervocalic lenition when followed by vowel-initial grammatical markers within our text, e.g., [Lev 16:30] *et-är-Ø* {make-AOR-3SG}.

⁴¹ Besides, due to differences in its sound inventory, the intervocalic lenition of *-k* > *-y* is realized as *-h* > *-y* in Trakai Karaim (Musaev 1964, 83).

2.2.1.2 Pronominal *n*

All modern Turkic languages, except for modern Uyghur and Uzbek, exhibit the so-called pronominal *n*, which systematically occurs as a stem extension in most of the oblique stems of demonstrative and personal pronouns, the possessive nominal declension after the 3SG.POSS, 3PL.POSS markers, and the relational suffixes, e.g., [Lev 11:21] *bu(n)+u* {DEM.PRO+ACC}, [Lev 13:12] *baš+i(n)+dan* {head+3SG.POSS+ABL}, [Lev 25:17] *karşı+da+ki(n)+i* {opposite+LOC+REL+ACC}. Note that the plural proximal and distal demonstrative pronouns *bular* and *olar* ~ *alar* (which also function as third person plural pronoun) within our text do not exhibit the pronominal *n*, similar to Crimean Tatar, Crimean Turkish, and the Karaim dialects, but in contrast to Ottoman Turkish (see 2.2.3.1.3.1 and 2.2.3.1.3.2).

2.2.1.3 Vowel Dropping

In most Turkic languages, it is commonplace that, when vowel-initial suffixes are added to certain bisyllabic stems that have high vowels, i.e., *ĩ*, *i*, *u*, *ũ* in their final syllables, the suffixation leads to the dropping of such high vowels from the last syllables of the stems. 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 all the dialects of Karaim (Musaev 1964, 60; Prik 1976, 45). Notably, this feature systematically occurs in certain lexemes within the edited text, e.g., [Lev 19:17] *göñil+i* {heart+3SG.POSS} > *göñli*, [Lev 24:10] *oyul+u* {son+3SG.POSS} > *oylu*.

2.2.2 Suffix Variations

2.2.2.1 Consonant Assimilation

In Turkic languages, there exists a prevalent phenomenon known as progressive consonant assimilation, wherein consonant-initial suffixes are adjusted to align with the preceding sound according to their voiced or unvoiced features. This adjustment involves assimilation between the voiced consonants *d*, *ž*, *g*, *ɣ*, and their respective unvoiced counterparts *t*, *č*, *k*, *q*, within the consonant-initial suffixes, e.g., [Lev 5:1] *gördi-Ø* {see-PAST-3SG} vs. [Lev 8:15] *tök-ti-Ø* {pour out-PAST-3SG}; [Lev 2:14] *ot+ka* {fire+DAT} vs. [Lev 18:23] *tuvar+ya* {cattle+DAT}; [Lev 25:47] *yarip+kä* {stranger+DAT} vs. [Lev 14:41] *yer+ge* {place+DAT}; [Lev 9:16] *šara'at+ča* {law+EQU} vs. [Lev 1:6] *buvum+lar+i(n)+ža* {joint+PL+3SG.POSS+EQU}. Notably, although the mentioned feature is highly predominant within the edited text, there are some contrasting examples as well, e.g., [Lev 6:21] *sayit+da* {vessel+LOC}, [Lev 5:10] *töräčä* {law+EQU}, [Lev 26:43] *hor it-di-Ø* {despise-PAST-3SG}, etc.

2.2.2.2 Elimination of the Final -r in the Turkic Aorist Marker

In our dataset, across 21 examples, we observe the sporadic elimination of the final -r in the Turkic aorist marker -*Ir* (see 2.2.3.3.1.4). This occurs in a total of seven different verbal stems, with the marker preceding either the 1SG or 2PL agreement markers, e.g., [Lev 26:25] *ver-il-i-siz* {give-PASS-AOR-2PL}, [Lev 26:19] *sındır-ı-mın* {break-AOR-1SG}. The deletion is unlikely to be a typographical error, as this phenomenon has also been documented for Western Karaim (see Grzegorzewski 1916–1918, 258; Németh 2011a, 47; 2020, 105–106; Berta and Csató 2022b, 330). Additionally, various examples from several other Turkic languages regarding the elimination of medial and final -r in nominal and verbal stems, including those in the Turkic aorist marker, further support our assumption (see Tenišev 1984, 371–372).

In our data, the verbal stems preceding the Turkic aorist marker, with its final -r eliminated, include *arttır-* ‘to increase’, *getir-* ‘to bring’, *suvur-* ‘to pull out; to yank out’, *ver-* ‘to give’, *veril-* ‘to be given’, *yayıldır-* ‘to spread’, and *yibir-* ‘to send’. Notable examples for the same characteristics from Western Karaim includes verbal stems *bil-* ‘to know’, *bol-* ‘to be’, *kaytar-* ‘to return’ (Németh 2011a, 47), *cağır-* ‘to call’, (Németh 2020, 105), and *al-* ‘to take’ (Berta and Csató 2022b, 330). This suggests that the final sonorants -l and -r in verbal stems preceding Turkic aorist markers might tend to trigger this elimination, a pattern which has also been observed in other Turkic languages (Tenišev 1984, 372).

2.2.2.3 Palatal and Labial Vowel Harmony

In Turkic languages, the most prevalent feature that leads to suffix variations is palatal vowel harmony, wherein the final vowel of the stems determines the palatal quality of the following suffixes’ vowels. As discussed, Biblical Hebrew orthography does not distinguish between front and back vowel pairs, except for the *a-e* opposition. However, based on expected Crimean Karaim phonotactics documented in dictionaries and other written materials (see Prik 1976, 35–36; Jankowski 2014, 240–242), we consistently demonstrate palatal vowel harmony in suffixes, e.g., [Lev 4:4] *buya+nī* {bull+ACC}, [Lev 14:6] *ezöv+ni* {hyssop+ACC}, except for the invariant non-harmonic relational suffix +*ki*, e.g., [Lev 19:27] *kenar+ı(n)+da+ki* {edge+3sg. POSS+LOC+REL}.⁴² As expected, this characteristic, with some exceptions due to rare invariant non-harmonic suffixes, is also prevalent in Crimean Tatar (Jankowski 2010, 105–106), Crimean Turkish (Doerfer 1959a, 273), Ottoman Turkish (Kissling 1960, 17–18), and Halych Karaim (Zajaczkowski 1931, 7–8). However, in the case of Trakai Karaim, influenced by Slavonic and Lithuanian articulatory practices, Turkic phonotactic rules have transitioned from a vowel harmony-based system to

⁴² Note that we observe the relational suffix +*ki* appearing as +*yī* in one example, e.g., [Lev 4:21] *burun+yī* {in front of+REL} ‘first’. However, the word in question is a petrified form, and the relational suffix +*yī* is an unproductive variant of the suffix +*ki*.

one centered on palatal consonant harmony. Consequently, it is consonants that correspond in terms of frontness, rather than vowels (Németh 2024, 29–30).

Another feature that leads to variation in suffixes is labial vowel harmony, a phenomenon less common than palatal vowel harmony but one that often operates concurrently with it in many Turkic languages. In this type of vowel harmony, the vowels in the last syllable of stems determine the quality of the certain following suffixes' vowels in terms of roundedness vs. unroundedness. In the edited text, we observe mixed characteristics for this type of harmony, e.g., [Lev 2:1] *ol-sîn* vs. [Lev 7:33] *ol-sun* {be-3sg. vol}, although the absence of labial vowel harmony in suffixes attached to word stems with labial vowels in their final syllables is highly predominant. Within the edited text, the suffix variants that consist of labial vowels are as follows: the denominal nominal derivative suffixes *+lX*, *+lXK*; the deverbal nominal derivative suffixes *-(X)*, *-(X)K*, *-(X)m*, *-(X)š*, *-(X)včĩ*, *-(X)v*; the possessive markers *+(X)m*, *+(X)η*, *+X*, *+(X)ηXz*; the accusative case marker *+nX*; the suffix *+(X)nžI* that forms ordinal numbers; the passive voice marker *-Xl*; the causative voice markers *-Ur*, *-DXr*, *-GXz*; the reflexive voice marker *-(X)n*, the simple past tense marker *-DX*; the aorist marker *-(U)r*; the imperative mood markers *-(X)ηXz*, *-(X)ηIz*; the voluntative mood marker *-sXn*; the converb marker *-Xp*; and the participle marker *-(X)včĩ*. The presence of rounded forms of these suffixes are usually absent in standart variety of Crimean Tatar (Jankowski 2010, 106–107) and Crimean Karaim (Prik 1976, 36–37), whereas it is particularly mixed in Crimean Turkish (Doerfer 1959a, 274). Although Western Karaim languages typically possess labial vowel harmony, the scarce characteristic observed in the edited text might be attributed to the Ottoman Turkish morphophonological feature that began earlier but was definitively established in the nineteenth century (see Kerslake 2021, 179), which was also, albeit rarely, prevalent in Crimean Turkish.⁴³ In this, the text shows a feature that was common in texts under the influence of Ottoman Turkish and/or Crimean Turkish (Jankowski 2012, 257–260), unlike other Crimean Karaim Bible translations except for the translation known as Ortaköy 1832–1835 (see 1.4), whose language is rather defined as Turkish, consisting of limited Crimean Karaim features (Jankowski 2018, 52–53).

2.2.2.4 The Alternation between *-z* ~ *-s* in the Negative Turkic Aorist Marker

In our dataset, the negation in the Turkic aorist marker, when in a back vowel context, is realized as either *-maz* or *-mas* (see 2.2.3.3.1.1), illustrating a variation between the final *-z* and *-s* in the marker, e.g., [Lev 7:18] *sayıl-maz-Ø* {be counted-NEG.AOR-3SG} vs.

⁴³ Due to orthographical constraints and tendencies, it is difficult to discuss the exact phonetic values of Ottoman Turkish written materials that were composed in Arabic script. Moreover, relying solely on written sources would not enable conclusions to be drawn about spoken language. Fortunately, an important observation regarding the situation of labial vowel harmony in Istanbul Turkish from the end of the eighteenth century can be found in Viguier's work (1790, 284–287). This study demonstrates that labial harmony was clearly present in colloquial language, whereas it was absent in high-status language, adhering to written standards.

[Lev 27:11] *yuvuklaştır-mas-lar* {bring forward-NEG.AOR-3PL}.⁴⁴ In the text, the variant *-mas* occurs in all seven attestations only when it is followed by the third person plural marker *-lar*, i.e., it is not observed in word-final position. On the other hand, out of its eight attestations, *-maz* is only followed by another bound morpheme once, e.g., [Lev 26:25] *toy-maz-siz* {be saturated-NEG.AOR-2PL} which could indicate morphophonological tendencies regarding this variation.

The alternation has also been documented in both Crimean Turkish (Doerfer 1959a, 279) and Crimean Tatar (Doerfer 1959b, 385; Jankowski 2010, 78). In contrast, Crimean Karaim *-mAz* (Priik 1976, 138), Ottoman Turkish *-mAz* (Kissling 1960, 99–101), and Western Karaim *-mAs* (Musaev 1964, 285) each display only one of these forms. For further comparison regarding *-z ~ -s* variations in bound morphemes, including the negative Turkic aorist marker and free morphemes, see Tenišev 1984, 234.

2.2.2.5 The Shift from $\eta > n$

In the edited text, albeit very infrequently, the velar η was realized in certain case, mood, and possessive markers as dental n , a variation not documented in Priik's Crimean Grammar (1976), e.g., [Lev 7:3] *ver-i η iz* vs. [Lev 25:24] *ver-iniz* {give-2PL.IMP}; [Lev 26:21] *yazık+lar+i η iz* vs. [Lev 26:18] *yazık+lar+i n iz* {sins+PL+2PL}; [Lev 26:27] *yürü-sä- η iz* vs. [Lev 26:23] *yürü-sä-niz* {walk-COND-2PL}; [Lev 27:28] *tutuvlu(k>y)+i+n η n* vs. [Lev 27:22] *tutuvlu(k>y)+i+n n n* {possession+3SG.POSS+GEN}. It is crucial that the visual similarity between the letter gimel (ג), representing the velar η , and nun (נ), signifying the dental n , might lead to the presumption that distinguishing between them could pose a challenge in certain contexts, potentially ascribing this variability to typographical or transcription errors. Nonetheless, clarity is significantly enhanced regarding the genitive case markers, which end in *- η* and rarely as *- n* in our dataset. The Hebrew letter nun (נ), in its final position (ן), diverges from its initial and medial forms (נ), thereby clearly differentiating it from the letter gimel (ג) in such instances. This clear differentiation suggests that the observed fluctuation cannot be solely ascribed to typographical or transcription errors.

The develarization of the velar η to the labial m or the dental n was observed during the middle phases of Ottoman Turkish, spanning from the sixteenth to the eighteenth centuries (see Kerslake 2022, 178).⁴⁵ The phoneme $/\eta/$ in Turkish eventually disappeared entirely from the standard language and is not represented in the Turkish latinized alphabet, surviving only in some Turkish dialects. Establishing a more precise timeline for this develarization process in Ottoman Turkish is challenging due to orthographic

⁴⁴ In front-vocalic environments where the marker is attested, which occurs only 6 times, only forms ending in *-z* are observed, e.g., [Lev 11:7] *gevše-mez-Ø*; {chew the cud-NEG.AOR-3SG}, [Lev 26:20] *ver-māz-Ø* {give-NEG.AOR-3SG}.

⁴⁵ The replacement of the velar η in bound morphemes occurred solely with the dental n , while in word stems, both the dental n and the labial m were observed.

tendencies. However, a study focusing on colloquial Istanbul Turkish from the end of the eighteenth century clearly demonstrates that this type of develarization had already been adopted in spoken language, before it was reflected in written materials (Viguier 1790, 284–295).⁴⁶ The shift from the velar η to the dental n has been documented in various regions where Crimean Turkish was spoken (Doerfer 1959a, 272). However, the velar η has been preserved in most of the regions where Crimean Tatar is spoken (Doerfer 1959b, 380).⁴⁷ In Western Karaim, the phoneme $/\eta/$ is absent, as was also the case in Middle West Karaim (Németh 2020, 95). Historically, η was replaced by the palatal and pre-velar glide y in Trakai Karaim, and by the dental n in Halych Karaim (Pritsak 1959, 321). According to Németh (2020a, 95), these replacements must have occurred no later than 1671 for Trakai Karaim and prior to circa 1740 for Halych Karaim. Consequently, the infrequent attestation of the $\eta > n$ shift in our text should be attributed directly to Ottoman Turkish or, more likely, indirectly through Crimean Turkish.

2.2.2.6 The Application of the Passive Voice Markers $-(X)l$ and $-(X)n$

The use of the passive voice markers $-(X)l$ and $-(X)n$ extends beyond the expected palatal vowel harmony and occasional labial vowel harmony, depending on specific conditions. For example, if the verbal stem ends with a vowel, the passive voice is typically marked by $-n$, e.g., [Lev 10:13] *sımarla-n-dı-m* {command-PASS-PAST-1SG}, with one single exception, e.g., [Lev 11:41] *ye-l-me-sin* {eat-PASS-NEG-3SG.VOL}. The marker $-(X)n$, on the other hand, are realized when the verbal stems ends with the sonorant $-l$, e.g., [Lev 4:28] *bil-in-sä-Ø* {know-PASS-COND-3SG}. For verbal stems that do not end with $-l$, the marker $-(X)l$ is employed, e.g., [Lev 10:14] *ver-il-di-lär* {give-PASS-PAST-3PL}. Note that the characteristic avoidance of $-(X)l$ after verbal stems ending in $-l$ is also prevalent in Crimean Tatar (Kavitskaya 2010, 74), Ottoman Turkish (Kissling 1960, 236), and all Karaim dialects (Musaev 1964, 252–253; Prik 1976, 112).

2.2.2.7 The Application of the Turkic Aorist and Causative Voice Markers

Another characteristic that leads to suffix variations beyond palatal and labial vowel harmony within our dataset appears in the Turkic aorist markers $-(X)r$ and $-(A)r$, as well as in the causative voice markers $-(A)r$, and $-(U)r$. These variations are contingent upon the syllabic structure of the verbal stem. For example, the monosyllabic stems typically adopt $-(A)r$, e.g., [Lev 26:6] *yat-ar-süz* {sleep-AOR-2PL}; while polysyllabic stems are marked with $-(X)r$ based on the palatal and occasionally labial vowel harmony, e.g., [Lev 25:19] *otur-ur-süz* {dwell-AOR-2PL}. However, a notable subset of frequently

⁴⁶ For detailed observations regarding this topic from Viguier's work, see Yağmur 2017.

⁴⁷ As for some contrasting examples from some regions where Crimean Tatar is spoken, see Jankowski (2010, 86).

used monosyllabic verbs deviates by adopting *-(X)r* instead of the usual *-(A)r*, e.g., [Lev 26:38] *kal-ir-sa-Ø*, {remain-AOR-COND-3SG}, [Lev 13:34] *bol-ir-siz* {be-AOR-2PL}. Notably, this characteristic is also present in Crimean Tatar (Kavitskaya 2010, 64–65), Ottoman Turkish (Kissling 1960, 81–82), and all dialects of Karaim (Musaev 1964, 281–286; Prik 1976, 137–138).

2.2.3 Inflectional Morphology

2.2.3.1 Nominal Categories

2.2.3.1.1 Nouns

2.2.3.1.1.1 Number

The plural is denoted by the marker *+lar*, which appears in identical form in Crimean Turkish (Doerfer 1959a, 276), Crimean Tatar (Kavitskaya 2010, 35), Ottoman Turkish (Kerslake 2022, 181), and all the dialects of Karaim (Musaev 1964, 124; Prik 1976, 62), e.g., [Lev 1:8] *kohen+lär* {priest+PL} ‘priests’, [Lev 12:8] *kumru+lar* {turtledove+PL} ‘turtledoves’.

In examining the utilization of the plural suffix within the corpus, certain attributes exhibit non-Turkic features, which are particularly prevalent in Karaim Bible translations. For example, within our dataset, nouns following cardinal numbers or quantifiers predominantly bear the plural suffix. This trait, present in other Karaim Bible translations across three dialects, is generally associated with Slavonic and Biblical Hebrew influences (Olach 2013, 122–124; Berta and Csátó 2022b, 325). However, this particular characteristic in the edited text should be attributed primarily to Biblical Hebrew influence, e.g., [Lev 23:3] *altı gün+lär* {six day+PL} lit. ‘six days’ vs. B.Heb *šēšet yāmīm* id., [Lev 13:46] *žümlä gün+lär* {all day+PL} lit. ‘all days’ vs. B.Heb *kāl-yāmē* id., [Lev 15:25] *çok gün+lär* {many day+PL} lit. ‘many days’, vs. B.Heb *rabbīm yāmīm*; id. The basis for this assertion lies in the observation that both the use and omission of plural suffixes in our text align with Biblical Hebrew structures. For example, when a Hebrew expression omits the numeral for ‘two’ and employs a dual form of the noun instead, nouns modified by the numeral *eki* ‘two’ in our dataset appear in the singular form, e.g., [Lev 12:5] *eki hafta* {two week} vs. B.Heb *šəbu’ayim* {week:MASC.DUAL.ABS}, whereas Biblical Hebrew expressions that denote plurality with the numeral two, followed by plural nouns, are maintained in the same structural form in the edited text, e.g., [Lev 5:7] *eki kumru+lar* {two turtledove+PL} vs. B.Heb *šatē tōrīm* {two:FEM.DUAL.CONST turtledove:FEM.PL.ABS}. Note that the omission of the plural suffix in the mentioned verse is also observed in another Crimean Karaim Bible translation, BSMS 288, e.g., *eki hafta* {two week} (CrKB I, 184). In contrast, in Western Karaim Bible translations, the plural suffix was employed, e.g., ADub.III.73 (T.Kar) *eki yedi+lär* {two week+PL}, JSul.III.01 (H.Kar) *eki hafta+lar* {two week+PL}. This further supports our claim that, while this

characteristic in Western Karaim Bible translations may also be attributed to Slavonic influence, it should be ascribed to Biblical Hebrew influence in our text.

The corpus further showcases four instances where the employment of the plural suffix exhibits additional non-Turkic characteristics. Intriguingly, these unconventional uses also mirror structural elements from Biblical Hebrew. Specifically, in two examples, the plural suffix is attached to adjectives. In these instances, unlike in our text, it becomes evident that Biblical Hebrew employs the plural form of adjectives to signify approximation, e.g., [Lev 14:37] *yäšil+lär* {green+PL} ‘green’ vs. B.Heb *yəraqraqqōt* {green:FEM.PL.ABS} ‘greenish’, [Lev 14:37] *kirmizi+lar* {red+PL} ‘red’ vs. B.Heb *’ādamdammōt* {red:FEM.PL.ABS} ‘reddish’. Note that the same calques are present for another Crimean Karaim Bible translation, BSMS 288 [Lev 14:37] *yešil+lär* {green+PL}, *kizil+lar* {red+PL} (CrKB I, 191). In contrast, Western Karaim Bible translations employ different strategies, avoiding the attachment of plural suffixes to adjectives, e.g., ADub.III.73 (T.Kar) [Lev 14:37] *yašil sīman+lar* {green phenomenon+PL}, *kizil sīman+lar* {red phenomenon+PL}; JSul.III.01 (H.Kar) [Lev 14:37] *jesillen-edoğan+lar* {turn green-PTCP+PL}, *kizar-adoğan+lar* {turn red-PTCP+PL}. In one example, we once again encounter an atypical Turkic feature where the predicate adjective is attached by a plural suffix due to a plural subject, e.g., [Lev 23:15] *tamam+lar bolsınlar* {complete+PL be-3PL.VOL} ‘they shall be complete’ vs. *tāmūmōt tihyenāh* {complete:FEM.PL.ABS become:QAL.IMP.3.FEM.PL} id. The same translational strategy is also attested in other Karaim Bible translations, e.g., BSMS 288 (C.Kar) [Lev 23:15] *tügäl+lär bol-sınlar* {complete+PL be-3PL.VOL}; ADub.III.73 (T.Kar) [Lev 23:15] *tüğäl+lär bol-sınlar* {complete+PL be-3PL.VOL}; JSul.III.01 (H.Kar) [Lev 23:15] *tigel+ler bol-sınlar* {complete+PL be-3PL.VOL}. In the last example, we see an adjective functioning as adverb, attached by a plural suffix, e.g., [Lev 20:20] *mährim+lar öl-sinlär* {deprived+PL die-3PL.VOL} ‘they shall die being deprived |of children|’ vs. B.Heb *’ārīrīm yāmuṭū* {stripped:MASC.PL.ABS die:QAL.IMP.3.MASC.PL} ‘they shall die childless’, lit. ‘heirless ones they shall die’. Notably, this time we do not find an identical structure in other Karaim Bible translations, e.g., BSMS 288 (C.Kar) [Lev 20:20] *mährim+lär bol-sınlar* {deprived+PL be-3PL.VOL}; ADub.III.73 (T.Kar) [Lev 20:20] *jalyyz+lar bol-sınlar* {alone+PL be-3PL.VOL}; JSul.III.01 (H.Kar) [Lev 20:20] *ulanlarsyz el-sınlar* {without children die-3PL.VOL}.

2.2.3.1.1.2 Case Markers

In this section, we demonstrate the case system of nominals in non-possessive declension within our text. For paradigms of possessive declension, see 2.2.3.1.1.3; for the case system in personal and demonstrative pronouns, see 2.2.3.1.3.1 and 2.2.3.1.3.2.

Our dataset encompasses six distinct productive grammatical cases: nominative, accusative, genitive, dative, locative, and ablative.⁴⁸ In Table 27, we present the markers for these grammatical cases found in our dataset.

⁴⁸ The text also includes certain petrified lexemes that utilize unproductive case markers, which correspond to the Old Turkic orientational formative marker +*DXn* (Erdal 2004, 376), e.g., [Lev 14:41] *ičkär-*

Table 27: Oblique case markers of Lev of Göz 1841.

	primary markers and their variants		non-dominant Ottoman/Crimean Turkish counterparts
	main form	rare variants	
NOM	Ø	–	–
ACC	+nI	+nu	+(y)I
GEN	+nIŋ	+nun, +nin	+(n)In
DAT	+GA	–	+(y)A
LOC	+DA	–	–
ABL	+DAn	–	–

As the table above demonstrates, the nominative is unmarked, e.g., [Lev 14:4] *kohen*+Ø {priest+NOM} ‘priest’, while the other five cases have specific markers that are mostly identical to or exhibit morphophonological variants those found in modern Turkic languages (for a brief comparison, see Németh 2024, 32–33).

The accusative case is indicated by two kinds of markers, each with its own morphophonological variations. One such marker is denoted by +nI, e.g., [Lev 4:4] *buya*+nī {bull+ACC}, [Lev 14:6] *ezöv*+ni {hyssop+ACC}. The accusative marker +nI is attested in Kipchak languages, including the central and northern dialects of Crimean Tatar (Jankowski 2010, 208) and all Karaim dialects (Musaev 1964, 153–154; Prik 1976, 71). Additionally, this marker has been recorded in Crimean Turkish (Doerfer 1959a, 276). Note that labial harmony with this marker is only attested once, where the marker was realized as +nu, e.g., [Lev 9:20] *yay*+lar+nu {oil+PL+ACC}. The second variant of the accusative case, +(y)I, occurs merely eleven times, exclusively in Chapter 11 of the text. This marker is the Turkish equivalent of the Kipchak +nI and has been documented in Crimean Turkish (Doerfer 1959a, 276), Ottoman Turkish (Kissling 1960, 25–27), and southern dialects of Crimean Tatar (Doerfer 1959b, 381). While Prik’s description (1976) does not mention this variant, Çulha’s account of Crimean Karaim (2019, 87) notes its presence in *mejumas*, which predominantly display Crimean Turkish characteristics. Consequently, in the analyzed text only the following examples exhibit Crimean/Ottoman Turkish features regarding this marker: [Lev 11:3] *tirnakli*+yi {unguiculate+ACC}, [Lev 11:4; 11:13] *bu*+lar+i {this+PL+ACC}, [Lev 11:6] *tavuşan*+i {rabbit+ACC}, [Lev 11:7] *hün-*

tin ‘inside; from inside’, directive marker +(g)ArU (Erdal 2004, 370–371), e.g., [Lev 7:34] *yokari* ‘above; upwards’, directive-locative marker +rA (Erdal 2004, 373–374), [Lev 18:3] *ora* ‘there’, equative marker +čA (Erdal 2004, 376–378), e.g., [Lev 25:23] *anža* ‘only’. Among these, the equative marker +žA can be considered semi-productive for our text, as it retains some of its semantic functions—such as quantitative approximation and accordance—in non-petrified lexemes, e.g., [Lev 1:6] *buvum*+lar+i(n)+ža {piece+PL+3SG.POSS+EQU} ‘as many pieces as possible’, [Lev 5:10] *törä*+čä {regulation+EQU} ‘according to the regulation’. Note that, there is no common consensus on whether the equative should be treated as a case marker or as a case-like derivative suffix (Németh 2024, 33).

zîr+î {pig+ACC}, [Lev 11:15] *kuzyun+î* {raven+ACC}, [Lev 11:16] *duyan+î* {hawk+ACC}, [Lev 11:19] *balîkçîn+î* {heron+ACC}, [Lev 11:42] *olar+î* {they+ACC}, [Lev 11:43] *žan+lar+îjiz+î* {soul+PL+2PL.POSS+ACC}, [Lev 11:45] *siz+i* {you (2PL)+ACC}.

The genitive marker is represented by two types. The primary type is *+nIn*, e.g., [Lev 1:2] *Yisra'el+niñ* {Israel+GEN}, [Lev 1:5] *siyir+niñ* {cattle+GEN}. In three instances, we encounter the marker *+nIn*, and once as *+nun*, illustrating the alternation from final velar *ŋ* to dental *n* in the marker (see 2.2.2.5), where the latter instance also serves as the sole example of an allomorph that includes a labial vowel, e.g., [Lev 11:3,7] *tîr-nağ+nîn* {fingernail+GEN}, [Lev 27:22] *tutuvlu(k>y)+î+nîn* {possession+3SG.POSS+GEN}, [Lev 11:10] *suv+nun* {water+GEN}. We observe the occurrence of a second variant of the genitive marker, represented by *+(n)In*, exclusively in Chapter 11 of our dataset, a total of four times: [Lev 11:2] *Yisra'el+in* {Israel+GEN}, [Lev 11:45] *Misîr+in* {Egypt+GEN}, [Lev 11:47] *haram+in* {unclean+GEN}, [Lev 11:47] *helal+in* {clean+GEN}. The markers *+nXŋ* and *+(n)Xn* are found across many Turkic languages. While the latter is specifically attested in West Oghuz languages, the first form, *+nXŋ*, is prevalent in many Turkic languages, including Kipchak languages, albeit with some morphophonological variations (Teniřev 1988, 62–70). In Ottoman Turkish, it appears as *+(n)Xn* (Kissling 1960, 22–24) and *+(n)Xŋ* (Kerslake 2022, 181). Doerfer's description (1959a, 276) documents the usage of both *+nIn* and *+(n)In* for Crimean Turkish, while Crimean Tatar exhibits the Oghuz variant *+(n)In* in its eastern dialect and the variant *+nIn* in its central and northern dialects (Doerfer 1959b, 381). The variations *+(n)In*, *+(n)In*, *+nIn*, and *+nIn* are also observed in Çulha's description of Crimean Karaim (2019, 86). However, Prik's description (1976, 71–74) of Crimean Karaim and Musaev's study (1977, 41) on Western Karaim do not document the Oghuz marker in these Karaim dialects, e.g., C.Kar *+nIn*; T.Kar *+nIn*, *+nUn*; H.Kar *+nIn*, *+nun*.

The dative case, similar to the previous examples, is indicated by two types of markers, with the primary one being *+QA*, e.g., [Lev 2:14] *ot+қа* {fire+DAT}, [Lev 14:41] *yer+ge* {place+DAT}. However, certain chapters within the book also feature the West Oghuz *+(y)A* marker. Yet, with the exception of Chapter 11, the *+QA* marker remains significantly more prevalent than the marker *+(y)A*. More specifically, this Oghuz marker is only observed 32 times across six different lexical items, present in two different chapters, e.g., [Lev 6:16] *ateř+ä* {fire+DAT}, [Lev 11:4; 11:5] *siz+ä; siz+e* {2PL.PRO+DAT}, [Lev 11:24] *ağşam+a* {evening+DAT}, [Lev 11:31] *olar+a* {they+DAT}, [Lev 11:39] *ye-me+ye* {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 Oghuz-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 Oghuz *+(y)A* (Kissling 1960, 24–25).

The locative marker takes form of *+DA*, e.g., [Lev 2:7] *tânžärä+dä* {saucepan+LOC}, [Lev 7:9] *tandur+da* {oven+LOC}, which is widely recognized in Turkic languages, includ-

ing Crimean Tatar (Kavitskaya 2010, 37), Crimean Turkish (Doerfer 1959a, 273) Ottoman Turkish (Kissling 1960, 27–28), and all the dialects of Karaim (Prik 1976, 71–74; Musaev 1977, 29–33).

Finally, the ablative case marker is +*DAn*, e.g., [Lev 1:14] *kuš+tan* {bird+ABL}, [Lev 13:4] *teri+dän* {skin+ABL}, which is also quite common in Turkic languages, including Crimean Tatar (Kavitskaya 2010, 37), Crimean Turkish (Doerfer 1959a, 282), Ottoman Turkish (Kissling 1960, 28–29), and all Karaim dialects (Prik 1976, 71–74; Musaev 1977, 33).

2.2.3.1.1.3 Possessive Markers

Lev of Göz. 1841 introduces possessive markers for all persons, e.g., [Lev 15:31] *miškan+im* {tabernacle+1SG.POSS} ‘my tabernacle’, [Lev 18:21] *kul+uñ* {servant+2SG.POSS} ‘your servant’, [Lev 1:4] *kol+u* {hand+3SG.POSS} ‘his hand’ etc. These markers are either identical or present only morphophonological variations across Turkic languages. This can also be seen in Table 28 below, which outlines the possessive markers for single possessed items in Crimean Tatar (Kavitskaya 2010, 61), Ottoman Turkish (Kissling 1960, 29–37), the corpus under analysis, and all the dialects of Karaim (Prik 1976, 67; Musaev 1977, 26).⁴⁹

Table 28: Possessive Markers.

	Cr.Tat	Ot.Tur	Lev of Göz. 1841	Cr.Kar	H.Kar	T.Kar
1SG	+(I)m	+(X)m	+(I)m, +(u)m	+(I)m	+(I)m, +(u)m	+(X)m
2SG	+(I)ñ	+(X)n, (X)ñ	+(X)ñ	+(I)ñ	+(I)n, +(u)n	+(X)y
3SG	+(s)I(n)	+(s)X(n)	+(s)X(n)	+(s)I(n)	+(s)I(n), +(s)u(n)	+(s)X(n)
1PL	+(I)mIz	+(X)mXz, +(X)mXz	+imiz	+(I)mIz	+(I)mIz, +(u)muz	+(X)mXz
2PL	+(I)ñIz	+(X)nXz, +(X)ñXz	+(X)ñXz	+(I)ñIz	+(I)nIz, +(u)nuz	+(X)yXz
3PL	+IArI(n), +(s)I(n)	+IArI(n), +(s)X(n), +(s)U(n)	+IArI(n), +(s)I(n)	+(s)I(n)	+IArI(n)	+IArI(n)

As can be seen, the main difference between our text and Prik’s description of Crimean Karaim (1976) is the use of labial variants of the aforementioned markers, which could be attributed to Ottoman Turkish and/or Crimean Turkish influences on our text (see 2.2.2.3).

⁴⁹ Note that, identical to other Turkic languages, in the edited text, if the possessed item is plural, the noun is attached with the PL marker before the POSS markers, e.g., [Lev 22:31] *mičva+lar+im* {commandment+PL+1SG.POSS} ‘my commandments’. However, it should be noted that if the possessed item is plural and the possessor is in the 3SG, and the 3SG.POSS marker is +*I*, it renders the combination identical to the 3PL.POSS marker for single items +*IArI*. This similarity can only be clarified through context to determine the number, e.g., [Lev 26:43] *žan+lar+i* {soul+PL+3PL.POSS} ‘their souls’ vs. [Lev 26:44] *Teñri+läri* {God+3PL.POSS} ‘their God’.

In the following, we will delve into the characteristics of case markers in possessive declension, with a particular emphasis on those that diverge from the non-possessive declension (see 2.2.3.1.1.2). The text exhibits some alternations for this type of declension. For example, the ACC marker alternates between *+n* and *+I*, after the 3.POSS markers, with the latter involving the pronominal *n* attaching to the POSS marker, e.g., [Lev 1:12] *baš+i+n* {head+3SG.POSS+ACC} vs. [Lev 1:15] *baš+i(n)+i* {head+3SG.POSS+ACC}.⁵⁰ In the dataset under analysis, 430 instances feature an ACC marker appended to a 3.POSS marker. Among these, 138 cases (32%) employ the *+n* marker, while the *+I* marker with a pronominal *n* attached to the POSS marker is used in 292 instances (68%). The distribution of these markers is inconsistent, with occurrences of both markers sometimes appearing within the same sentence. The 3.POSS-ACC *+n* is widespread across various Kipchak languages, including Crimean Tatar (Kavitskaya 2010, 37). In such structures, Trakai Karaim (Musaev 1964, 146) and Ottoman Turkish (Kissling 1960, 40–41) utilize the POSS marker *+X*, followed by the pronominal *n* preceding the ACC marker. In contrast, Halych Karaim and Crimean Karaim exclusively use the ACC marker *+n* directly succeeding the POSS marker (Musaev 1964, 146; Prik 1976, 74).

In instances where either 1SG.POSS or 2SG.POSS are evident, the DAT marker is manifested as *+A*, e.g., [Lev 10:3] *yuvuk+lar+im+a* {near+PL+1SG.POSS+DAT}, [Lev 25:14] *dost+uŋ+a* {friend+2SG.POSS+DAT}. Meanwhile, as expected, the pronominal *n* occurs in the 3.POSS markers, before the dative marker *+A*, e.g., [Lev 4:7] *temäl+i(n)+ä* {base+3SG.POSS+DAT}.⁵¹ Such POSS-DAT declensions are a prominent characteristic in both Oghuz and Kipchak languages (Tenišev 1988, 62, 70).

2.2.3.1.2 Adjectives

Adjectives can serve both attributive and predicative functions in Turkic languages as well as in our data, e.g., [Lev 16:24] *ayruḥsi yer* ‘holy place’, [Lev 21:7] *ayruḥsi+dir+Ø* {holy+COP+3SG} ‘he is holy’. Clear differentiation between adjectives and nouns depends on the context due to the common practice in Turkic languages, e.g., [Lev 1:3] *saylam erkäk* ‘healthy male’, [Lev 19:11] *saylam+nı yuvuklaştır-sın* {healthy+ACC bring-3SG.VOL} ‘he shall bring the healthy one’. A similar ambiguity can exist between some adjectives and adverbs, as illustrated by the following example, where the adjective *koyu* meaning ‘thick’, functions as an adverb, e.g., [Lev 15:3] *koyu ak-ıp kapa-dı-Ø ise* {thick flow-CONV cover-PAST-3SG COND.COP} ‘if it has flowed thickly and covered’.

⁵⁰ Considering that the Kipchak-type ACC *+nI* is common in our text, the example can be interpreted as *baš+i+nı* {head+3SG.POSS+ACC} as well. However, due to the nature of Crimean Karaim, we believe that the example should be treated as we demonstrated above, where the ACC is *+I* and it follows the pronominal *n*, similar to Oghuz languages.

⁵¹ However, there is one exceptional example found in the edited text where the DAT marker *+yA* occurs after the 3SG.POSS marker, e.g., [Lev 11:39] *leš+i+yä* {carcass+3SG.POSS+DAT} which is likely a typographical error.

Finally, our dataset does not show examples exhibiting the superlative forms of adjectives. However, in terms of comparison, we encounter a very common structure within Turkic languages, where the compared element is marked with an ABL marker, without any suffix attached to the adjective, e.g., [Lev 13:25] *görü̇m+i derän ol teri+dän* {appearance+3SG.POSS deep the skin+ABL} ‘its appearance is deeper than the skin’. Yet, adjectives in several Turkic languages are modified by specific comparative suffixes (see Teniřev 1984, 153–156). Among these, the suffix +*rAK* and its variations are notable, being utilized in the northern dialect of Crimean Tatar (Jankowski 2010, 236) and Western Karaim dialects (Pritsak 1959, 332). Conversely, such suffixes are missing in Crimean Karaim (Prik 1976, 4; Çulha 2019, 111) and have not been identified in Crimean Turkish (Doerfer 1959a). Importantly, the productive use of comparative suffix +*rAK* in Ottoman Turkish was only prevalent up until the fifteenth century (Kerslake 2021, 181).

2.2.3.1.3 Pronouns

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

2.2.3.1.3.1 Personal Pronouns

The corpus presents a limited number of personal pronoun examples, as shown in Table 29, together with their possessive declensions.

Table 29: Personal Pronouns.

	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 ~ anar</i>	–	<i>sizgä ~ size</i>	<i>alarya ~ olara</i>
ACC	–	–	<i>anı ~ onu</i>	–	<i>sizni ~ sizi</i>	<i>alarnı ~ oları</i>
LOC	–	–	<i>anda</i>	–	<i>sizdä</i>	<i>alarda</i>
ABL	–	–	<i>andan</i>	–	<i>sizdän</i>	<i>alardan ~ olardan</i>

As seen in the table above, some pronouns are used both in their Kipchak Turkic and Oghuz Turkic form, e.g., *ben* ‘I’ vs. *men* id., or *ol* ‘she/he/it’ vs. *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), whereas the pronoun *men*, which is common in Crimean Tatar (Kavitskaya 2010, 45) and all Karaim dialects (Pritsak 1959, 333; Prik 1976, 96), is highly predominant, and occurs 71 times (99% vs. 1%). Notably, Crimean Turkish possessed both of them (Doerfer 1959a, 277). The 3SG.PRO *ol*, documented also in Western Karaim (Pritsak 1959, 333), appears 127 times, whereas the Oghuz form *o*, used in Crimean Karaim (Prik 1976, 96), Crimean Tatar (Kavitskaya 2010, 45), and Ottoman Turkish (Hagopian 1907, 47), is attested a mere twelve times only as a personal

pronoun, i.e. *ol* is dominant with a ratio of 91% to 9%. Once again, Crimean Turkish possesses two variants as well (Doerfer 1959a, 277).

Further similar alternations exist within the 3PL.PRO as well. In the dataset, 3PL.PRO *olar* appears sixteen times, all in Chapter 11, whereas *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 (Pritsak 1959, 333) and *onlar* for Ottoman Turkish (Hagopian 1907, 48). In Crimean Turkish we encounter three forms, *olar*, *ular* and *alar* (Doerfer 1959a, 277).

As far as the declension of case markers with personal pronouns is concerned, we encounter both common characteristics and some alternations in the text. For example, GEN marker declension in the 1SG.PRO is accompanied by the marker *+im*, as evidenced in Crimean Tatar (Kavitskaya 2010, 45), Ottoman Turkish (Hagopian 1907, 47), and all Karaim dialects (Pritsak 1959, 333; Prik 1976, 96). On the other hand, the 3SG.PRO marked with the GEN marker only appears as *onıñ* once (in Lev 19:17), whereas it appears 34 times as *anıñ* (1%–99%). Similar variants are also present in other Turkic languages, e.g., C.Tat *onıñ* (Kavitskaya 2010, 45), Crimean Karaim *anıñ* (Prik 1976, 96), Ottoman Turkish *onun*, *onun*, *anıñ* (Hagopian 1907, 47; Kissling 1960, 49), and Western Karaim *anin* (Pritsak 1959, 333).

In declensions of the DAT markers, our dataset presents various counterparts, such as 3SG.PRO+DAT as *añar* (64 times) vs. *ona* (5 times); 2PL.PRO+DAT as *sizgä* (43 times) vs. *sizä* ~ *size* (5+14 times); 3PL.PRO+DAT as *alarya* (33 times) vs. *olara* (once). Among these variations, the form *ona* is listed for both Crimean Tatar (Kavitskaya 2010, 45) and Ottoman Turkish (Kissling 1960, 49), while *size* and *olara* are present in Ottoman Turkish (Hagopian 1907, 47–48; Kerslake 2022, 183). These Ottoman Turkish influences on DAT declensions in 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 Karaim dialects, while *alarya* is documented solely in Karaim dialects (Pritsak 1959, 333; Prik 1976, 97) among the languages cited. Lastly, the 3SG.PRO in DAT declension *añar* is a specific form prevalent in Western Karaim (Pritsak 1959, 333) as *anar* and can be traced back to earlier stages of Turkic languages (see Erdal 2004, 199–200).

In instances of the ACC declension of personal pronouns, the non-Oghuz 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 (Pritsak 1959, 333; Prik 1976, 97) include all the mentioned examples. In the data at our disposal, we find only three instances (all in Chapter 11) where the ACC declension in personal pronouns appear as *onu*, *sizi*, and *oları*, which are typical of Ottoman Turkish forms (Hagopian 1907, 47–48; Kerslake 2022, 183).

Finally, another pair of counterparts can be observed in ABL declension in 3PL.PRO, e.g., [Lev 11:22] *olardan* (3 times) vs. [Lev 13:58] *alardan* (9 times). Similar to the previ-

ous examples, the Ottoman Turkish form *olardan* (Kerslake 2022, 183), appears only in Chapter 11.

2.2.3.1.3.2 Demonstrative Pronouns

The following are the demonstrative pronouns and their case declensions found in the Lev of the Göz. 1841, wherein we once again encounter numerous doublets, as shown in Table 30.

Table 30: Demonstrative Pronouns.

	proximal		emphatic 'this one'	distal	
	singular 'this'	plural 'these'		singular 'that'	plural 'those'
NOM	<i>bu</i>	<i>bular</i>	<i>ušbu</i>	<i>ol ~ o</i>	<i>alar</i>
ACC	<i>bunī ~ bunu ~ muni</i>	<i>bularnī ~ bularī</i>	–	<i>anī</i>	<i>alarnī</i>
GEN	<i>munīŋ</i>	–	–	<i>anīŋ</i>	–
DAT	–	–	–	<i>anar</i>	<i>alarya ~ olara</i>
LOC	–	–	–	<i>anda</i>	<i>alarda</i>
ABL	–	<i>bulardan</i>	–	<i>andan</i>	<i>alardan ~ olardan</i>

When certain case markers are attached to the demonstrative pronoun *bu*, the initial *b-* becomes nasalized because of the nasal consonant *n* apparently in the paradigm, as evident in *munīŋ*, and *muni*. 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 Karaim dialects (Pritsak 1959, 333; Prik 1976, 99). The nasalization of the initial *b- > m-* triggered by the pronominal *n* in the pronouns 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). Note that our text also includes the forms *mun̄a* and *muna*; however, instead of being demonstrative pronouns as might be expected, they are used as deictic particles (see 2.2.3.6) meaning ‘here, now, then’, which were also used in the same sense across all Karaim dialects (Musaev 1964, 219; KRPS, 410).

It should be noted that the demonstrative pronoun *ol/o* mostly serves to reflect the Biblical Hebrew definite article הַ [*ha-*] in Karaim Bible translations, notwithstanding the absence of a definite article in Turkic languages, as noted in earlier studies (see Grzegorzewski 1903, 73; Kowalski 1929, xxxix; Pritsak 1959, 331; Musaev 1964, 218), e.g., [Lev 5:13] *ol kohen* {DEM.PRO priest} ‘the priest’, [Lev 11:21] *o yer* {DEM.PRO land} ‘the land’.⁵²

According to our data, the demonstrative pronoun *ol* is used 1,256 times in this function, whereas the variant *o* is used only 55 times (96% vs. 4%). The opposition

⁵² Németh (2014, 78–79) presents two examples from a non-religious text—a letter—where the proximal demonstrative pronoun *bu* is used as a definite article in Karaim.

between the distal demonstrative pronouns *ol* and *o* –which of course do not function as definite article– can be 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), C.Tur *o* ~ *ol* id., Western Karaim *ol* id. (Pritsak 1959, 331).

2.2.3.1.3.3 Reflexive Pronouns

The data indicates that both *öz* and *gendi* are used to express the reflexive pronoun ‘self’. These pronouns are typically accompanied by personal possessive markers, except in the case of third-person usages of *gendi*, where both attached and detached poss markers are encountered, e.g., [Lev 9:7] *gendi+η* {self+2SG.POSS} ‘yourself’, [Lev 16:6] *gendi* ‘self, own, herself, himself, itself’, [Lev 23:14] *gendi+si* {self+3SG.POSS} id., [Lev 1:2] *gendi+ηiz* {self+2PL.POSS} ‘yourselves’, [Lev 25:8] *öz+üη* {self+2SG.POSS} ‘yourself’ [Lev 9:2, Lev 16:22] *öz+ü/öz+i* {self+3SG.POSS} ‘herself/himself/itself’, [Lev 26:1] *özü+ηiz* {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 2.1.5), the word *gendi* demonstrates an influence of Crimean Turkish, as it exhibits the voicing of the initial *k-* to *g-*, a phonetic change that is not observed in standard Ottoman Turkish in this particular lexical item (Jankowski 2015a, 204–205).

2.2.3.1.3.4 Interrogative Pronouns

The collected data exhibits the anticipated interrogative pronoun *ne* ‘what’, which is widespread in Turkic linguistic world, including Crimean Tatar (Kavitskaya 2010, 48), Ottoman Turkish (Hagopian 1907, 82), and Karaim dialects (Prik 1976, 101; Musaev 1977, 42).

It is worth noting that only two instances were identified in which the pronoun *ne* and its compound form with the postposition *uçun* (i.e., *nuçun* ‘why’) function as interrogative pronouns, e.g., [Lev 10:17] *nuçun aša-ma-dī-ηiz* {why eat-NEG-PAST-2PL} ‘why have you not eaten?’, [Lev 25:20] *ne aša-līm* {what eat-1SG.VOL} ‘what shall we eat?’. However, the dataset indicates that these pronouns, along with other interrogative pronouns such as *kim* ‘who’ and *nečik* ‘how’, only appear in a relative pronoun function within our dataset, which is not typical for Turkic languages (see the next section, 2.2.3.1.3.5).

2.2.3.1.3.5 Relative Pronouns

As previously discussed, the interrogative pronouns *ne* ‘what’ and *kim* ‘who’, along with their inflected forms modified by case markers, can function as relative pronouns. As is

known, relative clauses in Turkic languages are typically formed using participles, and structures that incorporate relative pronouns exhibit non-Turkic characteristics. At the same time, this atypical Turkic characteristic can be seen in Crimean Tatar (Jankowski 2010, 225), Ottoman Turkish (Kerslake 2022, 192), and all Karaim dialects (Musaev 1964, 220–224; Jankowski 1997, 22–23).

The following are the relative pronouns within our text: [Lev 4:20] *neči[k]ki* {how that} ‘so as; so that’, [Lev 15:20] *ne ki* {what that} ‘what’, [Lev 14:30] *ne+dän ki* {what+ABL that} ‘from what’, [Lev 14:31] *ne+gä ki* {what+DAT that} ‘to what’, [Lev 10:17] *ne+ni ki* {what+ACC that} ‘what’, [Lev 4:23] *ki* ‘which; that’, [Lev 15:32] *kim ki* {who that} ‘who’, [Lev 14:32] *kim+nij ki* {who+GEN that} ‘whose’.⁵³ These pronouns consistently precede the particle, *ki* ‘which, that’ (see 2.2.3.6), 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.

2.2.3.1.3.6 Indefinite Pronouns

The numeral *bir* ‘one’ functions as an indefinite article in Turkic languages (Johanson 2022a, 33) and is utilized to establish indefinite phrases, e.g., [Lev 4:27] *bir žan* ‘anyone’ (lit. ‘one soul’).⁵⁴ Additionally, there are certain quantifiers that also create indefinite phrases in our data, such as *žümlä* ‘all’, e.g., [Lev 21:18] *žümlä kiši* ‘every person’, *her/här* ‘every’ e.g., [Lev 7:6] *här erkäk* ‘every man’, and *çok* ‘many, much’, e.g., [Lev 15:25] *çok günlär* ‘many days’. Negative pronouns are formed by *hič* ‘any’, e.g., [Lev 17:12] *hič žan* ‘nobody’. The etymological equivalents of these quantifiers are also used in Crimean Tatar (Kavitskaya 2010, 46–47), Ottoman Turkish (Hagopian 1907, 84–86), and all Karaim dialects (Öztürk 2019, 77–79).

The numeral *bir*, ‘one’, and its various forms which are followed by the 3sg. POSS or even two 3sg.POSS is used as an indefinite pronoun, too, e.g., [Lev 5:5] *bir+gä* {one+DAT}; [Lev 11:33] *bir+i+si* {one+3sg.POSS+3sg.POSS}; [Lev 13:1] *bir+si* {one+3sg.POSS}; [Lev 20:16] *bir+i* {one+3sg.POSS}; [Lev 23:19] *bir* {one} ‘one |of|; someone’. This is also common in all the dialects of Karaim. In the majority of other cases, the formation of indefinite pronouns in our data is primarily based on interrogative pronouns, which may be followed by some enclitics, e.g., [Lev 6:12] *här kim* ‘everybody; nobody’, [Lev 19:11] *kimsä* ‘anybody’, [Lev 27:32] *här ne* ‘whatever’. The rest of the indefinite pronouns is as follows, e.g., [Lev 5:2] *nemä* ‘something, nothing’, [Lev 11:32] *her šey* ‘everything’, [Lev 19:11] *karšidaki* ‘the other person; lit. ‘the one opposite’.

⁵³ Among the examples, the pronoun *nečiki*, ‘so as; so that’, is petrified form derived from the combination of the interrogative pronoun *nečik* ‘how?’ and the particle *ki*.

⁵⁴ In our data, nouns often appear without the indefinite article *bir*, serving solely to refer to indefinite phrases. This phenomenon is particularly common in Karaim Bible translations, which follow the structure of Biblical Hebrew.

2.2.3.1.4 Numerals

2.2.3.1.4.1 Cardinal Numbers

In our data, we have identified a total of twenty different cardinal numbers, which are listed in Table 31.

Table 31: Cardinal Numerals.

	Lev of Göz. 1841	Ot.Tur	Cr.Tat	C.Kar	T.Kar	H.Kar
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>èki</i>	<i>eki</i>
three	<i>üç</i>	<i>üç</i>	<i>üç</i>	<i>üç</i>	<i>üć</i>	<i>ic</i>
four	<i>dört</i>	<i>dört</i>	<i>dört</i>	<i>dört</i>	<i>dórt</i>	<i>dert</i>
five	<i>beş</i>	<i>beş</i>	<i>beş</i>	<i>beş</i>	<i>běš</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>šegiz</i>	<i>segiz</i>
nine	<i>toğuz/dokuz</i>	<i>doğuz</i>	<i>doğuz</i>	<i>doğiz</i>	<i>tohuz</i>	<i>tohuz</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 èki</i>	<i>on eki</i>
fifteen	<i>on beş</i>	<i>on üç</i>	<i>on üç</i>	<i>on beş</i>	<i>on üć</i>	<i>on ic</i>
twenty	<i>yegirmi/yigirmi</i>	<i>yirmi</i>	<i>yigirmi</i>	<i>yigirmi</i>	<i>igirme ~ égirme</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 üć</i>	<i>otuz ic</i>
fourty-nine	<i>kırk toğuz</i>	<i>kırk doğuz</i>	<i>kırk doğuz</i>	<i>kırk toğuz</i>	<i>kırh tohuz</i>	<i>kırk tohuz</i>
fifty	<i>elli</i>	<i>elli</i>	<i>elli</i>	<i>elli</i>	<i>énli</i>	<i>enli</i>
sixty	<i>altmış</i>	<i>altmış</i>	<i>altmış</i>	<i>altmış</i>	<i>altimiš</i>	<i>altimis</i>
sixty-six	<i>altmış altı</i>	<i>altmış altı</i>	<i>altmış altı</i>	<i>altmış altı</i>	<i>altimiš altı</i>	<i>altimis altı</i>
hundred	<i>yüz</i>	<i>yüz</i>	<i>yüz</i>	<i>yüz</i>	<i>yuz</i>	<i>iz</i>

The forms in our corpus sometimes present certain Oghuz vs. 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 2.1.5).

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 is attested in numerous Turkic languages, e.g., Cr.Tat, *tümen* (KRUS, 622); Ot.Tur *tümen* (TLO I, 1480); T.Kar, *füman* (KRPS, 570); H.Kar *kimen*, *timen* (KRPS, 320; 528).

2.2.3.1.4.2 Fractional Numerals

In Prik’s Crimean Karaim description (1976, 87), there are examples of fractional numerals, such as 1/3 expressed as *üç+inži pay+i* {three+ORD portion+3SG.POSS} and 4/6 as *dört kere altı+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 3SG.POSS marker, e.g., [Lev 14:21] *on+da bir pay+i özäk* {ten+LOC one portion+3SG.POSS wheat flour} ‘one tenth portion of wheat flour’. This 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 structure comparable 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 marker, e.g., T.Kar *üčünü helegi* {third portion+3SG.POSS} ‘one third’, H.Kar *besinci helegi* {fifth portion+3SG.POSS} ‘one fifth’ (Musaev 1964, 211).

The Lev of Göz. 1841 features another structure that is similar to what is encountered in genitive constructions (see 2.3.1.1), e.g., [Lev 14:10] *üč pay+i on+nin özäk* {three portion+3SG.POSS ten+GEN wheat flour} ‘three tenths of wheat flour’, [Lev 23:13] *eki pay+i on+nin özek* {two portion ten+GEN wheat flour} ‘two tenth portions of wheat flour’. However, this specific structure is not mentioned in the descriptions of Crimean Tatar, Crimean Turkish, Ottoman Turkish, or Karaim dialects while we encounter it in another Crimean Karaim Bible translation, e.g., BSMS 288 [Lev 14:10] *üč ülüš+i on+nin özäk* {three portion+3SG.POSS ten+GEN wheat flour} ‘three tenths of wheat flour’ (CrKB I, 189). Note that fractions in the corpus are also indicated by certain lexemes which are common or slightly different in other Turkic languages, e.g., [Lev 27:30] *ondasi* ‘tithe; one tenth’, [Lev 6:13] *yarimisi* ‘half’, [Lev 25:30] *tamam* ‘full’.

2.2.3.1.4.3 Ordinal Numerals

In our corpus, the ordinal numerals are formed by the suffix $+(X)n\check{z}I$, which is attached to the cardinal numerals, e.g., [Lev 5:11] *on+un\check{z}i* {ten+ORD} ‘tenth’, [Lev 7:17] *üč+ün\check{z}i* {three+ORD} ‘third’, [Lev 5:24] *beš+in\check{z}i* {five+ORD} ‘fifth’, [Lev 25:21] *altı+n\check{z}i* {six+ORD} ‘sixth’ etc. These suffixes and their variants are prevalent in most of the modern Turkic languages, e.g., C.Tat $+(I)n\check{z}U$ (Kavitskaya 2010, 51), C.Kar $+(I)n\check{z}I$ (Prik 1976, 89), Ot.Tur $+(X)n\check{z}X$ (Kissling 1960, 61), T.Kar $+(X)n\check{c}X$, and H.Kar $+(I)n\check{c}I$ and $+(u)ncu$ (Musaev 1964, 206–207).

In the text, we have identified two ordinal numerals that express the meaning of ‘first’. One of them employs the $+y\check{i}$ relational suffix to form ‘first’ from the postposition *burun* ‘before; in front of’, e.g., [Lev 23:5] *buruny\check{i}* ‘first’. Another ordinal numeral that conveys the meaning of ‘initial’ or ‘first’ is *ilk*, e.g., [Lev 23:10] *ilk* ‘first’. The word, *birin\check{z}i*, meaning ‘first’, is not present in our data. Notably, the form *buruny\check{i}* is not used in Ottoman Turkish, but it is present in Crimean Tatar (KRUS, 127) and all Karaim dialects (KRPS, 141). On the other hand, *ilk* is present in Ottoman Turkish (TLO I, 393), Crimean Tatar (KRUS, 192), and all Karaim dialects (KRPS, 199).

2.2.3.1.4.4 Distributive Numerals

The corpus provides one example of the use of the distributive marker $+(\check{s})Ar$, and since this particular lexeme ends in a consonant, the suffix takes the form of $+er$, e.g., [Lev 7:14] *bir+er* {one+DISTR} ‘one each’. This suffix is also attested in other Turkic lan-

guages, such as Crimean Tatar (Kavitskaya 2010, 51), Crimean Karaim (Prik 1976, 90), and Ottoman Turkish (Hagopian 1907, 96), whereas in Western Karaim we encounter the slightly different variations, e.g., T.Kar +(š)ArI, H.Kar +(s)Ar (Musaev 1977, 39–40).

2.2.3.1.5 Nominal Predication

Nominal predicative markers are affixed to nouns, pronouns, adjectives, or postpositions to form non-verbal sentences. Table 32 presents the nominal predicative markers of the edited text in comparison with their equivalents in Crimean Tatar (Kavitskaya 2010, 61), Crimean Turkish (Doerfer 1959a, 277), Ottoman Turkish (Kissling 1960, 64–65), Crimean Karaim (Prik 1976, 63–64), and Western Karaim (Pritsak 1959, 334).

Table 32: Comparison of Nominal Predicative Markers.

	Lev of Göz. 1841	Cr.Tat	Cr.Tur	Ot.Tur	Cr.Kar	T.Kar	H.Kar
1SG	+im, +mIn	+(I)m	+Im, +Um, +mIn, +mUn, +mAn	+(y)Im, +(y)Um	+Im, +m	+mīn +mīñ	+men
2SG	–	+sIŋ	+sIŋ, +sIn, +sUŋ, +sUn, +sAn	+sIn, +sUn	+sIŋ	+sīn +sīñ	+sen
3SG	+Dİr, +dur	+Ø, +Dİr	+Ø, +Dİr	+Ø, +Dİr, +DŪr	+Ø	+Dİr, +dur, +tur, +đur, +ťur, +D, +d, +ť	+Dİr, +Dur, +DI, +Du, +t, +d
1PL	–	+mIz	+Iz, +Uz, +īs, +iñ	+(y)Iz, +(y)Uz	+mIz	+biz, biž	+biz
2PL	–	+sI(ŋ)z	+sIŋIz, +sInIs, +sInIz, +sIs	+sInIz, +sUnUz	+sIz	+sīz, +siž	+siz
3PL	+Dİr, +DİrIAr, +IArDİr	+Ø, +Dİr	+IAr, +DİrIAr	+Ø, +DİrIAr, +DŪrIAr	+Ø, +IAr	+Dİrlar, +Dİrlar +durlar, +đurlar, +dlar, +đlar, +tlar, +ťlar	+dİrlar, +dİlar, +tİlar, tular

With regard to the 1SG, our dataset has revealed the use of two predicative markers: +im and +mIn, while the latter is exclusively attached to 1SG.PRO e.g., [Lev 11:44] *kuduš+im* {holy+1SG} ‘I am Holy’, [Lev 11:44] *men+min* YWY {1SG.PRO+1SG.PRD lord} ‘I am the Lord’. According to our corpus, the 3SG predicatives lack any markers; however, in all cases, stems are affixed with the copula markers +Dİr and +dur, e.g., [Lev 1:9] *ola+Ø+dİr* {burnt offering+3SG+COP} ‘It is a burnt offering’. Regarding the 3PL predicatives, the

corpus reveals a variety of suffixes. Among these, the primary one exhibits the identical combination observed in the 3SG predicatives, specifically +Ø+*Dİr*. Customarily, in such circumstances, the 3PL.PRO is employed to delineate the personal ending, e.g., [Lev 18:17] *yuvuḵ+Ø+tİR alar* {relative+3PL+COP they} ‘They are relatives’. The subsequent combination manifests as +*lAr*, which additionally precedes the COP marker +*dİr*, e.g., [Lev 11:26] *murdar+lar+dİR olar* {unclean+3PL+COP they} ‘They are unclean’. Furthermore, there are instances where the order of the third person plural +*lAr* and the copula marker +*Dİr* is reversed, e.g., [Lev 23:2] *bular+dİR+lar*. . . {these+COP+3PL} ‘these are. . .’.

As demonstrated in Table 32, the examples from the corpus bear a striking resemblance to the description provided for Crimean Turkish. With the exception of the 1SG variant +*mIn*, which is only attached to 1SG.PRO, it also shares significant similarities with the descriptions for Crimean Tatar, Ottoman Turkish, and Prik’s description (1976) of Crimean Karaim. Although some similar forms are found in Western Karaim, it is evident that the corpus mostly differs from Western Karaim markers.

In our text, negation of nominal predications is realized through the employment of particles, such as *dügöl*, found in eight instances. This particle appears as *tuṽul* 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 the form *dügöl* as the negation particle for nominal predications in Crimean Karaim. Additionally, Western Karaim presents several other phonological variants, e.g., T.Kar *tuṽul*, H.Kar *tivil* (KRPS, 524; 568). In the Lev of Göz. 1841, only in one example mentioned in Chapter 11, the Ottoman Turkish variant *degil* is used, preceding the copula +*dir*. As a result, it is noteworthy that the particle *dügöl* predominates in usage, comprising 89% of the instances, while *degil* accounts for a mere 11% within our dataset, e.g., [Lev 13:4] *terän dügöl+Ø* {deep not+3SG} ‘it is not deep’; [Lev 11:4] *ayrı tırnaklı degil+Ø+dir* {cloven hooved not+3SG+COP} ‘it is not cloven-hoofed’.

In several occurrences, the examined data exhibits the employment of the definite past tense for nominal predications, wherein the copular verb *e-* is followed by the definite past tense marker -*dI*, which is then attached by personal markers, e.g., [Lev 19:34] *yarip+lär edi+ṽiz* {stranger+PL COP.PAST+2PL} ‘you were strangers’. Besides, it merits mention that instances arise where nominals are utilized in conjunction with the conditional mood, exhibiting a comparable strategy in which the copular verb *e-* or *i-* precedes the conditional marker -*sA*, e.g., [Lev 13:3] *terän isä+Ø* {deep COND.COP+3SG} ‘if it is deep’. Notably, the use of the copular verb *e-* with past tense markers and conditional mood markers for nominal predicatives is known in all Turkic languages, including Ottoman Turkish, wherein the copular verb surfaces as *i-* (Hagopian 1907, 35), Crimean Karaim, Crimean Tatar, and Western Karaim, where the copular verb known as *e-* (Prik 1976, 66; Kavitskaya 2010, 61; Musaev 1964, 120–130).

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, e.g., [Lev 25:30] *ol ev ki ol šähärdä ki var anjar*

kala, lit. ‘the house which is in the city which there is wall to it, ‘the house which is in the walled city’; [Lev 26:37] *kuvuvči yoqtir* ‘there is no one who drives away’. The mentioned existential predications are obviously present in other Turkic languages, e.g., CrTat *bar, yok* (Kavitskaya 2010, 33), Ottoman Turkish *var, yok* (Hagopian 1907, 36), C.Kar *bar, yok* (Prik 1976, 66), T.Kar *bar, yoḥ/yoht* (KRPS, 102, 250), H.Kar *bar, yoht* (KRPS, 102, 251). Note that the spirantization of the initial *b*- in the word *bar* reflects the influence of Ottoman Turkish in our text (see 2.1.5).

2.2.3.2 Adverbs

The edited text presents a variety of adverbs, including those that indicate time, e.g., [Lev 11:24] *aḥšam* ‘evening’, [Lev 19:13] *ertä* ‘morning’; manner, e.g., [Lev 24:19] *alay* ‘in that way’, [Lev 7:21] *gizli* ‘secretly’; spatial and directional references, e.g., [Lev 6:4] *čiharī* ‘outside’, [Lev 18:3] *anda* ‘there’; and degree, e.g., [Lev 25:16] *az* ‘little, few’, *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’. Similar adverbs can also be found in Crimean Tatar (Kavitskaya 2010, 57–58), Ottoman Turkish (Kissling 1960, 130–131), and all Karaim dialects (Musaev 1964, 188; Prik 1976, 92; Öztürk 2019, 80–86).

In Turkic languages, most of the adjectives and other nominals can serve as adverbs without overt marking (see 2.2.3.1.2). However, certain suffixes are also employed to form adverbs from nominals. The edited text also presents this characteristic. Among the examples, we commonly encounter usages of unproductive and productive case markers (see 2.2.3.1.1.2) attached to nominal stems, e.g., [Lev 10:18] *ič+käri* {inside+DIR} ‘into; inside’, [Lev 20:4] *ačik+tan* {open+ABL} ‘openly’, [Lev 25:30] *dolyin+ža* {full+EQU} ‘fully’. Notably, in some examples nominals with postpositions function as adverbials, e.g., [Lev 26:13] *tik boy bilän* {straight stature with} ‘keeping |your| head up high’; lit. ‘with upright stature’.

In the case of the adverb *čüpčüvre*, which occurs a total of fifteen times within our dataset, we observe a method of semantic intensification that is also present in adjectives across many Turkic languages. The base is prepended by an additional syllable, which typically incorporates the first mora of the base and ends with *m*, *p* (> *f*, *v*, *w*), *r*, or *s* (Stachowski 2014, 293–306; Németh 2024, 34)⁵⁵, e.g., [Lev 1:5] *čüvre* ‘around’ > *čüpčüvrä* ‘all around; roundabout’.

⁵⁵ The reasons why the reduplicated anlaut should be attributed to the first mora of the base, rather than the first syllable, are explained in detail in Stachowski 2014, 250–253.

2.2.3.3 Verbal Categories

2.2.3.3.1 Finite Verb Forms

2.2.3.3.1.1 Negation

The negation marker *-mA*, along with its phonological variants, is attested in basic and derived verb stems in Turkic languages, e.g., [Lev 5:17] *bil-mä-di-Ø* {know-NEG-PAST-3SG} ‘he did not know’. On the other hand, the negative Turkic aorist has distinct forms in Turkic languages. For instance, within the analyzed text the marker *-mAz* or *-mas* is attested before the 2SG, 2PL, 3SG, and 3PL personal endings, e.g., [Lev 26:26] *toy-maz-süz* {be satiated-NEG.AOR-2PL} ‘you will not be satiated’, and *-mAm* in 1SG forms, e.g., [Lev 26:31] *kaḇul et-mām-dır* {accept-1SG.NEG.AOR-COP} ‘I will not accept’. Notably, there is no example of 1PL negative Turkic aorist form in the analyzed text.

The negation marker *-mA* and its associated forms including those of the Turkic aorist have also been identified in Crimean Tatar (Kavitskaya 2010, 65, 111–112), Crimean Turkish (Doerfer 1959a, 279), Ottoman Turkish (Kissling 1960, 99–104), and across all Karaim dialects (Zajaczkowski 1932, 127; Musaev 1964, 263–264, 285; Prik 1976, 125; 138).

2.2.3.3.1.2 Voice

The edited text presents five categories traditionally described as voice or diathesis in Turcological studies: active, passive, causative, reflexive, and reciprocal. Among these, the active voice has no marker, a characteristic that is widespread across all Turkic languages. Both transitive and intransitive verbs can be found within this category, e.g., [Lev 9:23] *gel-di-Ø* {come-PAST-3SG} ‘he came’, [Lev 10:1] *šimarla-ma-dī-Ø* {order-NEG-PAST-3SG} ‘he had not commanded’.

The passive voice markers are realized as *-(X)l* and *-(X)n* in our dataset, e.g., [Lev 11:41] *ye-l-me-sin* {eat-PASS-NEG-3SG.VOL}, [Lev 4:28] *bil-in-sā-Ø* {know-PASS-COND-3SG} ‘if it is known’, [Lev 10:14] *ver-il-dī-lär* {give-PASS-PAST-3PL} ‘they were given’.⁵⁶ 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., CrTat *-(X)l*, *-(X)n* (Kavitskaya 2010, 74); Ot.Tur *-(X)l*, *-(X)n* (Hagopian 1907, 116); T.Kar *-(X)l*, *-(X)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, which can once again be attributed to Ottoman Turkish influence on our text.

⁵⁶ The application of these markers, in addition to the expected palatal vowel harmony and occasional labial harmony, depends on some other specific conditions (see 2.2.2.6).

Our dataset encompasses numerous productive, semi-productive, and unproductive markers for causativity, including *-Ar*, *-Ur*, *-dUr*, *-Dİr*, *-giz*, *-yuz*, *-t*, and *-tär*.⁵⁷ In other Turkic languages, the same voice category can be identified, accompanied by similar markers, such as Cr.Tat *-(X)t*, *-Xr*, *-DXr* (Kavitskaya 2010, 72–74); Ot.Tur *-(X)t*, *-Ar*, *-Xr*, *-DXr*, *-GUr* (LET, 96–98; Kerslake 2022, 184); T.Kar *-t*, *-Xr*, *-Ar*, *-DXr*; H.Kar *-t*, *-Ar*, *-İr*, *-ur*, *-Dİr*, *-Dur* (Musaev 1964, 248). In most cases, we encounter the productive causative marker *-Dİr* and its rare variant *-dUr* in the text, e.g., [Lev 8:7] *giy-dİR-di-Ø* {wear-CAUS-PAST-3SG} ‘he clothed’, [Lev 9:17] *tol-dur-dİ-Ø* {become full-CAUS-PAST-3SG} ‘he filled’. The unproductive marker *-Ar* and the semi-productive marker *-Ur* predominantly manifest in monosyllabic stems characterized by a terminal consonant, e.g., [Lev 6:4] *čİk-ar-sİN* {go out-CAUS-3SG.VOL} ‘he shall take out’, [Lev 12:2] *doy-ur-sa-Ø* {be born-CAUS-COND-3SG} ‘if she gives birth’.⁵⁸ In a single instance, where a verb stem ends with a terminal vowel, we find the productive causative voice marker *-t*, e.g., [Lev 26:13] *yürü-t-tİ-m* {walk-CAUS-PAST-1SG} ‘I made |them| walk’. Another singular occurrence is the unproductive causative marker, *-tär*, which is followed by an additional causative marker within the analyzed text, e.g., [Lev 22:16] *ček-tär-t-sİnlär* {bear-CAUS-CAUS-3PL.VOL} ‘they shall make them bear’. Lastly, our dataset showcases three distinct verbs featuring the semi-productive causative markers *-yuz* and *-giz*, e.g., [Lev 4:16] *gİr-giz-sİN* {enter-CAUS-3SG.VOL} ‘he shall bring in’, [Lev 16:7] *tur-yuz-sİN* {stand-CAUS-2SG} ‘he shall set’, [Lev 23:43] *otur-yuz-dİM* {dwell-CAUS-PAST-1SG} ‘I made |them| dwell’. These markers have also been documented for Crimean Tatar (Kavitskaya 2010, 73–74) and all Karaim dialects (Musaev 1964, 251; Prik 1976, 113). Notably, the verb *turyuz-*, which is present in all Karaim dialects (KRPS, 547) and Crimean Tatar (KRUS, 608), appears in Ottoman Turkish in a slightly different form, *turğur-* ‘to stop; to bring a halt; to raise’, that is not present in modern Turkish (EDPT, 541). The final consonant *-r* in the East Old Turkic causative marker *-GUr* undergoes a transformation to *-z* in the marker *-GUz*, a phenomenon which probably initially emerged during the Middle Kipchak period (see Berta 1996, 621–622).

In the analyzed text, two verbal stems exhibit reflexive voice through the attachment of the markers *-un* and *-in*, e.g., [Lev 14:8] *yuv-un-sİN* {wash-REFL-3SG.VOL} ‘he shall wash himself’, [Lev 23:40] *sev-in-İnİZ* {like-REFL-2PL.IMP} ‘you shall rejoice’. Prik’s grammar (1976, 112) also lists reflexive marker *-(X)n* for Crimean Karaim. Notably, similar reflexive markers are also present in many Turkic languages, such as Cr.Tat *-(X)n* (Kavitskaya 2010, 74), Ot.Tur *-(X)n* (Hagopian 1907, 117), T.Kar *-(X)n*, and H.Kar *-(u)n*, *-(İ)n* (Musaev 1977, 47). Jankowski (1997, 15) notes that the reflexive pronoun *kendi*, ‘herself/himself/itself,’ is used as a lexical means for expressing reflexivity in the Crimean Karaim Bible translation he edited. This method of conveying reflexiv-

⁵⁷ For information regarding the categorization of the mentioned causative voice markers, see Zajackowski (1932, 129).

⁵⁸ As for a contrasting example, see, [Lev 16:20] *bit-tir-sİN* {end (intr.)-CAUS-3SG.VOL} ‘he shall end |it|’.

ity through a reflexive pronoun is also observed in other Turkic languages, as well as in the text analyzed, e.g., [Lev 15:11] *gendisi+n yayka-ma-dī-Ø* {himself+ACC wash-NEG-PAST-3SG} ‘he has not washed himself’.

Finally, the reciprocal marker is realized as *-(i)š* in our text, e.g., [Lev 24:10] *tala-š-ti-lar* {bite-RECP-PAST-3PL} ‘they fought each other’, [Lev 22:3] *yuvuk-la-š-sa-Ø* {close+DER-RECP-COND-3SG} ‘if she/he approaches’.⁵⁹ This voice marker is widespread in Turkic languages, with some variations, e.g., Cr.Kar *-(X)š* (Prik 1976, 112), Cr.Tat *-(X)š* (Kavitskaya 2010, 74), Ot.Tur *-(X)š* (Hagopian 1907, 116–117), T.Kar *-(X)š*; H.Kar *-(I)s*, *-(u)s* (Musaev 1977, 47). This voice involves multiple subjects which partake in a shared action. Nevertheless, in some cases, a verb followed by a cooperative marker may express a distinct action from its base form and, consequently, not demonstrate a reciprocal function. Verbs of this nature require etymological analysis to ascertain whether these verbs originally had reciprocal functions and underwent semantic evolution to acquire new significance. For instance, in our data, [Lev 9:15] *al-* means ‘to take’ whereas [Lev 8:33] *ališ-* means ‘to get accustomed’. According to Clauson (EDPT, 153), the 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.

2.2.3.3.1.3 Mood

The present study’s data encompasses five categories of mood, namely indicative, imperative, voluntative, optative, and conditional. Since the indicative mood is unmarked, we will not analyze it in the subsequent parts. On the other hand, it is worth noting that there exists a close connection between the imperative, voluntative, and optative moods in Turkic languages (Johanson 2022a, 39). Consequently, some scholars have made different categorizations for the same mood markers in certain Turkic languages. In the interest of clarity, this study has adopted the descriptions of other studies for the purpose of categorization.

2.2.3.3.1.3.1 Imperative

The imperative mood, customarily employed to issue directives, is extensively exemplified 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 (see Table 33).

⁵⁹ In some instances, such as the one mentioned above, the denominal verbal derivative *+la* cannot function independently without a voice marker in the verb stem. For example, the verb *yuvuk+la-* {close+DER} does not occur by itself in Karaim. It is found only in combination with the reciprocal marker *-š* as *yuvuklaš-*, which conveys the dual meanings of approaching and approaching each other (CKED, 475).

Table 33: Imperative Mood Markers.

	Lev of Göz. 1841	Cr.Kar	Cr.Tur	Ot.Tur	Cr.Tat	T.Kar	H.Kar
2SG	<i>-QIn</i>	<i>-Ø</i>	<i>-Ø</i>	<i>-Ø</i>	<i>-Ø</i>	<i>-Ø, -QXn</i>	<i>-Ø, -QIn, -kun, -yun</i>
2PL	<i>-(X)ηIz, -(U)ηUz</i>	<i>-(I)ηIz</i>	<i>-In, -Iη, -IηIz, -IηIz</i>	<i>- (y)X(ηX)z</i>	<i>-(I)ηIz</i>	<i>-(X)yXz</i>	<i>-(I)nIz, -(u)nuz</i>

As noted, Prik (1976, 144) does not include the 2SG.IMP markers *-QIn* and *-QUn* for Crimean Karaim in her description. 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 marker as *-QIn*, while the 2PL.IMP suffix appears as *-(X)ηIz*, or *-(U)ηUz*, e.g., [Lev 2:15] *ver-gin* {give-2SG.IMP} 'give', [Lev 25:3] *sac-ķin* {sow-2SG.IMP} 'sow', [Lev 11:44] *ol-uηuz* {be-2SG.IMP} 'you shall be', [Lev 20:15] *öldür-üniz* {kill-2SG.IMP} 'you shall kill'. 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. Although the null morpheme for 2SG.IMP is also noted for Western Karaim, the specific markers shown in Table 33 are predominantly found in both Eastern and Western Karaim Bible translations. Therefore, the presence of these markers, which reflects common Karaim Bible translation features, distinguishes our text from Crimean Tatar, Crimean Turkish, and Ottoman Turkish.

2.2.3.3.1.3.2 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. Table 34 illustrates markers of the voluntative mood in our text as well as in Karaim dialects (Musaev 1964, 269–271; Prik 1976, 143–145), Crimean Turkish (Doerfer 1959a, 278), Ottoman Turkish (Hagopian 1907, 171), and Crimean Tatar (Kavitskaya 2010, 70; Doerfer 1959b, 387).

Within text, the 1SG.VOL marker *-(ä)yim* and the 1PL.VOL marker *-(a)lim* appear only once, e.g., [Lev 20:24] *ver-ä-yim* {give-VOL-1SG} 'I shall give; let me give', [Lev 25:20] *aša-lim* {eat-VOL-1PL} 'we shall eat; let us eat'. The 1SG.VOL marker *-(A)yIm* is attested in all the languages listed in the table above, whereas the 1PL.VOL marker *-(A)lIm* is not found in Crimean Tatar, Western Karaim, and in Prik's Crimean Karaim grammar (1976). Therefore, this marker might be attributed to Ottoman Turkish and/or Crimean Turkish influence on our text. On the other hand, our dataset's 3SG and 3PL voluntative mood markers *-sIn* and *-sInIar*, e.g., [Lev 1:11] *soy-sin* {slay-3SG.VOL} 'he shall slay', [Lev 8:31] *aša-sınlar* {eat-3PL.VOL} 'they shall eat', are also present in all the languages listed in the table above. Notably, there are rare variants in our dataset that feature labial vowels for the 3SG.VOL and 3PL.VOL markers, e.g., [Lev 11:35] *boz-ul-sun* {destroy-PASS-3SG.VOL} 'it shall be destroyed', [Lev 23:42] *otur-sunlar* {dwell-3PL.VOL} 'they shall dwell', which

Table 34: Voluntative Mood Markers.

	Lev of Göz. 1841	Cr.Kar	Cr.Tur	Ot.Tur	Cr.Tat	T.Kar	H.Kar
1SG	- <i>äyim</i>	-(A)yIm	-(A)yIm, -(A)ym, -(A)yIn	-(y)AyIm	-(A)yIm	-(A)yIm,	-(A)yIm
2SG		–	-sAnA, -sAnA	-sAnA	-sAnA, -sAnA	–	–
3SG	- <i>sIn</i> , - <i>sun</i>	- <i>sIn</i>	- <i>sIn</i> , - <i>sUn</i>	- <i>sIn</i> , - <i>sUn</i>	- <i>sIn</i>	- <i>sIn</i> , - <i>sUn</i>	- <i>sIn</i> , - <i>sun</i>
1PL	-(a)Iim	-(A)yIK	-(A)yIK, -(a)yiĥ, -(A)yK, -(a)yĥ, -(A)Im	-(y)AlIm	-(A)yIK	-(e)yik, -(a)yiĥ	-(A)yIK
2PL		–	–	-sAnIzA	–	–	–
3PL	- <i>sInIAr</i> , - <i>sunIar</i>	- <i>sInIAr</i>	- <i>sInIAr</i>	- <i>sInIAr</i> , - <i>sUnIAr</i>	- <i>sInIAr</i>	- <i>sInIAr</i> , - <i>sUnIAr</i>	- <i>sInIAr</i> , - <i>sunIar</i>

have not been documented in Crimean Tatar and Crimean Karaim. Their appearance is also highly likely attributable to Ottoman Turkish and/or Crimean Turkish influence.

2.2.3.3.1.3.3 Optative

The optative mood is closely related to the voluntative mood as it expresses the subject's desires, wishes, hope, and polite commands, and functions similarly to the subjunctive mood in specific structures (Jankowski 1997, 16). Table 35 includes descriptions for Crimean Turkish (Prik 1976, 145–146), Ottoman Turkish (Kissling 1960, 88), Crimean Tatar (Kavitskaya 2010, 70–71), and Western Karaim (Musaev 1964, 286). Note that Crimean Karaim and Crimean Tatar forms having simple past tense markers usually refer to future fulfilment of wishes or desideratives for past actions.

Our data exhibits a mixed characteristic for this mood, as it contains both -(y)A and -Qay markers. Among them, the Ottoman Turkish marker -(y)A appears eleven times in the text, e.g., [Lev 15:3] *ol-a-Ø* {be-OPT-3SG} 'it shall be', [Lev 11:9] *ye-ye-siz* {eat-OPT-2PL} 'you shall eat', [Lev 11:44] *id-me-yä-siz* {do-NEG-OPT-2PL} 'you shall not do'.⁶⁰ On the other hand, also precisely 11 times, the dataset reveals that optative mood markers,

⁶⁰ Among the examples, a distinct petrified conjunction can be identified, e.g., [Lev 10:7] *ol-ma-ya-Ø* {be-NEG-VOL-3SG}, which, instead of conveying 'it shall not be', denotes the meaning of 'or else' within the edited text (see 2.2.3.5). It is essential to highlight that in Crimean Karaim, this conjunction, conveying the same meaning, more frequently appears as *bol-ma-γay-Ø* {be-NEG-VOL-3SG} (CKED, 90). Consequently,

Table 35: Optative Mood Markers.

	Lev of Göz. 1841	C.Kar	Ot.Tur	Cr.Tat	T.Kar	H.Kar
1SG	–	-QAy <i>edim</i>	-(y)Am	-QAydIm, -QAyIm	-Geymin, -keymin, -heymin	-QAymen
2SG	-gäysin	-QAy <i>edin</i>	-(y)AsIn, -(y)AsUn	-QAydIn, -QAysIn	-yeysin, -geysin, -keysin, -heysin	-QAysIn
3SG	-(y)a, -yay	-QAy <i>edi</i>	-(y)A	-QAydI, -QAy	-yey, -gey, -key, -hey	-QAy
1PL	–	-QAy <i>edik</i>	-(y)Aylz, -(y)AyUz	-QAydIK, -QAymIz	-yeybiz, -geybiz, -keybiz, -heybiz	-QAyblz
2PL	-(y)esiz ~ (y)äsiz, -yaysiz	-QAy <i>ediniz</i>	-(y)AsX(ηX)z	-QAydInIz, -QAyI(ηI)z	-yeysiz, -geysiz, -keysiz, -heysiz	-QAysIz
3PL	-gäylär -käylär -yaylar	-QAy <i>ediler</i>	-(y)A(lAr)	-QAydIlAr	-yeylar, -geyler, -keyler, -heyler	-QAylAr

appearing as -yay, -gäy, and -käy, which have not been documented for Ottoman Turkish, e.g., [Lev 17:5] *korban et-käy-lär* {make sacrifice-OPT-3PL} ‘they shall make sacrifice’, [Lev 19:17] *çek-mä-gäy-sin* {to bear-NEG-OPT-2SG} ‘you shall not bear’, [Lev 23:2] *çaķır-yay-siz* {call-OPT-2PL} ‘you shall call’. Consequently, our dataset exhibits a blend of both Ottoman Turkish and Kipchak linguistic characteristics for this mood.

2.2.3.3.1.3.4 Conditional

The conditional, i.e. hypothetical mood marker in Turkic languages, including Crimean Tatar (Kavitskaya 2010, 70), Crimean Turkish (Doerfer 1959a, 278), Ottoman Turkish (Kissling 1960, 81, 83–85), and all the dialects of Karaim (Musaev 1964, 290; Prik 1976, 148), is -sA (see Table 36).

this particular case accentuates both the phonological and morphological distinctions between Ottoman Turkish and Kipchak linguistic features.

Table 36: Conditial Mood Markers.

	Lev of Göz. 1841	Cr.Kar	Cr.Tur	Ot.Tur	Cr.Tat	T.Kar	H.Kar
1SG	-sAm	-sAm	-sAm	-sAm	-sAm	-sAm	-sAm
2SG	-saŋ	-sAŋ	-sAŋ	-sAŋ	-sAŋ	-sAy	-sAn
3SG	-sA	-sA	-sA	-sA	-sA	-sA	-sA
1PL	-saķ	-sAK	-sAK	-sAK	-sAK	-saķ, -sek	-sAK
2PL	-saŋiz	-sAŋIz	-sAŋIz	-sAŋIz	-sAŋIz	-sAyIz	-sAnIz
3PL	-salar	-sAlAr	-sAlAr	-sAlAr	-sAlAr	-sAlAr	-sAlAr

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 stems. In such structures we encounter expressions of hypothetical actions or states that may happen in the future, e.g., [Lev 14:34] *ver-sä-m* {give-COND-1SG} ‘if I give’, [Lev 17:3] *soy-sa-Ø* {slay-COND-3SG} ‘if he slays’, [Lev 25:14] *al-sa-ŋ* {take-COND-2SG} ‘if you buy’.

In our dataset, we found a total of thirteen examples in which the conditional marker is attached to the verb stem following the Turkic aorist marker. In contrast, in two examples, the conditional suffix is attached to the *e-/i-* copular verb, which comes after a verbal stem composed of a Turkic aorist marker. Notably, the edited text does not reveal any distinction between these structures and the previously discussed one, e.g., [Lev 3:1] *yuvuklaštir-ir esä-Ø* {bring forward-AOR COP-COND-3SG} ‘if he brings forward’, [Lev 11:34] *gel-ir-se-Ø* {come-AOR-COND-3SG} ‘if he comes’, [Lev 11:39] *ül-ür-sä-Ø* {die-AOR-COND-3SG} ‘if it dies’.

As for conditionals associated with past actions or states, a total of eleven examples can be found in the edited text. In all these examples, the thematic stem containing the past tense marker is followed by the copular verb *e-/i-*, that is attached by the conditional marker, e.g., [Lev 5:21] *al-dī i-sä-Ø* {take-PAST COP-COND-3SG} ‘if he has taken’, [Lev 13:37] *tur-dī e-sä-Ø* {stop-PAST COP-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 copular verb *e-*. However, it is worth noting that the person agreement marker was attached to both the thematic stem and the clitic *e-* in this instance, which could possibly be attributed to a typographical error, e.g., [Lev 10:19] *aša-sa-m e(y)-di-m* {eat-COND-1SG COP-PAST-1SG} ‘if I had eaten’.

Finally, in our dataset, one instance exhibits a thematic stem consisting of the future tense marker -aḡaķ followed by the auxiliary verb *ol-* ‘be’, bearing the conditional marker. This construction represents future actions or states, which are slightly more hypothetical than those constructions in which the verbal stem is followed by the future tense marker -AḡAK and then by the conditional marker -sA, without an auxiliary verb, e.g., [Lev 1:2] *yuvuklaštir-aḡaķ ol-sa-Ø* {bring forward-FUT be-COND-3SG} ‘if he were to bring forward’.

2.2.3.3.1.4 Tense and Aspect

In this section, we demonstrate the mechanisms of temporal and aspectual marking. Although aspectual marking does not employ dedicated markers, it is represented semantically within certain tense-aspect-modality categories.

Among the tense markers, the suffixes *-DI* and *-Du* denote the simple past tense, i.e. preterite past tense, without conveying any aspectual information. These markers, along with certain variations, are widespread in Turkic languages, including Crimean Tatar (Kavitskaya 2010, 66), Crimean Turkish (1959a, 274), Crimean Karaim (Prik 1976, 131), Ottoman Turkish (Kissling 1960, 69), and Western Karaim (Musaev 1964, 272). Below, Table 27 highlights the primary difference between our data and that of Crimean Tatar, Crimean Karaim, and Ottoman Turkish, which is the limited and inconsistent usage of the allomorph *-Du* within our text.⁶¹

Table 37: Simple Past Tense Markers.

	Lev of Göz. 1841	Cr.Kar	Cr.Tat	Ot.Tur	T.Kar	H.Kar
1SG	<i>-Dİm</i>	<i>-Dİm</i>	<i>-Dİm</i>	<i>-Dİm, -DUm</i>	<i>-Dİm, -DUm</i>	<i>-Dİm, -Dum</i>
2SG	–	<i>-Dİŋ</i>	<i>-Dİŋ</i>	<i>-Dİŋ, -Dİŋ</i>	<i>-Dİy, -DUy</i>	<i>-Dİn, -Dun</i>
3SG	<i>-Dİ, -Du</i>	<i>-Dİ</i>	<i>-Dİ</i>	<i>-DX</i>	<i>-DX</i>	<i>-Dİ, -Du</i>
1PL	–	<i>-DİK</i>	<i>-DİK</i>	<i>-DXK</i>	<i>-Dİh, -Dik, -Duğ, -Dük</i>	<i>-DİK, -Duğ</i>
2PL	<i>-diŋiz, -duŋiz</i>	<i>-DİŋIz</i>	<i>-DİŋIz</i>	<i>-DXŋXz</i>	<i>-DİyIz, -DUyIz</i>	<i>-DİnIz, -Duniz</i>
3PL	<i>-DİIAr</i>	<i>-DİIAr</i>	<i>-DİIAr</i>	<i>-DXIAr</i>	<i>-DXIAr</i>	<i>-DİIAr, -Dular</i>

Verbal stems that solely utilize this type of tense marker can be translated into English as either preterites or perfects, e.g., [Lev 18:3] *otur-du-ŋiz* {dwell-PAST-2PL} ‘you dwelt’, [Lev 5:1] *gör-di-Ø* {see-PAST-3SG} ‘he saw’, [Lev 6:10] *ver-di-m* {give-PAST-1SG} ‘I have given’, [Lev 17:2] *sımarla-dı-Ø* YWY {command-PAST-3SG Lord} ‘the Lord has commanded’. Notably, the text does not display any perfect-like past markers, or certain structures to express remote past or pluperfect categories. However, there is one example where the verbal stem, marked by a temporal-aspectual marker, is followed by a copular verb that includes a simple past tense marker, i.e., the past copula, e.g., [Lev 10:19] *yağşı bol-ir-mi e-di-Ø* {today good be-AOR-Q COP-PAST-3SG} ‘would it have been good?’. In this instance, the verbal base incorporates the Turkic aorist, the question particle, followed by a past copula, collectively conveying an imperfect-like past along with a modal meaning of a counterfactual question.

In the edited text, we identify two primary types of markers (along with their specific allomorphs) that have been originally classified as present progressive tense

⁶¹ Doerfer (1959a, 274) also observed the absence of the past tense marker *-DU* in Crimean Turkish, e.g., *ko-y-di-Ø* {put-PAST-3SG} ‘she/he/it put’.

markers in certain studies. One type is realized as *-(a)yİR*, *-(İ)yİR*, and *-yur*, appearing altogether six times (see the examples below). Such markers are absent in Crimean Tatar (Kavitskaya 2010, 63–64) and Western Karaim (Musaev 1977, 54–55). On the other hand, Doerfer (1959a, 278) lists markers *-(A)yİr*, *-(X)yXr*, *-(A)yUr*, *-(İ)yur*, and *-(A)yor* for Crimean Turkish and classified them as *praesens durativum*. Although Prik (1976, 130–131) does not list such markers for Crimean Karaim, she mentions that, influenced by Ottoman Turkish, in Crimean Karaim *mejumas* such markers denote actions occurring at the ‘moment of speech’ (see also Çulha 2019, 120). In fact, the marker’s first attestation in Ottoman Turkish is known from fourteenth-century sources. It was formed through the combination of a converb in *-(y)A ~ -(y)I* with the Turkic aorist of the auxiliary verb *yüri-* ‘to walk’ as *-(A)yUr(Ur) ~ -(İ)yUr(Ur)* (Kerslake 2022, 186). Subsequently, this form acquired a shortened version *-(A)yür ~ -(İ)yür* by the end of the fifteenth century and eventually developed into the form *-(İ)yor*, as a present progressive tense marker in Ottoman Turkish (Kissling 1960, 80). Within the edited text, instead of functioning as a present progressive marker, it predominantly refers to present situations that express habituality, e.g., [Lev 11:26] *ayİR-ma-yur-Ø* {divide-NEG-PRS-3SG} ‘it does not divide’, [Lev 11:26] *gevšemäk getir-me-yİR-Ø* {chew cud-NEG-PRS-3SG} ‘it does not chew the cud’, [Lev 25:16] *sat-İyİR-Ø* {sell-PRS-3SG} ‘he sells’ etc. Except for one example in Chapter 25, the other five examples occur in Chapter 11, which is heavily influenced by Ottoman Turkish and/or Crimean Turkish and also includes lexical copies from some Ottoman Bible translations (see 2.4.6). This raises the question of whether the occurrence of such Ottoman Turkish present progressive markers might also be influenced by Ottoman Bible translations. However, in neither Ali Bey 1665 nor Kiefler 1827 do we find any usage of progressive markers for such examples, e.g., [Lev 25:16] Ali Bey 1665 *sat-ar-Ø* {sell-AOR-3SG} ‘he sells’, Kiefler 1827 *sat-ar-Ø* {sell-AOR-3SG} id., Göz. 1841 *sat-İyİR-Ø* {sell-PRS-3SG} id. Another present progressive tense marker identified in the edited text is *-(A)ydİr*, tracing back to a combination originally involving a converb marker (also is simple present marker in Karaim), that is, *-A* (attached to stems ending in consonants) and *-y* (attached to stems ending in vowels), along with the copular particle *-dİr*. Notably, instead of the expected markers *-Adİr* and *-ydİr*, which also serve as 3SG.PRS markers in Western Karaim (see below), we identify the marker as *-(A)ydİr*. This marker, with the converb realized as *-(A)y*, was not previously noted for Crimean Karaim (see Prik 1976, 122; Çulha 2019, 136–141). However, *-(A)ydİr* is attested in other Crimean Karaim Bible translations and in the prayer book from 1734, thereby ruling out the possibility of it being a typographical error, e.g., JSul.III.02 [Ruth 3:2] *suvuraydİR* ‘he yanks’ (Németh 2016, 180), H 170 [Deut 32:50] *çİyaydİR sen* ‘you will be rising up’ (Jankowski 1997, 48), BSMS 288 [Lev 14:34] *beräydİrmen* ‘I am giving’ (CrKB I, 191), *yanaydİR* ‘it is burning’ (Sulimowicz 1972, 62), etc. According to Prik (1976, 128), simple present markers (which are originated from converb marker) *-A* and *-y* are followed by the copular *-dİr* in some examples for the 3SG and 3PL in Crimean Karaim, showing present progressive with an uncertainty or assumption modal meaning. However, in our text this

combination is rather petrified and may also be accompanied by 1SG, 1PL, 2SG and 2PL person agreement markers without conveying any modal meanings. Jankowski (1997, 15) mentions this present tense marker in the Crimean Karaim Bible he edited (H 170), noting that it signifies progressive actions as opposed to habitual ones. In our text, the predominant use of this marker suggests habituality in present situations and actions, or refers to future actions and situations. However, it does not specifically denote actions occurring at the ‘moment of speech’ e.g., [Lev 14:34] *ver-äydür-min* {to give-PRS-1SG} ‘I will give’, [Lev 17:7] *az-äydür-lar* {go astray-PRS-3PL} ‘they go astray’, [Lev 21:6] *yuvuqlaştır-äydür-lar* {bring forward-PRS-3PL} ‘they will bring forward’. One might consider that the usage of such a progressive marker, beyond its primary function, might be easily understandable, since such broadened usages of progressive markers are attested in many Turkic languages. For instance, it is well-known that the marker *-(X)yor* in Modern Turkish, in addition to denoting actions occurring at the moment of speech, also covers broadened functions such as habituality or future actions, which is a relatively recent development (see Johanson 2021, 644). However, considering that our text is a *peshat*, not a *targum*, when claiming any relatively unusual characteristics, it is essential to investigate whether our translation employs a consistent strategy to reflect the certain features of Biblical Hebrew as closely as possible. Primarily, in all examples where the aforementioned two main progressive tense markers are attested, verbals in the Hebrew Bible appear in the participle form. In Biblical Hebrew, participles can serve as predicates and function as finite verbs. In most cases, they denote present and present continuous actions (Putnam 2010, 104), e.g., WTT [Lev 14:34] *’ānī nōtēn* {PRN:1CS give:QAL.PTCP.MASC.SG.ABS} ‘I am giving’ vs. Göz. 1841 *veräydürmin* id. In the Book of Leviticus, all participles used as finite verbs in Biblical Hebrew were translated in the edited text using the above-mentioned present progressive markers. However, exceptions occur with Biblical Hebrew participles found in hypothetical sentences referring to non-past actions. In these cases, we observe the combination of the Turkic aorist (see below) in verbal stems, followed by a conditional copula or simply a conditional mood marker in the text.

Table 38 below illustrates the forms of present-progressive tense markers within our text and its comparison with Crimean Karaim (Prik 1976, 30), Ottoman Turkish (Kissling 1960, 80), Crimean Tatar (Kavitskaya 2010, 63–64), and Western Karaim (Musaev 1977, 54–55). It becomes evident that the text exclusively uses Ottoman Turkish and/or Crimean Turkish markers in certain chapters, specifically in Chapters 11 and 25, noted altogether six times. Meanwhile, the form *-(A)ydlr*, occurring a total of thirteen times as a petrified marker which can be followed by all person agreement markers, was not listed among other languages but is uniformly found throughout the edited text and some other above-mentioned Crimean Karaim religious texts.

The last temporal-aspectual marker is known as the Turkic aorist, which is realized as *-(A)r*, and *-(X)r* in our text, whose variants are widespread in Turkic languages including Crimean Tatar (Kavitskaya 2010, 64–65), Crimean Turkish (Doerfer 1959a,

Table 38: Present-Progressive Tense Markers.

	Lev of Göz. 1841	Cr.Kar (based on mejumas)	Cr.Kar (based on Prik's grammar)	Ot.Tur	Cr.Tat	T.Kar	H.Kar
1SG	<i>-äydirmın</i>	<i>-(A)yİrİm</i>	<i>-A yatırım</i>	<i>-(X)yorum</i>	<i>-Am, -yİm</i>	<i>-Amİn, -Am, -ymİn, -ym</i>	<i>-Amen, -Am, -ymen, -ym</i>
2SG	–	<i>-(A)yİrsİŋ</i>	<i>-A yatırsıŋ</i>	<i>-(X)yorsun</i>	<i>-Asİŋ</i>	<i>-Asİn, -As, -ysİn, -ys</i>	<i>-Asen, -As, -ysen, -ys</i>
3SG	<i>-aydır -(a)yİr, -(i)yİr, -yur, -yir</i>	<i>-(A)yİr</i>	<i>-A yatir</i>	<i>-(X)yor</i>	<i>-A, -y</i>	<i>-Adİr, -Adİ, -ydİr, -ydİ</i>	<i>-Adİr, -Adİ, -ydİr, -ydİ, -At, -yt</i>
1PL	–	<i>-(A)yİrİz</i>	<i>-A yatırmız</i>	<i>-(X)yoruz</i>	<i>-Amİz, -ymİz</i>	<i>-Abİz, -ybİz</i>	<i>-Abİz, -ybİz</i>
2PL	–	<i>-(A)yİrsİz</i>	<i>-A yatırsız</i>	<i>-(X)yorsunuz</i>	<i>-Asİŋİz</i>	<i>-Asİz, -ysİz</i>	<i>-Asİz, -ysİz</i>
3PL	<i>-aydırlar, -äydirlär</i>	<i>-(A)yİrlAr</i>	<i>-A yatir</i>	<i>-(X)yorlar</i>	<i>-A(lAr), -y(lAr)</i>	<i>-AdİrlAr, -AdlAr, -ydİrlAr, -ydlAr</i>	<i>-AdİrlAr, -AdlAr, -ydİrlAr, -ydlAr</i>

278), Ottoman Turkish (Hagopian 1907, 152–153), and all Karaim dialects (Prik 1976, 138; Musaev 1977, 55–56).⁶² As seen, in Table 39 below, the sole difference between our text and the Crimean Karaim described by Prik is the presence of the allomorph with the labial vowel in our text. This distinction could once again be attributed to the influence of Ottoman Turkish and/or Crimean Turkish on the text.

This marker within our text is used to refer solely the actions happening in the future, e.g., [Lev 25:19] *otur-ur-siz* {dwell-AOR-2PL} ‘you will dwell’, [Lev 22:9] *öl-är-lär* {die-AOR-3PL} ‘they will die’, [Lev 11:39] *ül-ür-sä-Ø* {die-AOR-COND-3SG} ‘if it dies’. In fact, the marker functions to indicate future events across all Karaim dialects (Pritsak 1959, 336; Musaev 1964, 281–286; Prik 1976, 137–140) whereas in Crimean Tatar (Jankowski 2010, 177–183) and Ottoman Turkish (Kissling 1960, 160–162), in addition to denot-

⁶² The markers in Crimean Turkish are identified as *-(X)r* and *-(A)r*, without indicating the associated personal agreement markers.

Table 39: The Turkic Aorist Markers.

	Lev of Göz. 1841	Cr.Kar	Ot.Tur	Cr.Tat	T.Kar	H.Kar
1SG	-(A)rmIn -(I)rmIn -(u)rmin	-(A)rIm, -(I)rIm	-(A)rIm, -(X)rXm	-(A)rIm, -(I)rIm	-(A)rmIn, -(X)rmIn	-(A)rmen, -(I)rmen, -(u)rmen
2SG	–	-(A)rsIŋ, -(I)rsIŋ	-(A)rsIn, -(X)rsXn	-(A)rsIŋ, -(I)rsIŋ	-(A)rsIn, -(X)rsIn	-(A)rsen, -(I)rsen, -(u)rsen
3SG	-(A)r, -(X)r	-(A)r, -(I)r	-(A)r, -(X)r	-(A)r, -(I)r	-(A)r, -(X)r	-(A)r, -(I)r, -(u)r
1PL	–	-(A)rmIz, -(I)rmIz	-(A)rIz, -(X)rXz	-(A)rmIz, -(I)rmIz	-(A)rbIz, -(X)rbIz	-(A)rbIz, -(I)rbIz, -(u)rbIz
2PL	-(A)rsIz, -(I)rsIz, -(u)rsiz	-(A)rsIz, -(I)rsIz	-(A)rsIŋIz, -(X)rsXŋXz	-(A)rsI(ŋI)z, -(I)rsI(ŋI)z	-(A)rsIz, -(X)rsIz	-(A)rsIz, -(I)rsIz, -(u)rsIz
3PL	-(A)rIAr -(X)rIAr	-(A)rIAr, -(I)rIAr	-(A)rIAr, -(X)rIAr	-(A)r(IAr), -(I)r(IAr)	-(A)rIAr, -(X)rIAr	-(A)rIAr, -(I)rIAr, -(u)rIAr

ing future actions with some modal meanings, it also signifies present actions, often expressing habitual activities or making generic statements.

2.2.3.3.2 Non-finite Verb Forms

2.2.3.3.2.1 Action Nouns

In the analyzed text, action nouns, i.e., verbal nouns, can take plural suffixes, case markers, and possessive markers, and they primarily denote actions in subordinate clauses. In the analyzed text, we often encounter the markers *-mA* and *-mAK*. Meanwhile, in complement clauses that convey adverbial meanings—usually accompanied by postpositions—we find markers such as *-dik*, *-dük*, *-QAn*, and *-mäs*, which primarily appear as PTCP markers in the rest of the text (see 2.2.3.3.2.2). Notably, most action noun markers also function as deverbal nominal derivative suffixes (see 2.2.4).

The action noun marker *-mA* is widespread in Turkic languages, including Crimean Tatar (Jankowski 2010, 191–192), Ottoman Turkish (Kissling 1960, 90–91), and all Karaim dialects (Musaev 1964, 294–296; Prik 1976, 116), e.g., [Lev 11:21] *sičra-ma*, {leap-AN} ‘leaping’, e.g., [Lev 25:38] *ver-mä* {give-AN} ‘giving’. In addition to its expected Turkic characteristics, it is pertinent to highlight that the action noun marker *-mA* might seem operating as a converb marker in merely a single lexeme, which appears with consid-

erable frequency (a total of 50 instances), e.g., [Lev 1:1] *de-mā* {say-AN} ‘saying’. Musaev (1964, 296) also wrote about an analogous occurrence of this marker in Trakai Karaim, as demonstrated by comparable examples, e.g., *đeńa* ‘saying’; *kórná* ‘seeing’. The marker in this lexeme will not be categorized as a converb marker as its employment is ascribed to the impact of Biblical Hebrew. Related examples demonstrate that the infinitive in Biblical Hebrew was rendered by the action noun marker *-mA* in the analyzed text, e.g., [Lev 1:1] B.Heb: *lê.môr* {PREP-I.say:QAL.INF.CONST.HOM}.⁶³

Another action noun marker *-mAK* is also quite commonly used in Turkic languages, including Crimean Tatar (Kavitskaya 2010, 75), Ottoman Turkish (Kissling 1960, 68–69), and all the dialects of Karaim (Musaev 1964, 296; Prik 1976, 115), e.g., [Lev 8:15] *et-māk+kā* {make-AN+DAT} ‘to make’, e.g., [Lev 26:37] *tur-maḵ* {stand-AN} ‘to stand’.

As mentioned above, in specific complement clauses that follow the pattern {verb-AN+POSS+CASE (POST)}, we often see markers *-dik*, *-dük*, *-QAn*, and *-mäs*, originally known as PTCP markers, functioning as AN markers, e.g., [Lev 11:31] *ül-dük+läri(n)+dän sora* {die-AN+3PL.POSS+ABL after} ‘after they died’, [Lev 23:43] *čıyar-yan+im+da* {bring out-AN+POSS+LOC} ‘when I brought (them) out’, [Lev 14:36] *kel-mäs+i+n+dän burun* ‘before he comes’.⁶⁴ Note that these markers, their characteristics and appearance in Turkic languages will be discussed below (see 2.2.3.3.2.2). However, since *-mäs* does not function as a PTCP marker in our text, it is important to clarify that it is documented as a PTCP marker in Crimean Tatar (Kavitskaya 2010, 77) and Ottoman Turkish (Kissling 1960, 174–175), but not in Karaim dialects. Nevertheless, its presence as AN marker in complement clauses is evident in Karaim Bible translations (see footnote 64).

2.2.3.3.2.2 Participles

In the edited text, the participles, i.e., verbal adjectives similar to verbal nouns, appear in subordinate clauses and can take plural suffixes, case markers, and possessive markers. They also convey some limited temporal-aspectual meanings. As will be shown (see 2.2.4), in a significant number of instances several participle markers function as deverbal nominal derivative suffixes as well. Specifically, the participle markers are as follows: *-r*, *-(I)včI*, *-(u)včĭ*, *-ĩžĩ*, *-(y)AžAK*, *-QAn*, *-(y)An*, *-mš*, *-DIK*, and *-dük*.

In the edited text, only one form, attested altogether six times, features the unproductive participle marker *-r*, e.g., [Lev 12:6] *yaša-r* {live-PTCP} ‘years old’. This participle

⁶³ For another systematic rendering of the Biblical Hebrew infinitive by the action noun marker *-mA* in a Biblical Hebrew morphosyntactic phenomenon, see 2.3.1.3.

⁶⁴ Due to their similar appearances, the combination of the AN marker *-mäs* and the 3SG.POSS marker *+i* in the example could also be interpreted as the AN marker *-mā* followed by the 3SG.POSS marker *+si*. However, examples from the same biblical verse in Karaim Bible translations, e.g., [Lev 14:36] BSMS 288 (C.Kar) *kel-mäs+tän burun* {come-AN+ABL before}, JSul.III.01 (H.Kar) *kel-mes+ten burun* {come-AN+ABL before}; ADub.III.73 (T.Kar). *kel-mäs+tän burun* {come-AN+ABL before}, and from another book of Göz. 1841, e.g., [Gen 27:4] *öl-mäs+im+dän burun* {die-AN+1SG.POSS before}, clearly show that the AN marker is rather *-mAs* in such structures.

marker is also found in Crimean Tatar (Jankowski 2010, 190–191), Ottoman Turkish (Kissling 1960, 174–175), and Karaim dialects (Zajackowski 1932, 99–101; Çulha 2019, 132).

The participles formed by the markers *-(l)včI*, *-(u)včĩ*, and *-ižĩ* typically convey properties of the referred subjects or objects. 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 *-(l)vžX* (Öztürk 2019, 36); Ot.Tur *-(y)XžX* (Kissling 1960, 233); T.Kar *-(U)včU*, and H.Kar *-(u)vču*, *-(i)vci* (Zajackowski 1932, 61–62; Musaev 1964, 308).⁶⁵ In the entire Lev of the Göz. 1841, two instances of the same lexical item featuring the marker *-(i)žĩ* are noted, a marker absent in Karaim, but present in Crimean Tatar and Ottoman Turkish, e.g., [Lev 13:51/14:44] *sizla-t-ižĩ* {ache-CAUS-PTCP} ‘the thing which causes pain’. The text also exhibits variants such as *-(l)včI* and *-(u)včĩ*, which are noted in Crimean Tatar and all Karaim dialects, but are absent in Ottoman Turkish, e.g., [Lev 17:14] *aša-včĩ+lar* {eat-PTCP+PL} ‘the ones who eat’, [Lev 20:8] *ayruħsi et-ivčĩ* {sanctify-PTCP} ‘the one who sanctifies’, [Lev 24:18] *ur-uvčĩ* {kill-PTCP} ‘the one who kills’.

The next participle *-(y)AžAK* is employed five times throughout the entire text, e.g., [Lev 11:47] *aša-l-ma-yažak* {eat-PASS-NEG-PTCP} ‘the thing which is not going to be eaten’, [Lev 25:22] *gel-ežäk* {come-PTCP} ‘the thing that is going to come out’. This participle marker is found in Crimean Tatar (Kavitskaya 2010, 77) and Ottoman Turkish (Hagopian 1907, 187), whereas it is not present in Western Karaim (Musaev 1964, 1977) and Prik’s description (1976, 118–120) of Crimean Karaim.⁶⁶

Another participle marker, *-QAn*, is widespread in a multitude of Turkic languages, including the central and northern dialects of Crimean Tatar (Kavitskaya 2010, 76), Crimean Turkish (Doerfer 1959a, 279), and all dialects of Karaim (Musaev 1964, 304; Prik 1976, 118). In fact, an Oghuz variant of this morpheme, *-(y)An*, exists 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 this text once again. Note that these markers signify entities engaged in or subjected to past or continuous actions. In the dataset at hand, the participle *-QAn* is attested altogether 297 times throughout all chapters, with the sole exception of chapter 1, e.g., [Lev 11:24] *deg-gen* {touch-PTCP} ‘the one who touches’, [Lev 17:10] *aša-yan* {eat-PTCP} ‘the one who eats’, [Lev 24:14] *ešit-kän+lär* {hear-PTCP+PL} ‘the ones who heard’. On the other hand, the Oghuz variant *-(y)An* is identified a total of 27 times (in 16 distinct verbal stems) within the text, making the Kipchak variant dominant (92% to 8%). Furthermore, the marker *-(y)An* appears in Chapters 1, 2, 4, 11, 21, 23, and 27, but nearly 75% of the examples (20 instances) are found in Chapter 11, e.g., [Lev 2:7] *piš-en* {be

⁶⁵ For the historical development of the Middle Kipchak form of this marker, *-(i)ğčũ* in Middle and Modern Western Karaim, see Németh (2020a, 72–74).

⁶⁶ Nonetheless, Çulha (2019, 135–136) documents this marker, drawing upon Crimean Karaim *mejumas* as sources.

cooked-PTCP} ‘the thing which was cooked’, [Lev 11:25] *taşı-yan* {carry-PTCP} ‘the one who carries’, [Lev 11:46] *doyur-an* {give birth-PTCP} ‘the one who gives birth’.

The participle *-miş* is used to indicate entities that were participants in or affected by past events, and it appears only once in the edited text, e.g., [Lev 11:37] *ek-il-miş ekin* {sow-PASS-PTCP crop} ‘the crop which has been sowed’. This marker and its allomorphs are widespread in the eastern dialect of Crimean Tatar (Jankowski 2010, 189), Crimean Karaim (Prik 1976, 118), Crimean Turkish (Doerfer 1959a, 278), and Ottoman Turkish (Kissling 1960, 89–90). In contrast, it is absent in Western Karaim, according to Musaev’s accounts (1964, 302–309; 1977, 62). However, some petrified forms, where this participle is usually attached to verbal stems that include passive voice markers, have already been listed for Western Karaim (see Kowalski 1929, xxxvii; Zajączkowski 1932, 101–102), which might also have been productive at some stages of Western Karaim (see also Németh 2021, 21).

The last participle marker is *-DIK*, which is consistently followed by POSS markers within our text, e.g., [Lev 7:16] *yuvuklaştir-di(k>y)-i gün+dä* {offer-PTCP-3SG.POSS day+LOC} ‘on the day that he offers’. As expected, the final consonants *-k* and *-k* in this marker consistently undergo voicing to *-y* or *-g*, respectively, when followed by a POSS marker beginning with a vowel, i.e., in all possessive suffixes except for the 3PL.POSS +*LArl*. Notably, this participle marker is documented in the eastern dialect of Crimean Tatar (Jankowski 2010, 193), Crimean Turkish (Doerfer 1959a, 278), and Ottoman Turkish (Hagopian 1907, 187). However, it is unattested in Prik’s Crimean Karaim grammar (1976) and in Western Karaim (Musaev 1964, 302–309). Consequently, the presence of this marker in our text may be attributed to Ottoman Turkish, likely mediated through Crimean Tatar or Crimean Turkish.

2.2.3.3.2.3 Converbs

In the analyzed text, we observe two main converb markers, each serving distinct functions. The first converb marker under investigation is *-A* and its variant *-ay*. Equivalents of these markers appear as *-A* in verbal stems ending in consonants and as *-y* in verbal stems ending in vowels in Crimean Tatar (Kavitskaya 2010, 77) and all Karaim dialects (Prik 1976, 122; Musaev 1977, 61), while it is represented simply as *-(y)A* in Ottoman Turkish (Kerslake 2021, 188). Within the analyzed data, as already mentioned, we find a combination consisting of the converb marker *-ay*, followed by the copula *-dir*, serving as a progressive present tense marker (see 2.2.3.3.1.4). Apart from these, there are only three lexicalized items containing the converb marker under investigation; in other words, they are not found in productive use. The first example is the postposition *göra* ‘according to’ (see, e.g., Lev 25:16), which is derived from the verb *gör-* ‘to see’ (Zajączkowski 1932, 107). Another example is *čüvrä*, which always occurs with the reduplicative form *čüpčüvrä* (see, e.g., Lev 25:31) within our text (see 2.2.3.2) and goes back to the verb *čevir* ‘to round’ attached by the converb marker *-e* (Zajączkowski 1932, 107). The last instance discovered in the data is the petrified verbal adjective *ayaturyan* ‘flowing’, (see, e.g., Lev 20:24), which is composed of the verb *aķ-* ‘to flow’, followed by the converb

marker *-ay*, and then the auxiliary verb *tur-* with the participle marker *-yan*. As previously mentioned (see 2.2.3.3.1.4), although the expected converb marker in Crimean Karaim and many other Turkic languages is *-A* after verbal stems with final consonants and *-y* after verbal stems with final vowels, the examples in our text might seem like a typographical error, as they include both the converb marker *-a* and *-y* in succession. However, the marker *-(A)y* is attested in many texts written in Crimean Karaim (see 2.2.3.3.1.4), but not in Western Karaim. For instance, the verbal adjective *ayayturyan* is also found in Crimean Karaim dictionaries (CKED, 34; KRPS, 43) and another Crimean Karaim Bible translation, e.g., [Lev 20:24] C.Kar (BSMS 288) *ayayturyan* (CrKB I, 202), whereas in Western Karaim Bible translations, for its equivalent, we find the expected converb marker *-A* instead of *-(A)y*, e.g., [Lev 20:24] T.Kar (ADub.III.73) *ayadoyan*, H.Kar (J.Sul.III.01) *aķtiradoyan*.

The second converb marker of our data, *-Ip* and *-Up*, occurs in a total of twenty examples, e.g., [Lev 1:3] *al-īp* {take-CONV} ‘taking’, [Lev 11:24] *tiy-īp* {touch-CONV} ‘touching’, [Lev 19:13] *dut-up* {hold-CONV} ‘holding’. Nevertheless, since all verb stems in these examples end with a consonant, it remains unclear whether the marker would incorporate the linking *-y-*, which is solely identifiable in verbal stems ending with vowels. Notably, the marker is typically represented as *-(X)p* in many Turkic languages, such as in Crimean Tatar *-(Ip* (Kavitskaya 2010, 77), Crimean Karaim *-(Ip* (Prik 1976, 121), Trakai Karaim *-(X)p*, and Halych Karaim *-(Ip*, *-(u)p* (Musaev 1977, 61). In Ottoman Turkish, however, the form *-(y)Xp* is used (Hagopian 1907, 208). Both of these variants are also present in Crimean Turkish, exemplified by *sāvlāyip*, ‘saying’, and *sāvlāp* id. (Doerfer 1959a, 278).

2.2.3.4 Postpositions

In Turkic languages, postpositions commonly convey semantic, temporal, or spatial relationships. In our dataset, we also encounter such usages of postpositions, which are derived from certain converbs, adverbs, adjectives, and spatial nouns.

Within the analyzed text, postpositions can primarily be categorized into two main groups: the first group includes those which are in their uninflected or petrified form, e.g., [Lev 9:17] *baška* ‘apart from, aside from’; [Lev 1:8, 11:43, 11:21] *bilān, ilān, ilen* ‘with’; [Lev 18:2] *burun* ‘before’; [Lev 19:6] *degin* ‘up to, till’; [Lev 22:4] *deginčä ki* ‘until which’ [Lev 6:10] *gibi* ‘like’, [Lev 11:32, 25:15] *sora, soñra*, ‘after’; [Lev 4:3, 16:33] *učin, učin* ‘for; for the sake of’. The second group consists of auxiliary/spatial nouns marked by possessive and then certain case markers, e.g., [Lev 12:7] *ald+ī(n)+a* {the front part+3SG.POSS+DAT} ‘before, in front of (someone/something)’, [Lev 13:55] *art+ī(n)+da* {back+3SG.POSS+LOC} ‘after, behind (someone/something)’, [Lev 20:25] *ara+si(n)+a* {between+3SG.POSS+DAT} ‘between (someone/something)’, [Lev 8:9] *karši+si(n)+a* {opposite+3SG.POSS+DAT} ‘against (someone/something)’, [Lev 16:5] *kat+ī(n)+dan* {side+3SG.POSS+ABL} ‘from the side of (someone/something)’, [Lev 17:12] *orta+ñiz+da* {middle+2PL.POSS+LOC} ‘among you’, [Lev 7:6] *ön+ü(n)+ä* {front+3SG.POSS+DAT} ‘before, in front of (someone/something)’, [Lev 7:4] *üst+ü(n)+ä*

{top+3SG.POSS+DAT} ‘onto, over, on behalf of (someone/something)’, [Lev 7:13] *yan+i(n)+a* {side+3SG.POSS+DAT} ‘to the near side of (someone/something); beside’. As for such possessive and case-marked spatial nouns with case-marked complements, we predominantly find prepositional usages of these postpositions, which are common in Karaim and some Turkic languages due to certain non-Turkic influences (see 2.3.1.2).

Finally, most of the postpositions discussed above are common in many other Turkic languages, albeit with slight phonological differences, as observed in Crimean Tatar (Kavitskaya 2010, 81–84), Ottoman Turkish (Hagopian 1907, 104–110), and all Karaim dialects (Musaev 1964, 316–321; Prik 1976, 151–156).

2.2.3.5 Conjunctions

Our analysis has identified a variety of conjunctions 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 *vav*, which conveys meanings such as ‘and’, ‘but’, ‘also’, and ‘then’ (LVTL, 244–246). In Karaim translations, this Hebrew conjunction is represented by *da* ‘and’, ‘too’, or ‘also’ (CKED, 130). However, due to the literal translation approach, *da* also functions in the above-mentioned Hebrew meanings. The high frequency of this conjunction in the original text is reflected in our dataset, with a total of 1,761 instances recorded.

The conjunctions identified in our dataset can be categorized based on their respective functions. For example, connective conjunctions include: [Lev 1:1] *da* ‘and; then; also’, [Lev 11:3; 11:7] *ve; vā* ‘and’, [Lev 18:7; 19:23] *ya’ne, ya’ni* ‘that is (to say)’; disjunctive: [Lev 27:12] *geräk . . geräk . .* ‘whether . . or . .’, [Lev 7:26] *ne . . ne (da) . .* ‘neither . . nor . .’, [Lev 10:7] *olmaya* ‘or else’, [Lev 21:2] *ya . . (ya) . .* ‘either . . or . .’; adversative: [Lev 2:12] *da* ‘but’. [Lev 11:4] *amma* ‘but’, [Lev 11:4] *farzam ki* ‘although’, [Lev 21:22] *lakin* ‘but’; conditional: [Lev 13:26] *egär* ‘if’, [Lev 26:37] *tutki* ‘as if’; casual: [Lev 17:5;] *anij uçun ki* ‘because’, [Lev 12:5; 16:34] *uçun/učün* ‘for’, [Lev 17:11] *zira* ‘because’ [Lev 11:44] *ki* (of Hebrew origin) ‘for; since; because’.

2.2.3.6 Particles

The analyzed text demonstrates several particles, which are mostly realized as enclitics. Among the particles, the most common is the particle *ki* ‘that, which’ (see, e.g., Lev 18:28), which is copied from Persian and precedes relative clauses, often substituting for the Biblical Hebrew relative particle אֲשֶׁר *’āšer* ‘which, who, that, because, when, since’ (LVTL, 96–98). In several instances, we find the negation particles *degil* (see, e.g., Lev 11:4) and *dügül* (see, e.g., Lev 13:4), which are used for the negation of nominal predications. The text also shows certain copula particles consisting of copular verbs

e- or *-i* followed by the PAST marker *di*, e.g., [Lev 9:1] *edi*, or COND marker *-sä*, e.g., [Lev 13:3] *isä*. As demonstrated earlier (see 2.2.3.1.3.2), the proximal singular demonstrative pronouns in the dative declension, *muna* (see, e.g., Lev 10:16) and *muḡa* (see, e.g., Lev 10:18), are used solely as deictic particles in the text, as is common in all Karaim dialects. In one example we encounter the question particle *-mī*, e.g., [Lev 10:19] *bolirmī edi-Ø* {be-AOR-Q PAST.COP-3SG} ‘would it be?’. Finally, the text also shows two petrified pronouns, which consist of certain particles. The first one is the deictic particle *uś*, which only appears in *uśbu* (see, e.g., Lev 18:26), serving as an emphatic DEM.PRO (see 2.2.3.1.3.2). The second occurs in a single instance where we find the interrogative pronoun *ne* followed by the emphatic particle *-mä*, resulting in *nemä* (see, e.g., Lev 5:2), which is an indefinite pronoun and stands for ‘nothing’. Notably, together with slight phonological variations, most of the above-mentioned particles are documented for Crimean Tatar (Jankowski 2010, 272–274), Ottoman Turkish (Kissling 1960, 206–217) and all Karaim dialects (Musaev 1964, 328–330; Prik 1976, 157).

2.2.4 Word Formation

Nominal and verbal formation strategies can be classified into two main categories: suffixation and compounding. Although compounding falls under the syntactic category, we will very briefly discuss the expected characteristics here, as in our study of morphosyntactic and syntactic features, we focus only on peculiarities (see 2.3). In our dataset the compound nouns follow the ‘nominal+noun’ pattern, e.g., [Lev 18:9] *ķiz ķardaś* {girl sibling} ‘sister’. Compound verbs derive from nominals with light verbs. We observe the presence of *bol-/ol-* ‘to become’, *et-/it-* ‘to do; to make’, *ķil-* ‘to do’, *ķoy-* ‘to put; to set’, and *ver-* ‘to give’ verbs in such phraseological constructs, e.g., [Lev 4:26] *ķeparat et-sin* {atonement make-3SG.VOL} ‘he shall make atonement’. Such compounding strategies are prevalent across Turkic languages including Crimean Tatar (Kavitskaya 2010, 44, 56–57, 79–80), Ottoman Turkish (Kissling 1964, 42, 152–153), and all Karaim dialects (Musaev 1964, 117–120, 242–244; Prik 1976, 58, 111).

Below, we outline synthetic strategies of word formation without conducting an in-depth analysis or engaging in further categorization and discussion. Our aim is to showcase the attested formatives presented in the accompanying tables. These tables illustrate the derivative suffixes, with a relevant example from the text, their productivity level (in their derivative function in Crimean Karaim), and the presence or absence of these suffixes or their morphophonological variations in Western Karaim, Crimean Tatar, and Ottoman Turkish. Firstly, our analysis delineates three levels of productivity for derivative suffixes: productive, semi-productive (i.e., less frequent), and unproductive, mostly mirroring Zajączkowski’s (1932) study on Western Karaim. Secondly, all lexical items featuring the derivative suffixes within the edited text are documented in Crimean Karaim dictionaries (CKED, KRPS). Consequently, we do not examine whether the formatives are present in Crimean Karaim in the tables. Conversely, we have used

several studies and dictionaries to ascertain the presence or absence of formatives in Western Karaim (Zajączkowski 1932, KRPS), Crimean Tatar (Jankowski 2010, 118–122, 216–223, 236–241, 257–260; KRUS), and Ottoman Turkish (Hagopian 1907, 75–78, 211–214, TLO I–III).⁶⁷

Below, Table 40 presents the derivational suffixes of denominal nominals within the edited text:

Table 40: Denominal Nominal Derivative Suffixes.

Suffixes	Examples	Productivity	W.Kar	C.Tat	Ot.Tur
+(A)K+	[Lev 19:9] <i>baş+aķ</i> {head+DER} ‘ear of grain’	unproductive	+	+	+
+An+	[Lev 15:3] <i>suv+an</i> {water+DER} ‘liquid; watery’	unproductive	?	?	?
+ǞA+	[Lev 13:19] <i>ķirmizi+Ǟa</i> {red+DER} ‘reddish’	semi-productive	+	+	+
+ĈA+	[Lev 20:20] <i>aya+ĉa</i> {elder brother+DER} ‘uncle’	unproductive	+	+	+
+dAš+	[Lev 25:35] <i>din+daš</i> {religion+DER} ‘co-religionist’	semi-productive	+	+	+
+lX+	[Lev 8:26] <i>yay+li</i> {oil+DER} ‘oily’	productive	+	+	+
+lXK+	[Lev 23:7] <i>ķul+luk</i> {servant+DER} ‘service’	productive	+	+	+
+sA+	[Lev 26:13] <i>boyun+sa</i> {neck+DER} ‘yoke’	unproductive	+	+	-
+sI+	[Lev 3:4] <i>artik+si</i> {surplus+DER} ‘extra’	semi-productive	+	-	+
+sIz+	[Lev 12:2] <i>ar+siz</i> {shame+ DER} ‘shameless’	productive	+	+	+
+yī(n)+, +ki(n)+	[Lev 25:17] <i>ķarši+da+ki</i> {opposite+LOC+DER} ‘opposite; the other (person)’	productive	+	+	+

Among the denominal nominal derivatives, the situation involving the *+an* suffix is complex. Zajączkowski (1932, 18–20) lists the word *oyul+an* > *oylan* ‘son’ under this suffix, which obviously exists in certain variations in Crimean Tatar, Ottoman Turkish, and all the dialects of Karaim. However, it is worth noting that this suffix is frequently

⁶⁷ Note that Zajączkowski’s (1932) study also presents comparable data with some Turkic languages, including Ottoman Turkish and Crimean Tatar, which we have also utilized as sources for these languages.

cited as indicating collectivity in the mentioned lexeme (Erdal 1991, 91–92; Róna-Tas 2022a, 65), thus it is highly probable that this is a different derivative suffix. As observed in the table above, all the derivational suffixes listed were attested in Western Karaim, whereas *+sa* was absent in Ottoman Turkish, and *+sī* was not documented in Crimean Tatar sources. Notably, among the derivatives *+žA* is traditionally recognized as an equative marker, while *+yī(n)+* and *+ki(n)+* function as relational suffixes.

In the following, Table 41 demonstrates derivative suffixes of deverbal nominals:

Table 41: Deverbal Nominal Derivative Suffixes.

Suffixes	Example	Productivity	W.Kar	C.Tat	Ot.Tur
-(A)K+	[Lev 15:9] <i>bin-ek</i> {mount-DER} ‘saddle’	unproductive	+	+	+
-(A)t+	[Lev 26:25] <i>öl-ät</i> {die-DER} ‘plague; fatal disease’	unproductive	+	+	+
-č+, -(I)č+	[Lev 11:3] <i>ayır-ič > ayrič</i> {separate-DER} ‘cleft’	unproductive	+	+	+
-čI+	[Lev 20:25] <i>irän-či</i> {hate-DER} ‘disgusting; hateful’	unproductive	+	+	+
-däžji+, -dižji+	[Lev 20:6] <i>bil-däžji</i> {know-DER} ‘sorcerer’	unproductive	+	–	–
-kän+	[Lev 27:33] <i>degiš-kän</i> {change-DER} ‘substitute’	productive	+	+	+
-X+	[Lev 16:12] <i>dol-u</i> {get full-DER} ‘full’	productive	+	+	+
-(X)K+	[Lev 21:7] <i>boz-uķ</i> {break-DER} ‘broken’	productive	+	+	+
-(X)m+	[Lev 13:3] <i>gör-üm</i> {see-DER} ‘appearance’	productive	+	+	+
-(I)n+	[Lev 4:13] <i>yašir-in</i> {hide-DER} ‘hidden’	unproductive	+	+	+
-(X)š+	[Lev 1:16] <i>doy-uš</i> {be born+DER} ‘birth’ ⁶⁸	productive	+	+	+
-(I)včI+, -(u)včI+	[Lev 24:18] <i>ur-uvčI</i> {strike-DER}	productive	+	+	+
-mA+	[Lev 26:16] <i>ķizdir-ma</i> {heat-DER} ‘fever’	semi-productive	+	+	+
-mAk+	[Lev 21:5] <i>čiz-maķ</i> {draw a line-DER} ‘line’	productive	+	+	+
-mAAn+	[Lev 15:3] <i>aķ-man</i> {flow-DER} ‘discharge’	unproductive	+	+	+
-ki+	[Lev 11:34] <i>ič-ki</i> {drink-DER} ‘drink’	unproductive	+	+	+
-(U)v+	[Lev 25:14] <i>sat-uv</i> {sell-DER} ‘sale’	productive	+	+	–

⁶⁸ The word in question is part of a noun phrase, as seen in Lev 1:16 *gün doyuši* ‘east’, lit. ‘the birth of the day’.

Once again, all deverbal nominal derivatives were also attested in Western Karaim. However, among them the unproductive suffix *-däži+* and *-diži+*, whose equivalents were also attested in Old Turkic (see Erdal 2004, 282), are not present in the lexicons of Crimean Tatar and Ottoman Turkish and *-(U)v+* was absent in Ottoman Turkish. It is noteworthy that among the suffixes, *-kän*, *-(l)včI+*, and *-(u)včI+* originally function as PTC markers, while *-mA+*, *-mAK+*, *-uš+*, and *-uv+* serve as AN markers.

Below, Table 42 demonstrates the denominal verbal derivative suffixes:

Table 42: Denominal Verbal Derivative Suffixes.

Suffixes	Example	Productivity	W.Kar	C.Tat	Ot.Tur
+a-	[Lev 21:22] <i>aš+a</i> {food+DER} 'to eat'	semi-productive	+	+	+
+äy-	[Lev 26:9] <i>kö(p>b)+äy</i> {many+DER} 'to multiply'	semi-productive	+	+	+
+kür-	[Lev 9:24] <i>kič+kür</i> {onom.+DER} 'to shout; to cry'	unproductive	+	+	+
+IA- , +dA- ⁶⁹	[Lev 9:22] <i>alyış+la</i> {blessing+DER} 'to bless'	+IA- : productive; +dA- : unproductive	+	+	+
+ra-	[Lev 13:51] <i>kält+ra</i> {onom.+DER} 'to shiver; to tremble'	unproductive	+	+	+

As seen, none of the denominal verbal derivative suffixes shown above is fully productive, while all are present in the other Turkic languages included in the table for comparison.

Finally, the deverbal verbal derivatives also function as voice markers and are thus analyzed in the relevant section (see 2.2.3.3.1.2).

2.3 Morphosyntactic and Syntactic Peculiarities

In contrast to other main components of our linguistic analysis of the analyzed text, this section will not provide a comprehensive overview of a grammatical layer and its systematic comparison with specific Turkic languages, but will succinctly outline certain

⁶⁹ This is an unproductive variant of the highly productive denominal verbal derivative suffix *+IA-*, occurring most likely to avoid using the sonorant *l-* in the suffix, occasionally after some nominal stems 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 attached to the unproductive stem *al* 'method; device; trick' (EDPT, 120), e.g., [Lev 19:11] *al+da* {cheat+DER} 'to cheat', which, with its equivalents, is present in many Turkic languages, including those compared in the table.

peculiarities. The main reason for this approach is the common characteristics shared by all Karaim Bible translations, which strictly adhere to the syntactic features of Biblical Hebrew and exhibit numerous instances of calques (see, Kowalski 1929, xxxviii–xxxix; Pritsak 1959, 338–339; Musaev 2004; Csató 2011; Olach 2013, 151–185). Thereby, although Karaim Bible translations are often labeled as *targum*, they predominantly exhibit characteristics of *peshat* (i.e., literal translation) (Jankowski 2018, 53). Thus, our aim is to briefly showcase such features, not by comparing them with various Turkic languages, but by discussing them within the framework of general Turkic characteristics and contrasting them with other Karaim Bible translations. This approach helps to highlight both the distinctiveness and similarities of the edited text with other Karaim translations. For a more comprehensive analysis of the influence of Biblical Hebrew on a Karaim Bible translation, see Olach (2013).

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 number+adjective attribute+head’ (Johanson 2022a, 43), e.g., [Lev 8:26] *bir ƙalın mača* ‘one unleavened cake’. Note that due to the meticulous rendering of the Biblical Hebrew definite article הַ [ha-] by the Karaim demonstrative pronoun *ol* (see 2.2.3.1.3.2), an atypical order frequently appears in such phrases, e.g., [Lev 14:12] *ol bir ƙoy+nĩ* {the one lamb+ACC}, which is a common feature in Karaim Bible translations, e.g., [Lev 14:12] BSMS 288 (C.Kar) *šol bir ƙoy+nĩ* {the one lamb+ACC} (CrKB I, 189), ADub. III.73 (T.Kar) *ošol ol bir ƙoy+nĩ* {that the one lamb+ACC}, JSul.III.01 (H.Kar) *osol ol bir ƙozu+nu* {that the one lamb+ACC}. The sole distinction between our text and the other Karaim Bible translations is the omission of the emphatic DEM.PRO *šol* or *ošol* ‘that one’ which renders the Biblical Hebrew particle הַאֲשֶׁר [et-], used to mark the direct object (see Olach 2013, 74–76).

A notable deviation in the genitive constructions is readily apparent within the text (see Table 43). In Turkic languages, the element order within a genitive construction is ‘possessor+GEN possessed item+POSS’. However, the examined corpus predominantly exhibits the reverse order. This distinctive feature can be ascribed to both Biblical Hebrew and Slavonic influence (Kowalski 1929, xxxviii–xxxix; Németh 2010, 202; Csató 2011, 177–178; Olach 2013, 153–154).⁷⁰

⁷⁰ Notably, the inverse order of genitive constructions was also present in Armeno-Kipchak and the language of the Codex Cumanicus (see Csató 2011, 171).

Table 43: Inverse Order of the Genitive Constructions.

Lev	WTT (B.Heb)
9:6	<i>kəḇōwd</i> <i>Yahweh</i> glory-of Jehovah
	Göz. 1841
	<i>kavod+ī</i> <i>YWY+nñj</i> glory+3SG.POSS YWY+GEN 'the glory of the Lord'

As expected, the same feature is present in other Karaim Bible translations as well, e.g., [Lev 9:6] BSMS 288 (C.Kar) *kavod+u H+nñj* {glory+3SG.POSS lord+GEN} (CrKB I, 178), ADub.III.73 (T.Kar) *šeḥina+sī Adonay+nñ* {divine presence (of God)+3SG.POSS lord+GEN}, JSul.III.01 (H.Kar) *šekina+sī H+nñ* {divine presence (of God)+3SG.POSS lord+GEN}.

Our dataset also contains a small number of examples in which the expected Turkic order of genitive constructions is kept, e.g., [Lev 26:22] *ol tüz+nñj kiyi[k>g]+i+ni* {the field+GEN animal+3SG.POSS+ACC}. Conversely, we find atypical Turkic features in other Karaim Bible translations, e.g., [Lev 26:22] BSMS 288 (C.Kar) *kiyi[k>g]+i+n ol tüz+nñj* {wild animal+3SG.POSS+ACC the field+GEN} (CrKB I, 214), ADub.III.73 (T.Kar) *kiyi[k>g]+i+n ol tüz+nñ* {wild animal+3SG.POSS+ACC the field+GEN}, JSul.III.01 (H.Kar) *kiyi[k>g]+i+n ol tiz+nñ* {wild animal+3SG.POSS the field+GEN}. Beyond such isolated examples, the edited text predominantly exhibits the characteristic features of Karaim Bible translations described above.

Finally, there is another feature observed in the analyzed text which clearly shows the influence of Biblical Hebrew. For emphasis, Biblical Hebrew often uses the repetition of certain nominals and nominal phrases to create universal quantification (see Waltke and O'Connor 2003, 116–117)⁷¹ which is typically indicated by specific quantifiers in Turkic languages (see 2.2.3.1.3.6). In our text, we encounter instances where this characteristic was faithfully replicated, adhering strictly to the original structure, as shown in Table 44. Upon examining the translation of Lev 17:3 and Lev 24:8 in other Karaim Bible translations, we see that another Crimean Karaim Bible translation (BSMS 288) presents the same calques, e.g., [Lev 17:3] *kiši kiši* 'any person', [Lev 24:8] *ol šabat kündä ol šabat kündä* (CrKB I, 196, 209). Notably, this particular feature of repetition is not observed in Western Karaim Bible translations of Lev 17:3, e.g., ADub.III.73 (T.Kar) *nendiy kiši* 'any man', JSul.III.01 (H.Kar) *har kisi* 'every man'. On the other hand, although the Lev 24:8 translation in the Halych Karaim Bible (JSul.III.01) presents the same Biblical Hebrew phenomenon, e.g., *ol šabat künde ol šabat künde*, in the Trakai Karaim Bible translation (ADub.III.73), the repetitive nominal phrases occur after the quantifier *har* 'every', e.g., *har šabat künündä har šabat künündä*.

⁷¹ In one instance, we also observe this feature within a postpositional construction (see 2.3.1.2).

Table 44: Biblical Hebrew Repetition.

Lev	WTT (B.Heb)					
17:3	יֵשׁ	יֵשׁ				
	man	man				
Göz. 1841						
	kiši	kiši				
	man	man				
	'any man'					
WTT (B.Heb)						
24:8	bayōwm	haššabbāt	bayōwm	haššabbāt		
	in day of	the sabbath	in day of	the sabbath		
Göz. 1841						
	ol	šabat	gün+dä	ol	šabat	gün+dä
	the	sabbath	day+LOC	the	sabbath	day+LOC
	'on every Sabbath day'					

2.3.1.2 Postpositional Constructions

As already shown (see 2.2.3.4), we encounter two types of postpositions in the text, those in their uninflected or petrified form, and those which are spatial nouns marked by possessive and then certain case markers. The second group can also be elements of genitive construction, which often show inverse order in the text. Consequently, we see prepositional use of these postpositions as an atypical Turkic characteristic, e.g., [Lev 1:16] *yan+i(n)+a ol mizbeaḥ+nñ* {side+3SG.POSS+DAT the altar+GEN} 'beside the altar', [Lev 15:15] *ald+i(n)+a YWY+nñ* {before+3SG.POSS+DAT Lord+GEN} 'before the Lord', [Lev 17:10] *orta+si(n)+dan ulus+i+nñ* {middle+3SG.POSS+ABL nation+3SG.POSS+GEN} 'from among his people'. As expected, this is also attested in other Karaim translations, e.g., [Lev 15:15] BSMS 288 (Cr.Kar) *ald+i(n)+a H+nñ* {the front part+3SG.POSS Lord+GEN} (CrKB I, 193), ADub.III.73 (T.Kar) *al(i)n+i(n)+da Adonay+nñ* {the front part+3SG.POSS+LOC Lord+GEN}, JSul.III.01 (H.Kar) *al(i)n+i(n)+da H+nñ* {the front part+3SG.POSS+LOC Lord+GEN}. Importantly, our text does not always consistently mirror the order of Biblical Hebrew genitive constructions, and thus such postpositions can occur in their original syntactic characteristics, e.g., [Lev 18:18] *a(n)+ñ ald+i+na* {3SG.PRO+GEN before+3SG.POSS+DAT} 'before her', [Lev 7:13] *korban+i+nñ yan+i(n)+a* {offering+3SG.POSS+GEN side+3SG.POSS+DAT} 'beside his offering'. Notably, for the mentioned biblical verses, these Turkic characteristics are not found in other Karaim Bible translations (BSMS 288, ADub.III.73 and JSul.III.01).

Finally, a phenomenon discussed in Section 2.3.1, which involves the repetition of certain nominals for semantic intensification, also appears in one example of a postposition construction within our data, as demonstrated in Table 45.

Table 45: Biblical Hebrew Repetition 2.

Lev	WTT (B.Heb)			
6:5	<i>babböker</i>		<i>babböker</i>	
	with morning		with morning	
Göz. 1841				
	<i>ertä</i>	<i>bilän</i>	<i>ertä</i>	<i>bilän</i>
	morning	with	morning	with
'every morning'				

Interestingly, this duplication is absent in Western Karaim Bible translations, e.g., ADub. III.73 (T.Kar), *har ertenbilada*, JSul.III.01 (H.Kar) *har erten*, whereas another Crimean Karaim Bible translation (BSMS 288) presents the Biblical Hebrew repetition, e.g., *ertä bilän ertä bilän* ‘every morning’ (CrKB I, 173).

2.3.1.3 Biblical Hebrew Infinitival Paronomasia

In Biblical Hebrew, the combination of a verb in a non-finite form, i.e., the infinitive absolute, followed by its finite form, is recognized as infinitival paronomasia, which semantically intensifies the verb in the sentence (Waltke and O’Connor 2003, 585–586; Joosten 2009, 99). A similar structure is observed in Karaim Bible translations where the non-finite verbal form, including the action noun marker *-mA*, precedes the verbal stem in its finite form (Olach 2013, 145–147). This is typically ascribed to either Biblical Hebrew or Slavonic influences. However, given that such structures exist in the oldest Karaim Bible translation written in Crimean Karaim and dating back to the seventeenth century, e.g., JSul.III.02 [Ruth 2:11] *anlat-il-ma anlat-il-di-Ø* {tell-PASS-AN tell-PASS-PAST-3SG} ‘it has fully been told’ (Németh 2016, 176), the sole influence of Slavonic languages may not adequately explain the phenomenon.⁷² Considering that materials from spoken Karaim and secular texts also show these constructions (see Németh 2006, 18), it is also challenging to conclusively determine if they are solely calques from Biblical sources.

Notably, this linguistic phenomenon occurs 31 times in our dataset. An example of this feature is shown in Table 46 below.

⁷² Note that the manuscript Evr. I 143, a Turkic Bible translation from the fifteenth century whose language is debated, also presents this phenomenon, e.g., [Exo 21:16] *öl-me öl-tür-ül-sin* {die-AN die-CAUS-PASS-3SG.VOL} ‘he shall surely be put to death’.

Table 46: Paronomastic Usage.

Lev	WTT (B.Heb)	
5:19	<i>āšōm</i> {be punished:QAL.INF.ABS}	<i>āšam</i> {be punished:QAL.PERF.3SG.MASC}
Göz. 1841		
	<i>günāḥli bol-ma</i> {become guilty-AN}	<i>günāḥli bol-dī-Ø</i> {become guilty-PAST-3SG}
'he certainly has become guilty'		
WTT (B.Heb)		
24:16	<i>mōwṭ</i> {die:QAL.INF.ABS}	<i>yūmāṭ</i> {die:HOP.IMPF.3SG.MASC}
Göz. 1841		
	<i>öl-mā</i> {die-AN}	<i>öl-dür-ül-sin</i> {die-CAUS-PASS-3SG.VOL}
'he shall surely be put to death'		

It is worth noting that our dataset contains two examples where, unlike in the Hebrew Bible, infinitival paronomasia is featured (see Table 47). This suggests that our dataset does not always maintain a strict parallelism with the linguistic features of Biblical Hebrew.

Table 47: Paronomastic Usage 2.

Lev	WTT (B.Heb)	
6:7	<i>ḥakrêḇ</i> {bring near:HIP.INF.ABS}	
Göz. 1841		
	<i>yuvuḳlaštīr-ma</i> {bring forward-AN}	<i>yuvuḳlaštīr-sin</i> {bring forward-3SG.VOL}
'he shall definitely bring forward'		
WTT (B.Heb)		
25:14	<i>ṭimkarū</i> {sell:QAL.IMPF.2PL.MASC}	
Göz. 1841		
	<i>satīn al-ma</i> {buy-AN}	<i>satīn al-saṇ</i> {buy-COND-2SG}
'if you certainly make a purchase'		

However, due to the deverbal nominal derivative function of *-mA* (see 2.2.4), it may be questionable whether the examples provided truly demonstrate the phenomenon under discussion. This uncertainty persists despite the fact that derived nominal forms like *satın alma* and *yuvuklaştırma* are not listed in dictionaries.

Finally, instead of using the Turkic characteristics which highlight the semantical intensification of verbs by using certain adverbs, the edited text and other Karaim Bible translations systematically render the Biblical Hebrew structure, e.g. [Lev 5:19] BSMS 288 (C.Kar) *günehli bolma günehli boldu* ‘he certainly has become guilty’ (CrKB I, 172), JSul.III.01 (H.Kar) *fasmanli bolma fasmanli boldu* id; ADub.III.73 (T.Kar) *fašmanli bolma fašmanli boldu* id.⁷³

2.3.2 Clauses

2.3.2.1 Main Clauses

Throughout the Book of Leviticus in Göz. 1841, the sentence syntax adheres strictly to the order of the original Hebrew Bible. Hereby, the main clauses in our dataset eschew the common Turkic word order (SOV) in favor of strictly following the original Biblical Hebrew order (VSO), as demonstrated in Table 48. This pattern is also frequently observed in other Karaim translations (Musayev 2002, 223; Olach 2013, 156).

Table 48: Word Order in Main Clauses.

Lev	WTT (B.Heb)			
8:10	<i>wayyiqqah</i>	<i>mōšeh</i>	<i>’et-šemen</i>	<i>hammišḥāh</i>
	and took	Moses	oil-of	the anointing
Göz. 1841				
	<i>da</i>	<i>aldī</i>	<i>Moše</i>	<i>ol silmāk yayīni</i>
	and	he took	Moses	the anointing oil
‘then Moses took the anointing oil’				

In the following, Table 49 illustrates this phenomenon specifically within the context of imperative clauses.

⁷³ The presence of a similar structure in the Trabzon dialects of Turkey (Coşar 2015, 248–249) is quite interesting. This is particularly significant given the dialect’s pronounced Kipchak Turkic influence, while it remains unaffected by the Hebrew Bible. Thus, further research might enlighten the remaining questions.

Table 49: Word Order in Imperative Clauses.

Lev	WTT (B.Heb)		
16:2	<i>dabbêr</i> speak (2SG)	<i>'el-'ahārôn</i> to Aaron	<i>'āhîkâ</i> brother of you
Göz. 1841			
	<i>sözlägin</i> tell (2SG)	<i>Aharon</i> Aaron	<i>qardaşıŋa</i> to your brother
'tell your brother Aaron'			

Similar to previous observations, we encounter the same method of translation in Karaim Bible translations, e.g., [Lev 16:2] BSMS 288 (C.Kar) *sözlägin Aharon qardaşıŋa* ‘tell your brother Aaron’ (CrKB I, 194), JSul.III.01 (H.Kar) *sözlegin Aharonya qarındaşına* id, ADub.III.73 (T.Kar) *sözlägin Aharonya qarındaşıya* id.

Another noteworthy observation pertains to one of the most prevalent strategies employed in Karaim Bible translations, specifically the consistent rendering of the Biblical Hebrew *vav*, ‘and, so, then, when, or, but, that’ by using the Karaim conjunction *da* ‘and’ (see Pritsak 1959, 338; Jankowski 1997, 22; Csató 2011, 179). In our dataset as well as in other Karaim Bible translations, the majority of clauses commences with *da*.⁷⁴

2.3.2.2 Subordinate Clauses

2.3.2.2.1 Relative Clauses

The relative clauses in our text can primarily be classified into two groups: those with Turkic characteristics where we observe the use of PTCP markers, and those with non-Turkic characteristics. The non-Turkic characteristic involves the systematic rendering of the Biblical Hebrew relative particle *אֲשֶׁר* [*ăšer*], ‘which, who, that, because, when, since’, as the Persian particle *ki*. Note that in such a structure the subordinate clause follows the main clause, which therefore presents an untypical Turkic feature. It is also worth noting that this type of relative clauses was also common in Krimchak, and Armeno-Kipchak (see Jankowski 2003b, 143–144), Crimean Tatar (Jankowski 2010, 320, 323, 325), and Ottoman Turkish due to Persian influence (Kerslake 2021, 191–192). Below, Table 50 presents the mentioned feature:

⁷⁴ As previously demonstrated, only in Chapter 11, the conjunction *da* is replaced with *ve/vä*, of Arabic origin, which was common in Ottoman Turkish and is still used in modern Turkish (see 2.2.3.5).

Table 50: Non-Turkic Relative Clauses.

Lev	WTT (B.Heb)						
4:14	<i>wəṇōwq'āh</i>		<i>haḥaṭṭāt</i>		<i>'āšer</i>	<i>ḥāṭə'ū</i>	
	when becomes known		the sin		which	they have committed upon	
Göz. 1841							
	<i>da</i>	<i>bilinsä</i>	<i>ol</i>	<i>yaziḳ</i>	<i>ki</i>	<i>yaziḳli</i>	<i>boldılar</i>
	and	if it is known	the	sin	which	sinful	they became
	<i>anıṯ</i>	<i>uĉun</i>					
	it	for					
'And if the sin which they have committed is known'							

The translation of Lev 4:14 presents the same behaviour within other Karaim Bible translations, e.g., BSMS 288 (C.Kar) *da bilinsä ol yaziḳ ki yaziḳli boldular* (CrKB I, 169) JSul.III.01 (H.Kar) *da bilinsä ol yaziḳ ki yaziḳli boldular*, ADub.III.73 (T.Kar) *da bilinsä ol yaziḳ ki yaziḳli boldular* 'and if the sin which they have committed is known'.

2.3.2.2.2 Adverbial Clauses

In adverbial clauses of place and manner, we also encounter non-Turkic structures in addition to Turkic characteristics which utilize participles. These often go back to the rendering of the Biblical Hebrew relative particle *אשר* [*'āšer*], by the Persian *ki*, as we previously demonstrated (see 2.2.3.6).

In adverbial clauses of place, the interrogative pronoun *ne* is used as a relative pronoun before the word *yer* 'place', to which a LOC marker is attached. This sequence is invariably followed by the particle *ki*, which introduces a clause describing the place, as shown in Table 51.

Table 51: Non-Turkic Adverbial Clauses of Place.

Lev	WTT (B.Heb)					
7:2	<i>bimqōwm</i>	<i>'āšer</i>	<i>yīšḥāṭū</i>	<i>eṭ-hā'ōlāh</i>	<i>yīšḥāṭū</i>	<i>'eṭ-hā'ašām. . .</i>
	in place-of	where	they are slaying	the burnt offering	they shall slay	the guilt offering
Göz. 1841						
	<i>ne yerdä</i>	<i>ki</i>	<i>soysalar</i>	<i>ol 'olanı</i>	<i>soysınlar</i>	<i>ol ašamnı. . .</i>
	in what place	where	(if) they slay	the burnt offering	they shall slay	the guilt offering
'In the place where they slaughter the burnt offering, they shall slaughter the guilt offering'						

Once again, this structure is also common in other Karaim Bible translations, e.g., [Lev 7:2] BSMS 288 (C.Kar) *yerdä ki soysalar šol 'olanı soysınlar šol ašamnı* (CrKB I, 173), JSul.III.01

(H.Kar) *ne orunda ki soysalar osol ol 'olanı soysunlar osol ol fasmanlık qarbanı, ADub. III.73 (T.Kar) ne orunda ki soysalar oşol ol 'olanı soysunlar oşol ol faşmanlık qarbanı.*

In the non-Turkic adverbial clauses of manner, the clause is often introduced with the pronoun *neçiki* ‘so as, so that’ which renders the Biblical Hebrew relative particle *כַּאֲשֶׁר* [*ka’ăšer*] ‘just as, as, like’ (see Table 52).

Table 52: Non-Turkic Adverbial Clauses of Manner.

Lev	WTT (B.Heb)							
4:20	<i>wə’āsāh</i>	<i>lappār</i>	<i>ka’āšer</i>	<i>’āsāh</i>	<i>lāpār</i>	<i>haḥaṭṭāt</i>		
	he shall offer	this bull	just as	he did	the bull	for the sin offering		
Göz. 1841								
	<i>da</i>	<i>kilsin</i>	<i>ol</i>	<i>buyaya</i>	<i>neçiki</i>	<i>kildi</i>	<i>buyasına</i>	<i>ol ḥatatniṯ</i>
	and	he shall do	the	to bull	how	he did	to its bull	the sin offering’s
‘And he shall do to the bull as he did to the bull of the sin offering’								

In other Karaim Bible translations, we often encounter this type of adverbial clauses, e.g., [Lev 4:20] BSMS 288 (C.Kar) *da kilsin ol buyaya neçik ki kildi buyasına ol ḥatatnı* (CrKB I, 170), JSul.III.01 (H.Kar) *da kilsin tanaya ki neçik kildi tanasına ol ḥatatnün alay kilsin anar*, ADub.III.73 (T.Kar) *da kilsin tanaya ki neçik qildi tanasına ol ḥatatnün ki özünün alay kilsin anar.*

2.4 Lexicon

In the dataset under study, the total count of distinct lexical items amounts to 1,075.⁷⁵ The frequency distribution of these terms is illustrated in Table 53 below.

Table 53: Distribution of Lexical Item in the Dataset.

Origin	Distribution
Turkic	726 (67.53%)
Arabic	109 (10.14%)
Hebrew	91 (8.47%)
Persian	65 (6.05%)
Unknown	24 (2.23%)
Arabic+Turkic	22 (2.05%)
Persian+Turkic	15 (1.39%)

⁷⁵ Note that slight phonological variations are also considered different lexical items in this count.

Table 53 (continued)

Origin	Distribution
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 subchapters of this section, we will categorize and examine these lexical items. Importantly, in the context of loanwords, we primarily reference their origin rather than the source language from which the word was directly borrowed. However, since the (CKED) serves as our principal resource for this dataset during the analysis and it provides insights into the origin of some lexical items and their most recent donor language, we will also include such additional information where applicable.

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 have cognates in Crimean Tatar, Crimean Turkish, Ottoman Turkish, and all 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 linked directly, or indirectly via Crimean Tatar or Crimean Turkish, 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, including some lexical copying errors (see 2.4.6). In conjunction with these words, the CKED dictionary indicates that, out of the 655 Turkic lexical items listed, 95 are identified as loanwords from Ottoman Turkish. Some of these are commonly found in Turkic vocabulary, exhibiting Ottoman Turkish phonological characteristics (see 2.1.5), e.g., *kel-* > *gel-* ‘to come’, which is also notable in Crimean Karaim and some dialects of Crimean Tatar. 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 sound change characteristics, e.g., [Lev 19:10] *čöplä-* ‘to gather; to collect’; [Lev 26:21] *kile-* ‘to wish’.

It is important that our dataset contains 71 Turkic-origin words which are not referenced in either the CKED or KRPS for Crimean Karaim. A subset of these words displays only minor phonological alterations, while others do not appear in any recognizable form. Therefore, we believe it would be more appropriate to catalog them separately. In the following, Table 54 presents 27 Turkic lexical items that appear in dictionaries with minor modifications.

Table 54: Unlisted Variants of Turkic Lexical Items in Karaim Dictionaries.

Göz. 1841	Crimean Karaim Dictionaries			
[Lev 19:18]	<i>arkardaş</i> ⁷⁶	<i>arkadaş</i>	‘comrade; fellow’	(CKED, 48; KRPS, 73)
[Lev 4:6]	<i>barmaq</i>	<i>parmaq</i>	‘finger’	(CKED, 275; KRPS, 446)
[Lev 20:27]	<i>bildişi</i>	<i>bildeşi</i>	‘sorcerer; healer’	(CKED, 83; KRPS, 118–119)
[Lev 15:9]	<i>binek</i>	<i>minek</i>	‘saddle beast’ ⁷⁷	(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)
[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>girgiz-</i>	<i>kirgiz-</i>	‘to let in; to bring in’	(CKED, 213; KRPS, 322)
[Lev 5:7]	<i>gögürčün</i>	<i>kögürčün</i>	‘pigeon’	(CKED, 216; KRPS, 336)
[Lev 26:36]	<i>gönül</i>	<i>könül</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>kaltramaq</i>	<i>kaltıramaq</i>	‘to shiver; to tremble’	(CKED, 286; KRPS, 360)
[Lev 26:6]	<i>kaltratıvçı</i>	<i>kaltırativçı</i>	‘causing shivering’	(CKED, 286; KRPS, 360)
[Lev 11:18]	<i>kaşıqçı kuşi</i>	<i>kaşıqçı</i>	‘pelican’	(CKED, 295; KRPS, 368)
[Lev 11:6]	<i>tavušan</i>	<i>tafşan</i>	‘hare; rabbit’	(CKED, 379; KRPS, 518)
[Lev 23:36]	<i>tiyilmäk</i>	<i>tiyılmaq</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)

⁷⁶ The word most probably does not represent a typographical error but rather a variant, since it also exists in the Samsun dialects of Turkey (DS 1, 325).

⁷⁷ 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.

Some differences (a total of 15 examples) can be clearly attributed to Ottoman Turkish features (see 2.1.5), while others exhibit sporadic changes. Below, Table 55 presents those 42 lexical items that are not attested in either the CKED or KRPS for Crimean Karaim.

Table 55: Unlisted Turkic Lexical Items in Crimean Karaim Dictionaries.

Göz. 1841	Cr.Tat	Ot.Tur	H.Kar	T.Kar
[Lev 11:5] <i>ada tavušan</i> ‘hare; European rabbit’	–	<i>ada tavšani</i> (LET, 618)	–	–
[Lev 11: 14] <i>aķ baba</i> ‘vulture’	<i>aķbaba; aymbaba</i> (KRUS, 44)	<i>aķbaba</i> (ETD, 475)	–	–
[Lev 15: 2] <i>aķkan</i> ‘flow’	–	–	–	–
[Lev 15:3] <i>aķmak</i> ‘flow’	–	–	<i>aķmak</i> (KRPS, 58)	<i>aķmaķ</i> (KRPS, 58)
[Lev 15:28] <i>aķman</i> ‘flow’	–	–	–	–
[Lev 25:27] <i>artkan</i> ‘remainder’	–	–	–	–
[Lev 11:19] <i>baļiķčīn</i> ‘heron; egret’	<i>baļiķčīl</i> (KRUS, 95)	<i>baļiķčīl; baļiķčīn</i> (LET, 397)	–	–
[Lev 2:11] <i>bekmāz</i> ‘grape molasses’	<i>bekmez; pekmez; 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)	–	–
[Lev 21:20] <i>bodīr</i> ‘short; shortie’	–	<i>bodur</i> ‘dwarf; short in stature amounting to deformity’ (ETD, 544)	–	–
[Lev 21:13] <i>boyliķ</i> ‘virginity’	–	–	–	–
[Lev 11:22] <i>žudžud</i> ‘cicada’	–	<i>žiržir</i> (YTL: 363)	–	–
[Lev 23:2] <i>čakirmaķ</i> ‘convocation’	–	–	–	–
[Lev 11:14] <i>čaylaķ</i> ‘kite’	–	<i>čaylaķ</i> (ETD, 633)	–	–
[Lev 22:25] <i>čaypamaķ</i> ‘corruption; defect’	–	–	–	<i>čaypamaķ</i> (KRPS, 621) ‘destruction; extermination’

Table 55 (continued)

Göz. 1841	Cr.Tat	Ot.Tur	H.Kar	T.Kar
[Lev 21:5] <i>çizmak</i> ‘line’	–	–	–	–
[Lev 11:13] <i>deñiz kartalı</i> ‘sea eagle’	–	<i>deñiz kartalı</i> (Işık 2021, 350)	–	–
[Lev 11:36] <i>devşirmä</i> ‘concentration’	–	<i>devşirme</i> (ÖTS 2, 1192)	–	–
[Lev 11:16] <i>deve kuşu</i> ‘ostrich’	<i>deve kuşu</i> (KRUS, 153)	<i>deve kuşu</i> (ETD, 228)	–	–
[Lev 18:11] <i>doğurtkan</i> ‘begotten’	–	–	–	–
[Lev 25:30] <i>dolynğa</i> ‘fully’	<i>tolyun</i> (KRUS, 597)	<i>dolyn</i> (KRUS, 352)	–	–
[Lev 5:23] <i>dutup almak</i> ‘plundered item’	–	–	–	–
[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 getir-</i> ‘chew the cud’	–	<i>geviş getir-</i> (LET, 200)	–	–
[Lev 11:3] <i>gevşä-</i> ‘chew the cud’	<i>kevše-</i> (KRUS, 222)	–	–	–
[Lev 11:30] <i>göztöbä</i> ‘mole’	–	<i>kötebek</i> (ETD, 942)	–	–
[Lev 11:30] <i>güneş kelerisi</i> lit. ‘sun lizard’	–	<i>güneş keleri</i> (Işık 2020a, 155)	–	–
[Lev 10:7] <i>olmaya</i> ‘or else; lest	–	–	–	–
[Lev 22:27] <i>öte</i> ‘beyond; further’	.. ⁷⁸	<i>öte</i> (ETD, 499)	–	–
[Lev 2:4] <i>pişirmä</i> ‘baking’	.. ⁷⁹	<i>pişirmeklik</i> (LET, 60)	–	–

⁷⁸ In Crimean Tatar, the term *öte* is only listed before the word *kün*, denoting ‘yesterday’. When it appears before *yıl*, it signifies ‘last year’ (KRUS, 423).

⁷⁹ In Crimean Tatar, the word *pişirme* stands for ‘jam’, which therefore differs from our data.

Table 55 (continued)

Göz. 1841	Cr.Tat	Ot.Tur	H.Kar	T.Kar
[Lev 6:14] <i>pišmāk</i> ‘cooked’	–	–	–	–
[Lev 7:30] <i>sallamaḵ</i> ‘wave offering’	–	–	–	–
[Lev 25:25] <i>satḵan</i> ‘sold’	–	–	–	–
[Lev 8:2] <i>silmāk yayī</i> ‘anointed oil’	–	–	–	–
[Lev 11:29] <i>sivri sičan</i> ‘shrew’	–	<i>sivri sičan</i> (Işık 2021, 364)	–	–
[Lev 19:14] <i>sürünmāk</i> ‘obstacle’	–	–	–	–
[Lev 19:4] <i>tökmä</i> ‘molten’	–	–	–	–
[Lev 15:16] <i>tökmāk</i> ‘emission’	–	–	–	–
[Lev 11:17] <i>ügi kuşu</i> ‘eagle owl’	–	<i>ögü kuşī</i> (TLO I, 535)	–	–
[Lev 16:32] <i>yerine</i> ‘instead’	–	<i>yerine</i> (ETD, 171)	–	–
[Lev 11:30] <i>yıldız kelerisi</i> lit. ‘star lizard’	–	<i>yıldız keleri</i> (Işık 2020a, 156)	–	–

The analysis reveals that out of the 42 items assessed, 23 surface in Ottoman Turkish, nine in Crimean Tatar, two in Trakai Karaim, and one solitary instance in Halych, while sixteen items are conspicuously absent in these languages. A closer examination of these absent words reveals common derivational strategies, wherein the fundamental nominal or verbal stem frequently appears in other Turkic languages.

2.4.2 Words of Arabic Origin

Predominantly, the non-Turkic vocabulary is of Arabic origin, consisting of 108 lexical items. It is notable that, according to the CKED, out of the 85 Arabic loanword lexical items presented in the dictionary, 71 have been identified as being adopted into Crimean Karaim via Ottoman Turkish. 23 lexical items were not cataloged in either CKED or KRPS for Crimean Karaim. In a manner parallel to the previous section, we divide these unlisted items into two groups, either appearing in dictionaries with minor phonological modifications or not preserved in any form. Below, Table 56 clarifies that eleven such items are present in dictionaries, albeit with certain alterations.

Table 56: Unlisted Variants of Arabic Loanwords in Crimean Karaim Dictionaries.

Göz. 1841	Crimean Karaim Dictionaries			
[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>hak</i>	<i>hak</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>kaher</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. Twelve lexical items were not listed in any similar form in the dictionaries, as shown in Table 57 below.

Table 57: Unlisted Arabic Loanwords in Crimean Karaim Dictionaries.

Göz. 1841	Cr.Tat	Ot.Tur	T.Kar	H.Kar
[Lev 13:2] <i>žüzam</i> ‘leprosy’	<i>žüzam</i> (KRUS, 744)	<i>žüzam</i> (LET, 477)	–	–
[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>hīlas</i> ‘redemption’	<i>ḥalas; ḥales</i> (KRUS, 670)	<i>ḥalas</i> (LET, 629)	–	–
[Lev 11:19] <i>hūdūd</i> ‘hoopoe’	<i>ūdūd kuš</i> (KRUS, 628)	<i>hūdūd</i> (LET, 405)	–	–
[Lev 20:20] <i>maḥrīm</i> ‘deprived’	<i>marum; maḥrum</i> (KRUS, 338; 340)	<i>maḥrum</i> (ÖTS 3, 3020)	–	–
[Lev 7:18] <i>maḥbul</i> ‘accepted’	<i>maḥbul</i> (KRUS, 331)	<i>maḥbul</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>mīkruḥ; mīkruḥa</i> ‘abominable’	<i>mekruh</i> (KRUS, 345)	<i>mekruh</i> (LET, 2)	–	–
[Lev 25:30] <i>muḥam</i> ‘location; residence’	<i>maḥam</i> ‘melody; an air of music’ (KRUS, 330)	<i>maḥam</i> ‘a place; a high office; an air (of music)’ (ETD, 1040)	–	–
[Lev 26:16] <i>tayin</i> ‘appointment’	<i>tayin</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 also appearing in Crimean Tatar. It is noteworthy that none of these words are present in the Western Karaim languages.

There exist two Arabic lexical items which were consistently utilized in lieu of their Turkic equivalents throughout Chapter 11 of the Göz. 1841 (see Table 58). In other chapters, however, such Arabic words, which were prevalent in Ottoman Turkish cannot be attested.

Table 58: 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; vâ</i>
'son'	<i>oylan</i>	<i>evlad</i>

Regarding the derivative forms of Arabic loanwords, we identify some common strategies. Notably, all loanwords are treated as nominals, even if they originate as verbal forms. In formation of nominals, we find numerous instances where expected highly productive denominal nominal derivative suffixes (see 2.2.4) are attached to Arabic stems, e.g., [Lev 3:17] *ömür+lik* {life+DER} 'life long', [Lev 12:2] *ar+siz* {shame+DER} 'shameless'. Additionally, we also encounter instances where derivation results from the compounding of Arabic and Persian elements e.g., [Lev 8:11] *tas+lākān* {bowl+wash-bowl} 'bowl'. In regard to verbal forms, we identify several predominant strategies. These include the use of Turkic light verbs following Arabic stems, a strategy already mentioned (see 2.2.4), e.g., [Lev 5:23] *amanat koy-* {deposit put} 'to deposit', [Lev 25:27] *hesab et-* {calculation do} 'to calculate'. In certain instances, the denominal verbal derivative marker *+la-* is attached to the stems, a practice also commonplace in Turkic languages, as illustrated earlier (see 2.2.4), e.g., [Lev 19:13] *zülüm+lâ* {oppression+DER} 'to violate, oppress', [Lev 26:32] *maymun+la+n* {sad+DER+REFL} 'to be upset'.

2.4.3 Words of Persian Origin

Within our dataset, we have identified 65 words of Persian origin. Among these, seven were not indexed in Crimean Karaim dictionaries. Further analysis reveals that four of these exhibit slight discrepancies compared to their dictionary entries (see Table 59).

On the other hand, three of the 65 different Persian-origin lexical items do not manifest in any recognizable form in Crimean Karaim dictionaries (see Table 60).

It is significant that, among the 58 Persian-origin words listed in the CKED, 39 are attributed to Ottoman Turkish.

Analogous to the previous subchapter, the derivation of Persian loanwords exhibits similar Turkic word-formation characteristics. Pertaining to nominal derivations, we

Table 59: Unlisted Variants of Persian Loanwords in Crimean Karaim Dictionaries.

Göz. 1841	Crimean Karaim 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>toğum</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)

Table 60: 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> (see 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)	–	–

encounter certain denominal nominal derivative suffixes as formatives, e.g., [Lev 4:13] *günäh+li* {sin+DER} ‘sinful’, [Lev 25:35] *din+daş* {religion+DER} ‘coreligionist’. In verbal derivation, we observe the common strategy where the stems are followed by Turkic light verbs, e.g., [Lev 26:43] *hor et-* {despicable+DER} ‘to disdain’, or are modified by the denominal verbal derivative suffix +*la-*, e.g., [Lev 6:2] *šimar-la* {order+DER} ‘to order’.

Finally, there is a remarkable example where a non-Turkic nominal is also processed as a verb stem in Crimean Karaim, e.g., *eşker* ‘openly, overtly’; *eşkere*, *aşkara* ‘honest; overt, open’; *eşker-* ‘to be evident’; *eşkert-* ‘to make something evident; to announce’ (CKED, 157; KRPS, 673), all of which go back to the Persian adjective آشکار [*āškār*] ‘evident’ (NS, 77). In our text, we find the form *aşkara*, which acts as a nominal and thus in denominal verbal formation is followed by the Turkic light verb *bol-* ‘to be’, e.g., [Lev 16:2] *aşkara bol-ir-mîn* {evident be-AOR-1SG} ‘I will appear’. However, the verb form *aşkär-* is also evident within the analyzed text, e.g., [Lev 18:6] *aşkär-t-mä+gä* {make evident-CAUS-AN+DAT}. Notably, similar verbs are also attested in Karaim dialects, e.g., T.Kar *aşkar-* ‘to be evident’, *aşkart-* ‘to make something evident’ (KRPS, 91–92); H.Kar *askart-* ‘to be evident’ (KRPS, 80), and in Anatolian Turkish e.g., *eşker-* ‘to be evident’, *eşkert-* ‘to make evident’ (ÖTS 2, 1501). Furthermore, in Anatolian Turkish, the verb form *eşkerit-* is also observed, deriving from *eşker it-* (ÖTS 2, 1501). As such, the form *aşkärt-* in our dataset might be explained by vowel dropping in the light verb *it-*, which could have later affected the form *eşker*, causing it to be interpreted as a verb due to Turkish influence. However, the presence of verbal forms such as *aşkar*, *aşkart-*, and *askart-* in Western Karaim languages adds a layer of complexity to the discussion. It is noteworthy that although the word *aşkara* is present in the Codex Cumanicus (CC, 44), no verbal form of this word is observed.

2.4.4 Words of Biblical Hebrew Origin

In the analyzed corpus, there are 92 lexical items of Biblical Hebrew origin. Out of these, 39 are not cataloged in Crimean Karaim dictionaries.⁸⁰ Among these unlisted words, five bear significant resemblance to entries in the CKED dictionary, as shown in Table 61.

Table 61: Unlisted Variants of Biblical Hebrew Loanwords in Crimean Karaim Dictionaries.

Göz. 1841	Dictionaries		
[Lev 5:13; 6:23] <i>kapara</i> ; <i>keparat</i>	<i>kappara</i> ; <i>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)
[Lev 16:31] <i>šabat</i>	<i>šabbat</i>	‘saturday; Sabbath’	(CKED, 370)

The primary divergence 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 table above. 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 phonetic variants.

Below, Table 62 introduces 34 lexical items that are not cataloged in Karaim dictionaries.

Table 62: Unlisted Biblical Hebrew Lexical Items in Crimean Karaim Dictionaries.

Biblical Hebrew	Göz. 1841
אָשָׁם [<i>āšām</i>] ‘guilt offering’ (CEDHL, 58)	[Lev 5:15] <i>ašam</i>
בִּמְהָרָה [<i>bāmāh</i>] ‘stage; pulpit; platform; high altar’ (CEDHL, 76)	[Lev 26:30] <i>bama</i>
בֹּהַק [<i>bōhaq</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>
גִּבְעַה [<i>gibbēah</i>] ‘bald on the forehead (a hapax legomenon in the Bible)’ (CEDHL, 89)	[Lev 13:41] <i>gibeah</i>
חָגָב [<i>hāgāb</i>] ‘locust; grasshopper’ (CEDHL, 207)	[Lev 11:22] <i>hagav</i>
חָמֵץ [<i>hāmēs</i>] ‘hametz, leavened (bread)’ (CEDHL, 222)	[Lev 2:11] <i>hameč</i>

⁸⁰ This group does not encompass any personal proper names.

Table 62 (continued)

Biblical Hebrew	Gözl. 1841
חַרְגֹל [ḥargōl] ‘a kind of locust (a hapax legomenon in the Bible)’ (CEDHL, 230)	[Lev 11:22] <i>ḥargol</i>
חַטָּאת [ḥaṭṭāṭ] ‘sin; guilt; sin offering’ (CEDHL, 213)	[Lev 4:3] <i>ḥatat</i>
חֲזִיר [ḥāzīr] ‘pig; swine’ (CEDHL, 212)	[Lev 11:7] <i>ḥazīr</i>
חֶרֶם [ḥêrem] ‘thing devoted; ban; devotion; destruction’ (CEDHL, 233)	[Lev 27:28] <i>ḥerem</i>
חֹשֶׁן [ḥōšen] ‘breastplate of high priest’ (CEDHL, 236)	[Lev 8:8] <i>ḥošen</i>
כֶּרֶחַ [kêreḥ] ‘bald (a hapax legomenon in the Bible)’; place from which plants have been removed’ (CEDHL, 593).	[Lev 13:40] <i>kereḥ</i>
קָרְבָן [kārḇān] ‘offering; sacrifice; oblation; victim’ (CEDHL, 591)	[Lev 1:2] <i>korban</i>
קָדוֹשׁ [kāḏōš] ‘holy; sacred; saint, saintly’ (CEDHL, 562)	[Lev 11:44] <i>kuduš</i>
מְלִיקָה [mêlikā] ‘nipping off (the neck of a bird)’ (CEDHL, 350)	[Lev 5:8] <i>meliḳa</i>
מְלִי'וֹם [millu'im] ‘filling in, setting; ‘installation; supplement; addition’ (CEDHL, 348)	[Lev 7:37] <i>milu'im</i>
מִשְׁקָל [mišḳāl] ‘mithqal, a unit of mass; weight’ (CEDHL, 678)	[Lev 19:35; 27:4] <i>miškal; meškal</i>
מֹלֵךְ [mōlek] ‘Molech’	[Lev 18:21] <i>Moleḥ</i>
נֶתֶק [netek] ‘scab’ (CEDHL, 431)	[Lev 13:30] <i>netek</i>
נֶבֶלָה [nəḇēlāh] ‘corpse, carcass; an animal that died a natural death’ (CEDHL, 402)	[Lev 7:24] <i>nevela</i>
נָאָף [nō'ēf] ‘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 [pəḥeṭeṭ] ‘sunken spot in leprosy (a hapax legomenon in the Bible); defect; fault’ (CEDHL, 502)	[Lev 13:55] <i>peḥetet</i>
רָחָם [rāḥām] ‘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 [šəḥīṭa] ‘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>
טָרֵפָה [təreṭpāh] ‘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>
תֻּמִּים [tummim] ‘one of the two objects attached to the breastplate of the high priest’ (CEDHL, 706)	[Lev 8:8] <i>tumim</i>
אֲוִרִים [ūrīm] ‘one of the two objects attached to the breastplate of the high priest’ (CEDHL, 14).	[Lev 8:8] <i>urim</i>
זָוַב [zōwḇ] ‘flux; issue’ (CEDHL, 195)	[Lev 15:2] <i>zav</i>
זֹנָה [zōnāh] ‘harlot; prostitute’ (CEDHL, 196)	[Lev 21:7] <i>zona</i>

Among the lexical items listed above, only the Arabic form of Biblical Hebrew *korban*, known as *kurban* ‘sacrifice’, is attested in Crimean Tatar (KRUS, 302), Ottoman Turkish (ETD, 299), and Western Karaim (KRPS, 347). The remaining lexical items are not documented in the dictionaries of these languages.

Similar to the loanwords previously explored, all Biblical Hebrew loanwords in our dataset present as nominals. The patterns of word-formation for these lexical items align with the strategies previously illustrated in this study (see 2.2.4). For example, in denominal nominal formation, expected Turkic formatives are attached to stems, e.g., [Lev 12:5] *nida+lik* {menstrual+DER} ‘menstruation’, [Lev 21:9] *kohen+lik* {priest+DER} ‘priesthood’. On the other hand, in the denominal verbal derivation we observe only one strategy where the nominal stems are followed by certain Turkic light verbs, e.g., [Lev 23:9] *hag et-* {feast make} ‘to make a feast’, [Lev 7:18] *pasul bol-* {abominable be} ‘to be abominable’.

2.4.5 Other Loanwords

In our dataset, there are also fourteen distinct lexical elements that are considered loanwords from various other languages, as presented in Table 63. It is essential 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 incorporated into the table 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 63: 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>timyan</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>kambur</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)
Italian	[Lev 11:28; 11:25] <i>rubal/urba</i> ‘clothes’ (CKED, 328, 427; KRPS, 580; NS, 743) (via Ottoman Turkish)

Table 63 (continued)

Origin	Göz. 1841
Mongolian+Turkic	[Lev 16:16] <i>tohta-yan</i> ‘one who stops; one who dwells (for the verb <i>tohta-</i> , see CKED, 406; KRPS, 539–540)
Mongolian+Turkic	[Lev 19:24] <i>maht(a>o)-v</i> ‘praising, praise’ (CKED, 232–233; KRPS, 405)
Russian	[Lev 6:21] <i>čöröp</i> ‘shell’ (CKED, 127; KRPS, 602)
Sogdian	[Lev 14:46] <i>aḥšam</i> ‘evening’ (CKED, 35; KRPS, 86; NS, 40)

2.4.6 Copies from Ottoman Bible Translations

Within the Book of Leviticus, there exists a substantial animal nomenclature. However, the exact semantic scope of certain Biblical Hebrew animal names remains ambiguous and presents significant challenges for translators in identifying the precise counterparts to the Biblical Hebrew words (see, e.g., Cansdale, 1970; Ferguson, 1974). Additionally, the presence of many *hapax legomena* introduces further complexities in the structural analysis.

Within our dataset, there exist 52 animal names. Işık (2020a, 2021) analyzed these lexical items in detail, contrasting them with the Ottoman Bible translations and another Crimean Karaim Bible translation (CrKB I). Our conclusion was that the editors of Göz. 1841 copied 31 animal names from Chapter 11 of Leviticus from the Kieffer edition (1827), which was based on an earlier Ottoman Bible translation by Ali Bey (1665) (see Işık 2021, 363).

Table 64 provides an exhaustive comparison of those lexical items which we believe to be the result of direct or indirect copies from Kieffer 1827 with equivalents from both Halych Karaim (JSul.III.01) and Trakai Karaim (ADub.III.73) translations.⁸¹

All instances within our dataset are aligned with the Ottoman Bible translation, whereas the Halych and Trakai Karaim versions exhibit variances, occasionally presenting untranslated Biblical Hebrew terms. The reliance on Ottoman Bible translations clearly stems from challenges associated with the interpretation of ambiguous animal names. However, this copying process introduces intriguing errors, which are also reflected in dictionaries. An examination of these problematic items reveals several systematic errors. One of them is the unnecessary duplication of ACC markers (see Table 65).

⁸¹ We also suspect that these copies might be present in the so-called Ortaköy 1832–1835 translation, and thus they might have been copied via this translation, which, as previously mentioned (see 1.4), displays predominantly Turkish characteristics rather than Karaim (see Jankowski 2009, 516; 2018, 52–53). However, further investigation is needed to substantiate this assumption.

Table 64: Animal Names Appearing in Chapter 11 of Lev.

Lev	WTT (B.Heb)	ADub.III.73 (T.Kar)	JSul.III.01 (H.Kar)	Kieffer 1827 (Ot.Tur)	Göz. 1841
11:5	שָׂפָן [šāpān] 'rock badger; cony rabbit'	<i>krolík</i>	<i>dafsan</i>	<i>ada tavšan</i> 'hare; European rabbit'	<i>ada tavušan</i> 'hare; European rabbit'
11:6	אַרְנֶבֶת [ʾarnebet] 'hare; rabbit'	<i>koyan</i>	<i>koyan</i>	<i>tavšan</i>	<i>tavušan</i>
11:7	חֲזִיר [ḥāzīr] 'pig; swine'	<i>hazir</i>	<i>hazir</i>	<i>hinzir</i>	<i>hinzir</i>
11:13	נֶשֶׁר [nešer] 'eagle; vulture'	<i>nešer</i>	<i>nešer</i>	<i>kartal</i> 'eagle'	<i>kartal</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	עֲזָזִיָּה [ʿāzaniyāh] 'black vulture'	<i>ʿazniya</i>	<i>ʿazniya</i>	<i>deniz kartali</i> 'sea-eagle'	<i>deniz kartali</i> 'sea-eagle'
11:14	דָּאָה [dāʾāh] 'eagle and/or vulture; kite; red kite'	<i>da'a</i>	<i>da'a</i>	<i>aķ baba</i> 'vulture'	<i>aķ baba</i> 'vulture'
11:14	אֵיָּה [ʾayyāh] 'falcon; kite; hawk; black kite'	<i>aya</i>	<i>aya</i>	<i>çaylaķ</i> 'kite'	<i>çaylaķ</i> 'kite'
11:16	יַעֲנָה [yaʿānāh] 'female ostrich; ostrich'	<i>ankit</i>	<i>ankit</i>	<i>deve kuşı</i>	<i>deve kuşu</i>
11:16	שְׂחָף [šāḥaḥ] 'seagull'	<i>šahaf</i>	<i>šahaf</i>	<i>kuķu kuşı</i> 'cuckoo'	<i>kuķu kuşı</i> 'seagull'? (see CKED, 319; KRPS, 374)
11:16	נָץ [nêṣ] 'hawk; falcon'	<i>kiryiy</i>	<i>kiryiy</i>	<i>doyan</i> 'hawk; falcon'	<i>duyan</i> 'hawk; falcon'
11:17	שָׁלָךְ [šālāk] 'cormorant; fish owl'	<i>šalaḥ</i>	<i>šalaḥ</i>	<i>ķara bataķ</i> 'cormorant'	<i>ķara bataķ</i> 'tern?' (see CKED, 290; KRPS, 363)
11:17	יַנְשֻׁף [yanšūḥ] 'long-eared owl; bee- eater'	<i>yanšuf</i>	<i>kuzyun</i> 'owl'	<i>to/tu</i> 'a species of owl'	<i>toyī</i> 'ibis?' (see CKED, 410; KRPS, 535)
11:18	תִּנְשֵׁמֶת [tinšemet] 'white owl; chameleon'	<i>tinšemet</i>	<i>tinšemet</i>	<i>kuyu</i> 'swan'	<i>koju</i> 'swan'
11:18	קָאֵת [kāʾēt] 'pelican; little owl; jackdaw'	<i>ka'at</i>	<i>puhac</i> 'a species of owl'	<i>ķašikī ķuši</i> 'pelican'	<i>ķašikī ķuši</i> 'pelican'

Table 64 (continued)

Lev	WTT (B.Heb)	ADub.III.73 (T.Kar)	JSul.III.01 (H.Kar)	Kieffer 1827 (Ot.Tur)	Göz. 1841
11:18	רָהָם [rāḥām] ‘carrion vulture’	<i>raḥam</i>	<i>raḥam</i>	<i>raḥam</i>	<i>raḥamī</i>
11:19	חֲסִידָה [ḥāsīdāh] ‘stork’	<i>ḥasida</i>	<i>busyol</i>	<i>legleg</i>	<i>leglög</i>
11:19	אַנְפָּה [anafa] ‘heron; egret’	<i>anafa</i>	<i>anafa</i>	<i>balikčīn</i> ‘heron’	<i>balikčīn</i> ‘heron’
11:19	דּוּכִיפֶת [dūkīpāt] ‘hoopoe’	<i>duḥifat</i>	<i>duḥifat</i>	<i>hüdhüd</i> ‘hoopoe’	<i>hüdhüdi</i> ‘hoopoe’
11:19	עֶטְלֵף [‘āṭallēp] ‘bat’	<i>yariḥanāt</i>	<i>yariḥanāt</i>	<i>šebpere</i> ‘bat’	<i>šepere</i> ‘bat’
11:22	סָלָעַם [sālā‘ām] ‘a kind of locust’	<i>sal’am</i>	<i>sal’am</i>	<i>jūdjud/jūdjud</i> ‘cicada’	<i>jūdjud/jūdjud</i> ‘cicada’
11:22	הַרְגֹל [ḥargōl] ‘a kind of locust’	<i>ḥargol</i>	<i>ḥargol</i>	<i>ḥargol</i>	<i>ḥargol</i>
11:22	חֲגַב [ḥāḡāḇ] ‘locust; grasshopper’	<i>ḥagav</i>	<i>ḥagav</i>	<i>ḥagab</i>	<i>ḥagav</i>
11:29	חֹלֵד [ḥōled] ‘mole-rat, mole weasel’	<i>ḥoled</i>	<i>ḥoled</i>	<i>gelinjik</i> ‘weasel’	<i>gelinčik</i> ‘mole?’ (see CKED, 164; KRPS, 166)
11:29	עֶכְבָּר [‘akbār] ‘mouse’	<i>‘aḥbar</i>	<i>sican</i>	<i>sičan</i> ‘rat; mouse’	<i>sičan</i> ‘rat; mouse’
11:29	צָב [ṣāḇ] ‘turtle; turtoise; a kind of lizard’	<i>cav</i>	<i>scur</i>	<i>kaplubuya</i> ‘turtle; turtoise’	<i>kaplī baya</i> ‘turtle; turtoise’
11:30	אַנְקָה [‘ānāḡāḥ] ‘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	כֹּהַ [kōaḥ] ‘a kind of lizard’	<i>kovaḥ</i>	<i>koah</i>	<i>güneş keleri</i> lit. ‘sun lizard’	<i>güneş kelerisi</i> lit. ‘sun lizard’
11:30	לִטְאָה [ləṭā‘āḥ] ‘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	חֲמָט [ḥōmet] ‘lizard’	<i>ḥomet</i>	<i>ḥomet</i>	<i>kertenkele</i> ‘lizard’	<i>kerten kelesi</i> ‘lizard’
11:30	תַּנְשֵׁמֶת [tinšāmet] ‘white owl; chameleon’	<i>tinšamet</i>	<i>tinšamet</i>	<i>kötebek</i> ‘mole’	<i>göz töbā</i> ‘mole’

Table 65: Usage of Double Accusative Case Markers in the Lev of Göz. 1841 (Işık 2021, 366).

Lev	Kieffer 1827	Göz. 1841
11:13	<i>iron+i</i> {eagle+ACC (Ogh.)}	<i>iron+i+ni</i> {eagle+ACC (Ogh.)+ACC (Kip.)}
11:16	<i>baykuş+i</i> {owl+ACC (Ogh.)}	<i>bay kuş+i+ni</i> {owl+ACC (Ogh.)+ACC (Kip.)}
11:17	<i>tu+yī</i> {owl+ACC (Ogh.)}	<i>to+yī+ni</i> {owl?+ACC (Ogh.)+ACC (Kip.)}
11:18	<i>raḥam+i</i> {carion vulture+ACC (Ogh.)}	<i>raḥam+i+ni</i> {carion vulture+ACC (Ogh.)+ACC (Kip.)}
11:19	<i>hūdḥūd+i</i> {hoopoe+ACC (Ogh.)}	<i>hūdḥūd+i+ni</i> {hoopoe+ACC (Ogh.)+ACC (Kip.)}
11:20	<i>žūdžūd+i</i> {cicada+ACC (Ogh.)}	<i>žūdžūd+i+ni</i> {cicada+ACC (Ogh.)+ACC (Kip.)}

Another copying error involves the superfluous duplication of 3SG.POSS markers in three noun phrases that follow the pattern noun+noun+3SG.POSS, along with an unusual usage of the 3SG.POSS marker in one compound noun that follows the noun+noun pattern (see Table 66).

Table 66: Unusual Usage of 3SG.POSS Markers in the Dataset (Işık 2021, 366).

Lev	Kieffer 1827	Göz. 1841
11:29	<i>güneş keler+i</i> {sun lizard+3SG.POSS}	<i>güneş 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, in our previous study (Işık 2021) we suggested that five words featured in the Crimean Karaim dictionaries may not be defined accurately (see Table 67). 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 reference different animals within the same verses. It is crucial that all these problematic words originate from Shapsal's lexical corpus and are thus incorporated into the KRPS dictionary. This dictionary lists Karaim words alongside their Russian and

Polish descriptions. As demonstrated by the present author (Işık 2021, 367–368), the comparison between the Russian description of these five words in the KRPS and corresponding sections of a nineteenth-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 different animals, as corroborated by the evidence presented in Kieffer 1827.

Table 67: Erroneous Lexical Items in Karaim Dictionaries.

Lev	Göz. 1841	Karaim Dictionaries	RSO 1876	Kieffer 1827
11:17	<i>toyı</i>	‘ibis’ (CKED, 410; KRPS, 535)	<i>убус</i> ‘ibis’	<i>to</i> ‘a kind of owl’+ACC > <i>toyı</i> (Işık 2021, 367)
11:16	<i>kuğu kuşı</i>	(appears solely as <i>kuğu</i>) ‘seagull; mew’ (CKED, 319; KRPS, 374)	<i>чайку</i> ‘seagulls’	<i>kuğu kuşı</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 kuşı</i>	‘kite’ (KRPS, 377)	<i>коршун</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’

2.5 Conclusion

This study meticulously scrutinizes the linguistic properties of a segment of the printed edition known as the Gözleve Bible, whose language has sparked considerable scholarly discourse. Our exhaustive investigation delineates these linguistic elements in detail, providing a comprehensive comparison with Crimean Tatar, Ottoman Turkish, and the Karaim dialects. Additionally, it occasionally includes comparisons with Crimean Turkish and, in specific sections, aligns the data with Karaim and Ottoman Bible translations.

First of all, based on our investigation, it is clear that the text exemplifies translation strategies found in all Karaim Bible translations. These include the inverse order in genitive constructions, systematic renderings of Biblical Hebrew conjunctions such as *kî*, *vav*, the Hebrew definite article, repetition of certain nominals and postpositional structures, and the Biblical Hebrew infinitival paronomasia. Furthermore, these influences pervasively shape the structures and word order in both simple and complex sentences, elements that are atypical for Turkic languages. Notably, with respect to specific Biblical Hebrew influences, such as the reduplication of particular nominals and postpositional constructions, e.g., [Lev 6:5] *ertä bilän ertä bilän* ‘every morning’; [Lev 17:3] *kişi kişi* ‘every man’, our text diverges from some Western Karaim Bible translations. Instead, it exhibits similarities with another Crimean Karaim Bible translation (specifically, the manuscript BSMS 288).

At the lexical level, we identified a total of 1,075 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, a majority of the words are prevalent across all languages, albeit with differing phonological adaptations. However, the situation is markedly different with respect to Ottoman Turkish. According to the CKED, 209 of the 939 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. Chapter 11 displays a pronounced use of the Ottoman Turkish lexicon and systematically replaces certain Karaim words with their Arabic-origin Ottoman Turkish equivalents. 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 1832–1835 edition, whose language is sometimes referred to as Turkish.

Perhaps the most striking features when categorizing Crimean Karaim are its phonological, morphological, and morphophonological characteristics. First, in categorizing the phonological characteristics, the most salient features are those pertaining to Ottoman Turkish consonantal alternations, which fundamentally underpin the classification of Crimean Karaim variants. It is well-established that Bible translations penned in Crimean Karaim phonologically exhibit Kipchak traits, whereas secular texts, such as *mejumas*, frequently display Ottoman Turkish attributes. 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., *b- ~ v-* (0% vs. 100%); *k- ~ g-* (8% vs. 92%), while others are not, e.g., *b- ~ Ø* (92% vs. 8%); *b- ~ m-* (7% vs. 93%), *b- ~ p-* (86% vs. 14%), *ol ~ o* (95% vs. 5%), *t- ~ d-* (52% vs. 48%). It is important to underscore that the distribution of these features is characteristically heterogeneous. This can be further corroborated by the occasional presence of both Ottoman Turkish and Kipchak equivalents within the same sentences in our dataset. However, in some chapters, for instance Chapter 11, such Ottoman Turkish features are highly predominant. A noteworthy point is that, with the exception of the Ortaköy 1832–1835 edition, whose language is predominantly Turkish, such Ottoman Turkish phonological features are uncommon in Karaim Bible translations, which therefore distinguishes our text from other Karaim Bible translations.

In morphophonology, the most notable difference lies in the presence of suffix variants consisting of labial vowels, which are absent in Crimean Tatar and the Crimean Karaim Bible translations, as depicted in Prik's (1976) account of Crimean Karaim (see 2.2.2.3). Notably, the variants consisting of labial vowels also have non-labial counterparts, which are significantly more prevalent than the former. 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 also, albeit scarcely, prevalent in Crimean Turkish.

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)Um*, and the third person singular optative mood marker *-(y)A*. It is crucial that, except for the 1PL.VOL marker *-(A)Um*, all the markers introduced have Kipchak equivalents within our text. Remarkably, these Kipchak variants predominate over their Ottoman Turkish counterparts (88% vs. 12%). Only in specific chapters, such as Chapter 11, Ottoman Turkish characteristics are more prevalent. 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 above.

Finally, 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 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 assertions (2003, 696; 2013, 134) that Crimean Karaim never existed and that the Gözleve Bible represents a hasty attempt to 'Tatarize' or 'vulgarize' older Lutsk editions, resulting in superficial Tatarization, cannot be confirmed. First of all, since 2016, we know that the oldest Karaim Bible translation was written in Crimean Karaim (see 1.3.1). Thus, some of the common Karaim translational strategies found in the Gözleve Bible do not necessarily need to have originated from Western Karaim editions; they could trace back to early Crimean Karaim Bible translation traditions. In fact, as mentioned above, certain specific Biblical Hebrew influences that exist in the Gözleve Bible and another Crimean Karaim Bible translation (BSMS 288), but are not found in some Western Karaim Bible translations, are also good examples of this. Secondly, in our opinion, the text does not display any features that are solely characteristic of Crimean Tatar. Rather, it exhibits common Karaim traits alongside numerous Ottoman Turkish features, which were prevalent in Crimean Tatar, Crimean Turkish, and evidently in Crimean Karaim at the time the edition was composed. These Ottoman Turkish influences (either directly or through another Turkic language) on a written source in a Turkic language of Crimea are not sufficient to conclude that the language did not exist, as similar linguistic trends were prevalent in many other Turkic languages. Therefore, based on Jankowski's descriptions (2015a, 202–205) of Crimean Karaim varieties, the language of Lev of Göz. 1841 encompasses a blend of Crimean Kipchak Karaim and Crimean Turkish Karaim in different layers. Undoubtedly, a more comprehensive analysis is required to provide an accurate portrayal of the entire edition.

3 Transcription

3.1 Preliminary Remarks

The overarching strategies pertaining to our transcription have been extensively discussed earlier (see 2.1.3). 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 *düşman* '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) -nī* {rabbit (hedgehog)+ACC}. This notation also applies following the tetragrammaton YWY, e.g., [Lev 10:19] *YWY-nyŋ* {Lord+GEN}.

All proper nouns, instances of the tetragrammaton YWY and the word *Tenri* 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 to write them together, even when the original text includes a separation, [Lev 9: 17] *ertä niŋ > ertäniŋ* {morning+GEN}.

3.2 Transcription of the Book of Leviticus from Gözleve Bible (1841)

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Chapter 1

- (1) תרגום ספר וייקרא⁸²
- (2. . .) וַיִּקְרָא אֶל מֹשֶׁה וַיְדַבֵּר יְיָ אֵלָיו מֵאֵהָל מוֹעֵד לֵאמֹר⁸³
- (. . . 2) [1:1] Da čakirdi Mošegä ohel
- (3) mo'eddän da sözlädi YWY aŋar demä. [1:2] Sözlägin oylanlarına Yisraēlning
- (4) da aytķin alarğa adam gendiŋizdän egär yuvuķlaştırāķ olsa ķorban YWY-ğa

⁸² 'The translation of Book of Leviticus' in Biblical Hebrew.

⁸³ Lev 1:1 in Biblical Hebrew. It is also the beginning of a weekly Torah portion: Parashat Vayikra (Lev 1:1–5:26).

- (5) ol tuvardan ol siyirdan ya ol koydan yuvuklaştırınız qorbanınızni. אם
 (6) [1:3] Egär 'ola esä qorbanı ol siyirdan saylam erkäkni alıp yuvuklaştırsın anı
 (7) eşiginä ohel mo'edniñ yuvuklaştırsın anı qabulluyına aldına YWY-niñ. וסמך
 (8) [1:4] Da tayasın qolunı başı üstünä ol 'olanıñ da qabul olunır anar keparat
 etmäğä
 (9) üstünä. ושחט [1:5] Da soysın balasın ol siyirniñ aldına YWY-niñ
 (10) da yuvuklaştırsınlar oylanları Aharonniñ ol kohenlär ol qannı da sačsınlar ol
 (11) qannı ol mizbeaḥ üstünä čüpčüvrä ki eşigindä ohel mo'edniñ. והפשיט
 (12) [1:6] Da terisin siyirsın ol 'olanıñ da buvumlasın anı buvumlarınğa. ונתנו
 (13) [1:7] Da versinlär oylanları Aharon[niñ]⁸⁴ ol kohen ot ol mizbeaḥ üstünä da
 yaraštırsınlar
 (14) ayaçlar ol ot üstünä. וערכו [1:8] Da yaraštırsınlar oylanları Aharon[niñ]⁸⁵ ol
 (15) kohenlär ol buvumlarıni ol baş bilän da ol qarın yayını ol ayaçlar üstünä

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- (1) ki ol ot üstünä ki ol mizbeaḥ üstünä. וקרבו [1:9] Da qarınıni da ayaqlarini
 (2) yuvsın suvlar bilän da tütätsin ol kohen ol žümläni ol mizbeaḥta 'oladır ol
 (3) otlı qorban qo[k]usı⁸⁶ qabullıqnıñ YWY-ğa. ואם [1:10] Da egär ol koydan esä
 qorbanı
 (4) ol qoylardan ya ol ečkilärdän 'olaya saylam erkäkni alıp yuvuklaştırsın
 (5) anı. ושחט [1:11] Da soysın anı užu yanında ol mizbeaḥniñ ki čafon tarafında
 (6) aldına YWY-niñ da sačsınlar oylanları Aharonniñ ol kohenlär qanin ol mizbeaḥ
 (7) üstünä čüpčüvrä. ונתח [1:12] Da buvumlasın anı buvumlarınğa da başın da
 (8) qarın yayını yaraštırsın ol kohen alarnı ol ayaçlar üstünä ki ol ot
 (9) üstünä ki ol mizbeaḥ üstünä. והקרב [1:13] Da ol qarinni da ol ayaqlarnı
 (10) yuvsın suvlar bilän da yuvuklaştırsın ol kohen ol žümläni da tütätsin ol
 (11) mizbeaḥta 'oladır ol otlı qorban qoqusı qabullıqnıñ YWY-ğa. ואם
 (12) <ואם> [1:14] Da egär ol kuştan esä 'ola qorbanı YWY-ğa da yuvuklaştırsın ol
 (13) qumrulardan ya o kögürčin balalarından qorbanini. והקריבו [1:15] Da
 yuvuklaştırsın anı
 (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
 qarnini

⁸⁴ JSul.IV.02A: *Aharon*; probably a typographical error. | BSMS 288: *Aharonniñ*. | JSul.III.01: *Aharonnun*. | ADub.III.73: *Aharonnun*.

⁸⁵ JSul.IV.02A: *Aharon*; probably a typographical error. | BSMS 288: *Aharonniñ*. | JSul.III.01: *Aharonnun*. | ADub.III.73: *Aharonnun*.

⁸⁶ JSul.IV.02A: *qousi*; a typographical error. | BSMS 288: *isi*. | JSul.III.01: *iyisi*. | ADub.III.73: *iy*.

- (16) yünü bilən da taşlasın anı yanına ol mizbeahın gün doyuşı tarafğa ol
 (17) kül tökilən yergä. וְשֵׁסַע [1:17] Da yırtısın anı qanatlarından (sirtünden)⁸⁷
 ayırməsın
 (18) da tütätsın anı ol kohen ol mizbeahta ol ayaçlar üstünä ki ol ot
 (19) üstünä 'oladır ol otlı qorban qoqusı qabullıqnıñ YWY-ğa.

Chapter 2

- (20) (ב) וּנְפֹשׁ [2:1] Da žan ki yuvuqlaştırsa qorban minğa YWY-ğa özek olsun
 (21) qorbanı da töksin üstünä yay da versin üstünä tımyan. וְהִבִּיאהוּ
 (22) [2:2] Da getirsin anı oylanlarına Aharonnıñ ol kohenlärgä da avuçlasın andan
 dolu
 (23) avuçını özäğindän da yayından žümlä tımyanı bilän da tütätsın ol kohen
 tütidməsin
 (24) ol mizbeahta otlı qorban qoqusı qabullıqnıñ YWY-ğa. וְהִנֹּתִרָתָ [2:3] Da ol
 (25) qalyanı ol minhadan Aharonğa da oylanlarınadır kodeşi kodeşlärnıñ otlı
 (26) qorbanlarından YWY-nıñ. וְכִי [2:4] Da egär yuvuqlaştırsañ qorban minğa
 tandur pişirməsi

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- (1) özäk qalın maçalar qarışılğanlar yay bilän da yufğa maçalar silingänlər yay
 bilän. וְאֵם
 (2) [2:5] Da egär minğa ol tava içindä esä qorbanıñ özäk qarışılğan yay bilän maça
 (3) bolsın. פְּתִיחַ [2:6] Tilimlämä tilimlägin anı tilimlä da qoyğın üstünä yay
 (4) minhadır ol. וְאֵם [2:7] Da egär tənžärädä pişen minhası esä qorbanıñ özäk
 (5) yay bilän kılınsın. וְהִבִּיאתָ [2:8] Da ketirgin ol minğanı bulardan YWY-ğa
 (6) da yuvuqlaştır[y]ñ⁸⁸ anı ol kohengä da yuvuqlaştırısın anı ol mizbeahğa. וְהִירִים
 (7) [2:9] Da ayırsın ol kohen ol minhadan tütsüsini da tütätsın ol mizbeahta otlı
 (8) qorban qoqusı qabullıqnıñ YWY-ğa. וְהִנֹּתִרָתָ [2:10] Da ol qalyanı ol minhadan
 (9) Aharonğa da oylanlarınadır kodeşi kodeşlärnıñ otlı qorbanlarından YWY-nıñ.
 (10) כֹּל [2:11] Här ol minğa ki yuvuqlaştırsañız YWY-ğa kılınmasın hameç mitlak
 (11) hiç açi hamur da hiç bekmäz tütätmäniz andan otlı qorban YWY-ğa. קֶרֶבן
 (12) [2:12] İlk qorbanı yuvuqlaştırıñız alarnı YWY-ğa da ol mizbeahğa çıkməsınlar
 (13) qoqusına qabullıqnıñ. וְכֹל [2:13] Da žümlä minğa qorbanıñnı tuz bilän tuzlayın
 (14) da eksitmegin şart tuzın Tenrıñnıñ üstündän minğanıñnıñ här qorbanıñ üstünä
 (15) yuvuqlaştırıñ tuz. וְאֵם [2:14] Da egär yuvuqlaştırsañ ilklär minhasını

⁸⁷ JSul.IV.02A: Unvocalized text.

⁸⁸ JSul.IV.02A: *yuvuqlaştırısın*; a typographical error. | BSMS 288: *yuvuqlaştırıñ*. | JSul.III.01: *yuvutsun*. | ADub.III.73: *yuvutsun*.

- (16) YWY-ya arpa başi çirkingän otqa taze arpa kürpəsi yuvuqlaştırıñ ilklärinñin
 (17) minħasini. ונתתי [2:15] Da vergin üstünä yay da koyğın üstünä tımyan minħa-
 (18) dir ol. והקטיר [2:16] Da tütätsin ol kohen tütsüsini kürpäsindän da yayından
 žümlä
 (19) tımyanı bilän otlu qorban YWY-ya.

Chapter 3

- (20) (ג) ואם [3:1] Da egär šelamim qorbanı esä qorbanı egär ol sıyırdan ol
 (21) yuvuqlaştırır esä geräk erkäk geräk dişi saylamnı yuvuqlaştırısın
 (22) anı aldına YWY-niñ. וסמך [3:2] Da tayasın qolunı başi üstünä qorbaninñin
 (23) da soysın anı eşigindä ohel mo'edniñ da sačsinlar oylanları Aharonnıñ ol
 kohen-
 (24) lar ol qannı ol mizbeah üstünä čüpčüvrä. והקריב [3:3] Da yuvuqlaştırısın
 (25) ol šelamim qorbanından otlu qorban YWY-ya ol yaynı ol yapqan ol qarinnı
 (26) da žümlä ol yaynı ki ol qarın üstünä. ואת [3:4] Da eki ol böğräklärni

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- (1) da ol yaynı ki üstlärindä ki ol emizlär üstünä da ol artıksını ki
 (2) ol bayır üstünä ol böğräklär bilän ketärsin anı. והקטירו [3:5] Da tütätsinlar
 (3) anı oylanları Aharonnıñ ol mizbeahta ol 'ola üstünä ki ol ayaclar üstünä
 (4) ki ol ot üstünä otlu qorban qokusı kabullıqnıñ YWY-ya. ואם [3:6] Da egär
 (5) ol koydan esä qorbanı šelamim qorbanına YWY-ya erkäk ya tişi saylam-
 (6) nı yuvuqlaştırısın anı. אם [3:7] Egär kozu ol yuvuqlaştırır esä qorbaninı
 (7) da yuvuqlaştırısın anı aldına YWY-niñ. וסמך [3:8] Da tayasın qolunı başi üstünä
 (8) qorbaninñin da soysın anı aldına ohel mo'edniñ da sačsinlar oylanları
 Aharonnıñ
 (9) qaninı ol mizbeah üstünä čüpčüvrä. והקריב [3:9] Da yuvuqlaştırısın ol šelamim
 (10) qorbanından otlu qorban YWY-ya tamam ol kuyruq yaynı qarışısına ol
 yumulıyannıñ
 (11) ketärsin anı da ol yaynı ol yapqan ol qarinnı da žümlä ol yaynı ki ol
 (12) qarın üstünä. ואת [3:10] Da eki ol böğräklärni da ol yaynı ki üstlärinä
 (13) ki ol emizlär üstünä da artıksını ol bayır üstünä ol böğräklär bilän
 (14) ketärsin anı. והקטירו [3:11] Da tütätsin anı ol kohen ol mizbeahta otlu
 (15) qorban YWY-ya. ואם [3:12] Da egär ečki esä qorbanı da yuvuqlaştırısın anı
 aldına
 (16) YWY-niñ. וסמך [3:13] Da tayasın qolunı başi üstünä da soysın anı aldına ohel
 mo'ed-
 (17) niñ da sačsinlar oylanları Aharonnıñ qaninı ol mizbeah üstünä čüpčüvrä.

- (18) והקריב [3:14] Da yuvuklaştırsın andan qorbanini otlı qorban YWY-ya ol
yayni ol
(19) yapkan ol qarinni da žümlä ol yayni ki ol qarın 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 mizbeahta otlı qorban qoqusına
(23) qabullıqnıñ žümlä yayni YWY-ya. חקת [3:17] Ömürlik räsım dävürläriñizgä
žümlä
(24) oturaşlarıñızda hiç yayni da hiç kanni aşamanız.

Chapter 4

- (25) וידבר (ד) [4:1] Da sözlädi YWY Moşegä demä. דבר [4:2] Sözlägin oylanlarına
(26) Yisraelnıñ demä žan ki yazıqlı bolsa yanlışlıq bilän žümlä mičva-

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- (1) larından YWY-nıñ ki kılınmaslardır da kılşa birsini birdän alardan. אם [4:3]
Egär
(2) ol silingän kohen yazıqlı bolsa günähi uçun ol ulusnıñ da yuvuklaştırsın
(3) yazıyı uçun ki yazıqlı boldı buya balasın sıyırnıñ saylamni YWY-ya hatatqa.
(4) והביא [4:4] Da ketirsın ol buyanı äşiginä ohel mo'edniñ aldına YWY-nıñ da
tayasın
(5) qolunı başı üstünä ol buyanıñ da soysın ol buyanı aldına YWY-nıñ. ולקח
(6) [4:5] Da alsın ol silingän kohen qanıñdan ol buyanıñ da girgizsin anı ohel
mo'edgä.
(7) וטבל [4:6] Da mänčsin ol kohen barmağını ol qanğa da sačsin ol qandan yedi
kerätlär
(8) aldına YWY-nıñ aldına pärdäsiniñ ol kodeşniñ. ונתן [4:7] Da versin ol kohen
(9) ol qandan qovuş⁸⁹ köşeläri üstünä ol otyamlar tütsüsi mizbeahtıñ aldına
(10) YWY-nıñ ki ohel mo'eddä da žümlä qanıñ ol buyanıñ töksin temälinä mizbeahtıñ
(11) hiniñ ol olanıñ ki eşigindä ohel mo'edniñ. ואת [4:8] Da žümlä yayın
(12) ol hatat buyasıñıñ ayırsın 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 bayır üstünä ol bögräklär bilän ketärsin anı. כאשר
(16) [4:10] Nečiki ayırılır ögüzindän ol šelamim qorbaniniñ da tütätsin alarnı ol
(17) kohen mizbeahtı üstünä ol olanıñ. ואת [4:11] Da terisin ol buyanıñ da žümlä
(18) etin başın ayakları bilän da qariniñ da tezägin. והוציא [4:12] Da çıyarsın täkmil

89 JSul.IV.02A: *kovš*; an orthographical tendency (see 2.1.3).

- (19) ol buyanı avuldan cihari temiz yergä ol kül tökän yergä da küydürsin anı
 (20) ayaclar üstünä otka ol kül töken yerdä küydürülsin. ואם [4:13] Da egär
 (21) žümlä žama'atü Yisraelnin yanılsalar da yaširın bolsa bir şey gözlärindän ol
 (22) qahalnın da kılsalar birni žümlä mičvalarından YWY-nin ki kılınmaslardır
 (23) da günähli olsalar. ונדעה [4:14] Da bilinsä ol yazık ki yazık[li]⁹⁰ boldılar anın
 uçun
 (24) da yuvuklaştırsınlar ol qahal buya sıyır balasını hatatka da getirsinlär
 (25) anı aldına ohel mo'ednin. וסמכו [4:15] Da tayasınlar qartları ol žama'atnın
 kollarını
 (26) başı üstünä ol buyanın aldına YWY-nin da soysın ol buyanı aldına YWY-nin.

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- (1) והביאו [4:16] Da girgizsin ol silingän kohen kanından ol buyanın ohel mo'edgä.
 (2) וטבל [4:17] Da mänčsin ol kohen barmayını ol qandan da sačsin yedi kerätlär
 aldına
 (3) YWY-nin aldına ol perdänin. ומן [4:18] Da ol qandan versin bučkaqları üstünä
 (4) ol mizbeahnın ki aldına YWY-nin ki ohel mo'eddä da žümlä ol kannı
 (5) töksin binyatına mizbeahnın ol 'olanın ki ešigindä ohel mo'ednin. ואת
 (6) [4:19] Da žümlä yayını ayırsın andan da tütätsin ol mizbeahta. ועשה [4:20] Da
 kılsın
 (7) ol buyaya nečiki kıldi buyasına ol hatatnın alay kılsın anar da keparat
 (8) itsin üstlärinä ol kohen da boşatılır alarğa. והוציא [4:21] Da cıyarsın ol buyanı
 (9) avuldan cı[h]ari⁹¹ da küydürsin anı nečiki küydürdi ol burunı buyanı hatatı
 ol qahal-
 (10) nındır ol. אשר [4:22] Egär aya yazıklı bolsa da kılsa birni žümlä mičvalarından
 YWY
 (11) Tənrisinin ki kılınmaslardır yanlıslık bilän da günähli bolsa. או [4:23] Ya
 (12) bilinsä anar yazıyı ki yazıklı boldi anın uçun da getirsin qorbanını ulayın
 (13) ečkilärnin saylam erkäk. וסמך [4:24] Da tayasın kolunı başı üstünä ol ulaqnın
 (14) da soysın anı ne yerdä ki soysa ol 'olanı aldına YWY-nin hatatdır ol.
 (15) ולקח [4:25] Da alsın ol kohen kanından ol hatatnın barmayı bilän da versin
 kovuş⁹²
 (16) köşeläri üstünä mizbeahnın ol 'olanın da kanını töksin temälinä mizbeahnın
 (17) ol 'olanın. ואת [4:26] Da žümlä yayını tütätsin ol mizbeahta yayı gibi

⁹⁰ JSul.IV.02A: yazık; a typographical error. | BSMS 288: yazıklı. | JSul.III.01: yazıklı. | ADub.III.73: yazıklı.

⁹¹ JSul.IV.02A: cıkari/cıkäri; a typographical error. | BSMS 288: cıhari. | JSul.III.01: tişkartin. | ADub. III.73: tişkartin.

⁹² JSul.IV.02A: kovş; an orthographical tendency (see 2.1.3).

- (18) qorbaninij ol ŧelamimlärnijn keparat etsin üstünä ol kohen yaziyından
 (19) da boşatilir anar. 𐤀𐤁𐤁 [4:27] Da egär bir žan yazikli bolsa yanlišlik bilän
 ulusından
 (20) ol yernij kilyanında birni mičvalarından WYW-nij ki kiliinmaslardir da
 günähli
 (21) bolsa. 𐤁𐤀 [4:28] Ya bilinsä anar yaziyi ki yazikli boldi da getirsin qorbanini
 (22) ulayin ečkilärnijn saylamni yaziyi uėun ki yazikli boldi. 𐤅𐤁𐤀 [4:29] Da tayasin
 (23) koluni baši üstünä ol ħatatnijn da soysin ol ħatatni yerindä ol
 (24) ‘olanij. 𐤅𐤀𐤀 [4:30] Da alsin ol kohen kanından barmayi bilän da versin
 kovuš⁹³ köšeläri
 (25) üstünä mizbeahnijn ol ‘olanij da žümlä kanini töksin temelinä ol
 (26) mizbeahnijn. 𐤌𐤁𐤀 [4:31] Da žümlä yayini ketärsin neėiki ketäridi yay üstündän

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- (1) qorbaninij ol ŧelamimlärnijn da tütätsin ol kohen mizbeahta koėusina
 (2) kabulliknijn da keparat etsin üstünä ol kohen da boşatilir anar. 𐤀𐤁𐤁
 (3) [4:32] Da egär kozu getirsä qorbanini ħatatka saylam tişini getirsin anı. 𐤅𐤁𐤀
 (4) [4:33] Da tayasin kolu[ni]⁹⁴ baši üstünä ol ħatatnijn da soysin anı ħatatka ne
 (5) yerdä ki soyar ol ‘olanı. 𐤅𐤀𐤀 [4:34] Da alsin ol kohen kanından ol ħatatnijn
 (6) barmayi bilän da versin bučkaqlari üstünä mizbeahnijn ol ‘olanij da žümlä
 (7) kanini töksin binyatına ol mizbeahnijn. 𐤌𐤁𐤀 [4:35] Da žümlä yayini ketärsin
 (8) neėiki ketärilir yayi ol koynijn qorbanından ol ŧelamimlärnijn da tütätsin ol
 (9) kohen alarni ol mizbeahta otlu qorbanlari üstünä WYW-nij da kapara etsin
 (10) üstünä ol kohen yaziyi uėun ki yazikli boldi da boşatilir anar.

Chapter 5

- (11) 𐤅𐤁𐤀 [5:1] Da žan ki yazikli bolsa da ešitsä avazin antnijn da ol šaħad
 (12) ya gördi ya bildi egär anlatmasa da kötärsin günähin. 𐤁𐤀
 (13) [5:2] Ya žan ki tiysä žümlä mundar nemägä ya gövdäsinä mundar kiyiknijn ya
 (14) gövdäsinä mundar tuvarnijn ya gövdäsi[nä]⁹⁵ mundar kozlayannijn da yaširin
 bolsa
 (15) andan da ol mundar boldi da günähli boldi. 𐤁𐤀 [5:3] Ya ki tiysä mundarliyina
 (16) adamnijn žümlä mundarliyinja ki mundar bolir anijn bilän da yaširin
 (17) bolsa andan da ol bildi da günähli boldi. 𐤁𐤀 [5:4] Ya žan ki ant etsä

93 JSul.IV.02A: *kovš*; an orthographical tendency (see 2.1.3).

94 JSul.IV.02A: *kolunji*; a typographical error. | BSMS 288: *kolun*. | JSul.III.01: *kolun*. | ADub.III.73: *kolun*.

95 JSul.IV.02A: *gövdäsindä*; probably a typographical error. | BSMS 288: *gövdäsinä*. | JSul.III.01: *gevdesine*. | ADub.III.73: *gövdäsiña*.

- (18) sözlämä erinlär bilän yaman etmä ya yaḥši etmä žümlägä ki sözlär ol adam
 (19) ant bilän da yaširîn bolsa andan da ol bildi da günähli boldi birgä bulardan.
 (20) והיה [5:5] Da bolyay ki peşman bolsa birgä bulardan da ikrar etsä ki yazıqlı
 (21) boldi anıñ uçun. והכיא [5:6] Da getirsın peşmanlıyını YWY-ya yazıyı uçun ki
 (22) yazıqlı boldi tişini ol koydan kozu ya ulayın ečkilärniñ hatatқа
 (23) da keparat etsin üstünä ol kohen yazıyından. ואם [5:7] Da egär yetmäsä kuvatı
 koyya
 (24) da getirsın peşmanlıyını ki yazıqlı boldi eki kumrular ya eki balalarin
 (25) gögürčünniñ YWY-ya birni hatatқа da birni 'olaya. והביא [5:8] Da ketirsın
 (26) alarnı ol kohengä da yuvuqlaštırsın birni ki hatatnıñ burun da meliқа

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- (1) etsin başını qarşısinan eñsäsiniñ da ayırmasin. והיה [5:9] Da sačsin kanından ol
 (2) hatatnıñ duvarı üstünä ol mizbeahnıñ ol kalyan ol қandan tamsin binyatına
 (3) ol mizbeahnıñ hatatdır ol. ואם [5:10] Da ol ekinžini kılın 'ola töräčä
 (4) da kapara etsin üstünä ol kohen yazıyından ki yazıqlı boldi da boşatılır
 (5) aңar. ואם [5:11] Da egär kuvatı yetmäsä eki kum[ru]larğa⁹⁶ ya eki balalarına
 gögürčünniñ
 (6) da getirsın қorbanini ki yazıqlı boldi onunžı payın ol kebičniñ özäk hatat-
 (7) қа koymasin üstünä yay da vermäsın üstgä timyan zira hatatdır ol. והביאה
 (8) [5:12] Da getirsın anı ol kohengä da avučlasın ol kohen andan dolu avuču⁹⁷
 bilän tütsüsi-
 (9) ni da tütätsin ol mizbeahta utlu қorbanları üstünä YWY-niñ hatatdır
 (10) ol. וכפר [5:13] Da kapara etsin üstünä ol kohen yazıyı uçun ki yazıqlı boldi
 (11) birsinden bulardan da boşatılır aңar da bolsın ol kohengä minқа gibi. וידבר
 (12) [5:14] Da sözlädi YWY Moşegä demä. נפש [5:15] Žan ki tansa tanmaq da yazıqlı
 bolsa
 (13) yaңlıšlıқ bilän қodešlarından YWY-niñ da getirsın peşmanlıyını YWY-ya
 saylam
 (14) қoçқar ol koydan kıymätin bilän gümüş misқallar misқalı bilän ol қodešniñ
 (15) aşamya. ואם [5:16] Da neni ki yazıqlı boldi ol қodešdän ödesin da bešinži
 (16) payını artırsın üstünä da versin anı kohengä da ol kohen kapara etsin
 (17) üstünä қoçқarı bilän ol aşamnıñ da boşatılır aңar. ואם [5:17] Da egär žan ki
 (18) yazıqlı bolsa da kılса birni žümlä mičvalarından YWY-niñ ki kılınmaslardır

96 JSul.IV.02A: *kumlarya*; a typographical error. | BSMS 288: *torlarya*. | JSul.III.01: *bedenelerge*. | ADub. III.73: *bedeñalarga*.

97 JSul.IV.02A: Spelled *אבוצו*; a typographical error.

- (19) da bilmädi günähli boldi da čeksin žürümin. והביא [5:18] Da getirsin kočkar saylam
- (20) ol koydan kıyasın bilän aşamya ol kohengä da kapara etsin üstünä ol
- (21) kohen yañlişliyi uçun ki yañildi da ol bilmädi da boşatilir anar. אשם
- (22) [5:19] Aşamdir ol günähli bolma günähli boldi YWY-ya. וידבר [5:20] Da sözlädi YWY
- (23) Moşegä demä. נפש [5:21] Žan ki yazıklı bolsa da tansa tanmaḵ YWY-ya da tansa
- (24) dostına amanatḵa ya ḵol bilän ḵoyyan[ya]⁹⁸ ya zülüm bilän ya dutup aldı isä
- (25) dostından. או [5:22] Ya tapsa tas bolyanı da tansa anar da ant etsä yalyanya
- (26) bir uçun žümlädän ki ḵilar ol adam yazıklı bolma alar bilän. והיה

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- (1) [5:23] Da bolḵay ki yazıklı bolsa da peşman bolsa da ḵaytarsin ol zülümni ki zülümlädi
- (2) ya ol dutup almaḵni ki dutup aldı ya ol amanatni ki amanat ḵoyuldi
- (3) birgäsina ya ol tas bolyanı ki tapti. או [5:24] Ya žümlädän ki ant etsä
- (4) anın uçun yalyanya da ödäsin anı başı bilän da bešinžisin arttırsin
- (5) üstünä anar ki ol anın versin anı peşman bolyan günündä. ואת [5:25] Da
- (6) peşmanlıyını getirsin YWY-ya saylam kočkar ol koydan kıyasın bilän aşam-
- (7) ya ol kohengä. וכפר [5:26] Da kapara etsin üstünä ol kohen aldına
- (8) YWY-nin da boşatilir anar birsı uçun žümlädän ki ḵilar günähli
- (9) bolsa anın bilän.

Chapter 6

- (10) יִפְדֹּשֶׁת צוֹר⁹⁹
- (11) וַיְדַבֵּר יְיָ אֶל מֹשֶׁה לֵּאמֹר¹⁰⁰
- (12) [6:1] Da sözlädi YWY Moşegä demä.
- (13) צו [6:2] Šimarlayın Aharonya da oylanlarına demä budir torası
- (14) ol ‘olanın oldir ol ‘ola oçayı üstünä ki ol mizbeaḥ üstünä žümlä
- (15) ol gečä ol ertäyä degin da otu ol mizbeaḥnın yansin anda. ולבש
- (16) [6:3] Da giysin ol kohen kisäyi upraḵ da kisäyi könčäk kiysin eti üstünä da ayırsin
- (17) ol külni ki örtär ol ot ol ‘olanı ol mizbeaḥ üstünä da ḵoysin anı
- (18) yanına ol mizbeaḥnın. ופשט [6:4] Da čeşsin upraḵlarini da giysin öngä upraḵlar

⁹⁸ JSul.IV.02A: *ḵoyyanna*; a typographical error. | BSMS 288: *ḵoyyanya*. | JSul.III.01: *ḵoymayinda*. | ADub.III.73: *ḵoymayinda*.

⁹⁹ The weekly Torah portion: Parashat Tzav (Lev 6:1–8:36).

¹⁰⁰ Lev 6:1 in Biblical Hebrew.

- (19) da çıķarsın ol külni avuldan çıķarı aruv yergä. וְהָאֵשׁ [6:5] Da ol ot ol mizbeaħ
 (20) üstünä yansın anda sönmäsin da yandırsın üstünä ol kohen ayaçlar ertä
 (21) bilän ertä bilän da yaraştırısın üstünä ol 'olanı da tütätsin üstünä
 (22) yayların ol şelamımlärniñ. וְאֵשׁ [6:6] Dayım ateş yansın ol mizbeaħ üstünä
 (23) sönmäsin. וְהָאֵשׁ [6:7] Da budır torası ol minħanıñ yuvuqlaştırma
 (24) yuvuqlaştırısın anı birsi oylanlarınñ Aharonnıñ aldına YWY-niñ aldına
 (25) ol mizbeaħnıñ. וְהָרִים [6:8] Da ayırsın andan avuçi bilän özäğindän ol minħanıñ

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- (1) da yayından da žümlä ol timyanni ki ol minħa üstünä da tütätsin ol
 (2) mizbeaħta koķusi kabullıķnıñ tütsüsi YWY-ya. וְהַנּוֹתָרָה [6:9] Da ol qalýannı
 andan
 (3) aşasınlar Aharon da oylanları maçalar aşalsın ayruħsı yerdä azbarında ohel
 mo'ed-
 (4) niñ aşasınlar anı. לֵא [6:10] Pişmäsin hameç paylarını verdim anı otlu
 (5) qorbanlarımdan kodeşi kodeşlärniñdir ol hatat gibi da aşam gibi. כֹּל
 (6) [6:11] Žümlä erkäk ki oylanlarında Aharonnıñ aşasın anı räsimi dunyanıñ
 dävürläriniñizgä
 (7) otlı qorbanlarımdan YWY-niñ här kim ki tiysä alarğa ayruħsı bolsın. וַיְדַבֵּר
 (8) [6:12] Da sözlädi YWY Moşegä demä. זֶה [6:13] Budır qorbanı Aharonnıñ da
 oylanlarınñ
 (9) ki yavuqlaştırıyaylar YWY-ya silingän gündän soñra ki silsä anı onunñı
 (10) payı ol kebiçniñ özek minħa dayım yarımisin ertädä da yarımisin aħşamda.
 (11) עַל [6:14] Tava üçünä yay bilän kılinsın qavurulyannı getirtgin anı (pişmäklärin)
 (12) yanaştırıñ dilimlär minħasini yuvuqlaştırıñ koķusına kabullıķnıñ YWY-ya.
 (13) הֵן [6:15] Da ol silingän kohen ornına oylanlarımdan kılın anı räsimi dunyanıñ
 YWY-
 (14) ya täkmil tütätilsin. וְכֹל [6:16] Da här minħası kohenniñ täkmil ateşä
 (15) bolsın aşalmasıñ. וַיְדַבֵּר [6:17] Da sözlädi YWY Moşegä demä. דְּבַר [6:18] Sözlägin
 (16) Aharonğa da oylanlarına demä budır torası ol hatatnıñ ne yerdä ki
 (17) soyulsa ol 'ola soyulsın ol hatat aldına YWY-niñ kodeşi kodeşlärniñ-
 (18) dir ol. הַכֹּהֵן [6:19] Ol kohen ol hatat etkän anı aşasın anı ayruħsı yerdä
 (19) aşalsın azbarında ohel mo'edniñ. כֹּל [6:20] Här ne ki tiysä etinä ayruħsı
 (20) bolsın da egär saçılśa qanıñdan ol upraq üstünä ki saçılśa üstünä
 (21) yuvıñ ayruħsı yerdä. וְכֹל [6:21] Da çöräp sayıt ki pişsä içindä sindirilsin
 (22) da egär baķır sayıtıda pişsä da kırılsın da yayqalsın suvlar bilän. כֹּל [6:22] Här
 (23) erkäk kohenlärdä aşasın anı kodeşi kodeşlärniñdir ol. וְכֹל [6:23] Da her hatat
 (24) ki girgizilsä qanıñdan ohel mo'edgä keparat etmägä kodeşdä
 (25) aşalmasıñ otqa küydürülsin.

Chapter 7

(26) וְזֶה [7:1] Da budir torası ol aşamnıñ kodeşi kodeşlärniñdir ol.

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- (1) בַּמָּקוֹם [7:2] Ne yerdä ki soysalar ol 'olanı soysınlar ol aşamnı da
 (2) kaniñi sačsın ol mizbeaḥ üstünä čüpčüvrä. וְזֶה [7:3] Da žümlä yayıñı
 (3) yuvuklaştırsın andan ol kuyruḡnı da ol yaynı ol yapḡan ol qarinnı. וְזֶה [7:4] Da
 (4) eki ol böğräklärni da ol yaynı ki üstlärinä ki ol emizlär üstünä
 (5) da ol artıḡsını ol bayır üstünä ol böğräklär bilän ketärsin anı. וְהַקִּטִּיר
 (6) [7:5] Da tütätsin alarnı ol kohen ol mizbeaḡta otlu qorban YWY-ya aşamdır
 (7) ol. כֹּל [7:6] Här erkäk kohenlärdä aşasın anı ayruḡsı yerdä aşalsın kodeşi
 (8) kodeşlärniñdir ol. כַּחֲטָאת [7:7] Nečiki ḡatat alay aşam bir tora alarya
 (9) ol kohen ki kapara etsä anıñ bilän anar bolsın. וְהַכֹּהֵן [7:8] Da ol kohen ol
 (10) yuvuklaştıryan kişiniñ 'olasını terisi ol 'olanıñ o kohengä ki
 (11) yuvuklaştırdı anı anar bolsın. וְכֹל [7:9] Da här minḡa ki pişsä tandurda da här
 (12) kılınḡan
 (13) tenžärädä ya tava içindä ol kohengä ol yuvuklaştıryan anı anar bolsın.
 (14) וְכֹל [7:10] Da här minḡa qarışılḡan yay bilän ya quru žümlä oylanlarına
 (15) Aharon-
 (16) niñ bolsın här kişigä qardaşı gibi. וְזֶה [7:11] Da budir torası ol šelamim
 (17) qorbaniniñ ki yuvuklaştırsa YWY-ya. אֵם [7:12] Egär šükürlik ućun yuvuklaştırsa
 (18) anı da yuvuklaştırsın ol šükürlik qorbanı bilän qalın mačalar qarışılḡanlar
 (19) yay bilän da yufka mačalar silingänlär yay bilän da qavurulḡan özägi qalınlar
 (20) qarışılḡanlar yay bilän. כֹּל [7:13] Hameč qalın ötmäklär bilän yuvuklaştırsın
 (21) qorbanini
 (22) šükürlik šelamim qorbaniniñ yanına. וְהַקִּרִּיב [7:14] Da yuvuklaştırsın andan
 (23) birer
 (24) ekmäk här bir soy qorban ekmäğindän ayırmaq YWY-ya ol kohengä ol sačḡan
 (25) ol šelamim kaniñi anar bolsın. וּבֶשֶׂר [7:15] Da eti šükürlik qorbaniniñ
 (26) šelamimläriñiñ
 (27) qorban etkän günü[n]dä¹⁰¹ aşalsın qonmasın andan ertäğä degin. וְאֵם [7:16] Da
 (28) egär
 (29) inyät ya žomartlıḡ esä šelamim qorbanı yuvuklaştırdıyı gündä qorbanini
 (30) aşalsın da sabaḡında da ol qalyan andan aşalsın. וְהַנּוֹתָר [7:17] Da ol qalyan ol
 (31) šelamim etindän ol üçünži gündä otḡa küydürilsin. וְאֵם [7:18] Da egär
 (32) aşalma aşalsa etindän šelamim qorbaniniñ ol üçünži gündä maḡbul bolmastır

101 JSul.IV.02A: *günüñdä*; a typographical error. | BSMS 288: *künindä*. | JSul.III.01: *küninde*. | ADub. III.73: *künindä*.

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- (1) ol yuvuqlaştırıyan anı qorban sayılmaz anar bayat (pasul¹⁰²) bolir da ol žan
 (2) ol aşıyan andan günahını çekär. והבשר [7:19] Da ol et ki tiysä birsinä här dürli
 (3) mundar şeynin aśalmasın otka küydürilsin da ol qodeş eti här temiz
 (4) kişi aśasın qodeş etini. והנפש [7:20] Da ol žan ki aśasa et ol šelamim
 (5) qorbanından ki YWY-ya da mundarliyi olsa üzärindä da kesilir ol žan
 oluslarından.
 (6) ונפש [7:21] Da žan ki tiysä žümlä mundarğa mundarliyiına adamnıñ ya mundar
 (7) tuvarğa ya žümlä mundar iränçigä da gizli aśasa etindän ol šelamim
 (8) qorbanınıñ ki YWY-ya kesilir ol žan oluslarından. וירבר [7:22] Da sözlädi YWY
 (9) Moşegä demä. דבר [7:23] Sözlägin oylanlarına Yisraelnıñ demä hiç yayın
 ögüzniñ
 (10) ne koyonıñ ne eçkinıñ aśamanız. והלב [7:24] Da yayı nevelanıñ da yayı terefanıñ
 (11) qılinsın här işkä ança[k] ¹⁰³ aśama aśamanız anı. כי [7:25] Zira här aşıyan
 kimsä
 (12) yay ol tuvardan ki yuvuqlaştırır andan otlu qorban YWY-ya kesilir ol
 (13) gizli aşıyan žan uluslarından. וכל [7:26] Da hiç qannı aśamanız žümlä
 (14) oturaşlarıñızda ne kuştan ne da tuvardan. כל [7:27] Žümlä žan ki aśasa hiç
 (15) qan da kesilir ol žan uluslarından. וידבר [7:28] Da sözlädi YWY Moşegä demä.
 (16) דבר [7:29] Sözlägin oylanlarına Yisraelnıñ ol yuvuqlaştırıyan šelamim qorbanını
 YWY-
 (17) ya getirsin qorbanını YWY-ya qorbanından šelamımlarıñ. ידיו [7:30] Qolları
 getirsinlər
 (18) otlu qorbanların YWY-nıñ ol yaynı ol töş bilän getirsin anı ol
 (19) töşni sallamaya anı önünä sallamaq aldına YWY-nıñ. והקטיר [7:31] Da tütätsin
 (20) ol kohen ol yaynı ol mizbeahta da bolsın ol töş Aharonğa da oylanlarına. ואת
 (21) [7:32] Da ol oñ butnı verinız kötärip sallamaq ol kohengä qorbanlarından
 šelamımlarıñızniñ. המקריב
 (22) [7:33] Ol yuvuqlaştırıyan ol šelamim qanını da ol yaynı oylanlarından
 Aharonnıñ
 (23) anar bolsın ol oñ but payğa. כי [7:34] Zira ol öñünä sallamaq töşini da
 (24) ol yoqarı sallamaq butunı aldım yanından oylanlarıñnıñ Yisraelnıñ šelamim
 (25) qorbanlarından da verdim alarnı Aharon ol kohengä da oylanlarına räsiminä
 dunyanıñ
 (26) yanından oylanlarıñnıñ Yisraelnıñ. ואת [7:35] Budir büyüklik payı Aharonnıñ
 da büyüklik

¹⁰² JSul.IV.02A: A partially unvocalized text.

¹⁰³ JSul.IV.02A: *anča*; a typographical error. | BSMS 288: *da*. | JSul.III.01: *vale*. | ADub.III.73: *da*.

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- (1) payi oylanlarınin otlu korbanlarından YWY-nin yuvuklaştıryan gündän alarni
 (2) kohenlik etmägä YWY-ya. אשר [7:36] Ki simarladı YWY vermä alarya sildigi
 (3) gündän alarni yanından oylanlarınin Yisraelnin ömirlik räsini dövürlärinä.
 (4) זאת [7:37] Budir ol tora 'olaya minhaya da hatatka da aşamya
 (5) da milu'imgä da ol şelamim korbanına. אשר [7:38] Ki simarladı YWY Moşegä
 (6) tayında Sinaynin simarladiyi gündä oylanlarına Yisraelnin yuvuklaştırmaya
 (7) korbanlarını YWY-ya yabanında Sinaynin.

Chapter 8

- (8) (ח) וידבר [8:1] Da sözlädi YWY Moşegä demä. קח [8:2] Alyin Aharonni da
 (9) oylanlarını birgäsinä da ol upraklarni da ol silmäk yayini
 (10) da ol hatat buyasini da eki ol kočarlarni da ol mačalar selläsini.
 (11) זאת [8:3] Da žümlä ol žama'atni toplayin eşiginä ohel mo'edni. יעש
 (12) [8:4] Da kildi Moşe nečiki simarladı YWY anar da toplandı ol žama'at eşiginä
 ohel
 (13) mo'edni. ויאמר [8:5] Da aytti Moşe ol žama'atka budir ol söz ki simarladı
 (14) YWY kılmağa. ויקרב [8:6] Da yuvuklaştirdi Moşe Aharonni da oylanlarını da
 yuvdi
 (15) alarni suvlar bilän. ויתן [8:7] Da verdi üstünä ol gölmäkni da kuşadi anı
 (16) inčķir bilän da giydirdi anar ol šušmanni da verdi üstünä ol efodni
 (17) da kuşadi anı bayi bilän ol efodni da bayladı anı anin bilän. וישם [8:8] Da
 koydi
 (18) üstünä ol hoşenni da verdi ol hoşengä ol Urimni da ol Tumimni.
 (19) וישם [8:9] Da koydi ol sarikni baši üstünä da koydi ol sarik üstünä
 (20) karšisine yüzlärinin ol altın çiçekni ol kodeš tažini nečiki simarladı YWY
 (21) Moşegä. ויקח [8:10] Da aldı Moşe ol silmäk yayini da sildi ol miškanni
 (22) da žümläni ki anda da ayruhsı etti alarni. וי [8:11] Da sačti andan ol
 (23) mizbeah üstünä yedi kerätlär da sildi ol mizbeahnı da žümlä ta[ķ]imlarini¹⁰⁴
 (24) da ol kumyanni da tasläkänini ayruhsı etmägä alarni. ויצק [8:12] Da tökti
 yayından
 (25) ol silmäknin baši üstünä Aharonnin da sildi anı ayruhsı etmägä anı.
 (26) ויקרב [8:13] Da yuvuklaştirdi Moşe oylanların Aharonnin da giydirdi alarya
 gölmäklär

104 JSul.IV.02A: *ta[ġimlarini]*; partially illegible text. | BSMS 288: *sayitlarin*. | JSul.III.01: *savutlarin*. | ADub.III.73: *savutlarin*.

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- (1) kuşadı alarni inçkir bilân da giydirdi alarya öksäk kavuqlar neçiki simarladı
- (2) YWY Moşegä. ויש [8:14] Da yuvuqlaştırdı ol hatat buyasını da tayadı
- (3) Aharon da oylanlarî kollarını başi üstünä ol hatat buyasınıñ. וישחט [8:15] Da soydı
- (4) da aldı Moşe ol kanni da verdi buçqaqları üstünä ol mizbeahnıñ çüpçüvrä
- (5) barmayı bilân da saçtı ol mizbeahnı da ol kanni tökti temälinä ol mizbeahnıñ
- (6) da ayruşsı etti anı keparat etmäkkä üstünä. ויקח [8:16] Da aldı žümlä ol yaynı
- (7) ki ol qarın üstünä da ol bayırnıñ artıksısını da eki ol böğräklärni
- (8) da yaylarıñı da tütätti Moşe ol mizbeahta. ויאחז [8:17] Da ol buyanı da terisini
- (9) da etini da tezäğini küydürdi otqa avuldan çiharı neçiki simarladı YWY
- (10) Moşegä. ויקרב [8:18] Da yuvuqlaştırdı ol 'ola çoçkarını da tayadılar Aharon
- (11) da oylanlarî kollarını başi üstünä ol çoçkarınıñ. וישחט [8:19] Da soydı da saçtı
- (12) Moşe ol kanni ol mizbeah üstünä çüpçüvrä. ויאחז [8:20] Da ol çoçkarını
- (13) buvumladi buvumlarınğa da tütätti Moşe ol başni da ol buvumların da ol
- (14) qarın yayını. ויאחז [8:21] Da ol qarinnı da ol ayaqlarını yuvdı suvlar bilân da tütätti
- (15) Moşe tekmi ol çoçkarını ol mizbeahta 'oladır ol qoxusına qabullıqnıñ
- (16) otlu qorbandir ol YWY-ğa neçiki simarladı YWY Moşegä. ויקרב
- (17) [8:22] Da yuvuqlaştırdı ol ekinçi çoçkarını ol milu'im çoçkarını da tayadılar Aharon
- (18) da oylanlarî kollarını başi üstünä ol çoçkarınıñ. וישחט [8:23] Da soydı da aldı
- (19) Moşe kanından da verdi yımşayı üstünä ol oñ kulağınñ Aharonnıñ da baş barmayı
- (20) üstünä ol oñ kolunıñ da baş barmayı üstünä ol oñ ayayınñ. ויקרב
- (21) [8:24] Da yuvuqlaştırdı oylanların Aharonnıñ da verdi Moşe ol qandan yımşayı üstünä ol
- (22) oñ kulaqlarınñ da baş barmayı üstünä ol oñ kollarınñ da baş barmayı
- (23) üstünä ol oñ ayaqlarınñ da saçtı Moşe ol kanni ol mizbeah 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 böğräklärni
- (26) da yaylarıñı da ol oñ butnı. וימסל [8:26] Da ol maçalar sellesindän ki aldına YWY-

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- (1) nıñ aldı bir qalın maça da bir qalın yaylı ötmäk da bir yufka da qoydı
- (2) ol yaylar üstünä da ol oñ but üstünä. ויתן [8:27] Da verdi ol žümläni
- (3) avuçları üstünä Aharonnıñ da avuçları üstünä oylanlarınñ 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 qoçkarından ol milu'imniñ Moşegä
 (8) boldı payğa neçiki simarladı YWY Moşegä. ויקח [8:30] Da aldı Moşe yağından ol
 (9) silmäknıñ da ol qandan ki ol mizbeah üstünä da saçtı Aharon üstünä upraqları
 (10) üstünä da oylanları üstünä da upraqları üstünä oylanlarınıñ birgäsinä
 (11) da ayruşsı etti Aharonnı upraqlarını da oylanlarını da oylanlarınıñ upraqlarını
 (12) birgäsinä. ויאמר [8:31] Da ayttı Moşe Aharonğa da oylanlarına pişiriniz ol
 (13) etni eşigindä ohel mo'edniñ da anda aşaniz anı da ol ötmäknı ki ol
 (14) milu'im sellesindä neçiki simarladım demä Aharon da oylanları aşasınlar
 (15) anı. והנותר [8:32] Da ol qalyannı ol etdän da ol ötmäktän otqa küydürüniz.
 ומפתח
 (16) [8:33] Eşigindän ohel mo'edniñ çıqmaniz yedi günlär tamam bolğan gününä
 degin milu'im
 (17) günläriniz zira yedi günlär toldurip aliştirir qolunizni. כאשר [8:34] Neçiki
 (18) kıldı uşbu gündä simarladı YWY qılmaya kapara etmä üstünizgä. ופתח
 (19) [8:35] Da eşigindä ohel mo'edniñ oturuniz gün da geçä yedi günlär da saqlaniz
 saklovın
 (20) YWY-nıñ da ölmäniz zira alay simarlandım. ויעש [8:36] Da kıldı Aharon da
 oylanları
 (21) žümlä ol sözlärni ki simarladı YWY qolu bilän Moşeniñ.

Chapter 9

- (22) פדשת שמיני^{105f}
 (23. . .) (ט) וַיְהִי בַיּוֹם הַשְּׁמִינִי קָדַם מֹשֶׁה לְאַהֲרֹן וּלְכֹהֲנָיו וּלְזִקְנֵי יִשְׂרָאֵל^{106f}
 (. . .23) [9:1] Da edi ol
 (24) sekizinçi gündä çaķirdı Moşe Aharonnı da oylanlarını da qartların

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- (1) Yisraēlniñ. ויאמר [9:2] Da ayttı Aharonğa alyın üzünjä bizov balasın sıyırnıñ
 (2) hatatqa da qoçkar 'olaya saylamlarn[i]¹⁰⁷ da yuvuqlaştıryın aldına YWY-nıñ.
 ואל
 (3) [9:3] Da oylanlarına Yisraēlniñ sözlägin demä aliniz ulayın eçkilärniñ hatatqa

¹⁰⁵ The weekly Torah portion: Parashat Shemini (Lev 9:1–11:47).

¹⁰⁶ Lev 9:1 in Biblical Hebrew.

¹⁰⁷ JSul.IV.02A: *saylamlarne*; a typographical error. | BSMS 288: *tügällär*. | JSul.III.01: *tigellerni*. | ADub. III.73: *tügallarni*.

- (4) da bızov da koy birär yaşarlar sayıamlarnı 'olaya. וישׁוּר [9:4] Da ögüz da kočkar
şelamim-
- (5) lärgä qorban etmä aldına YWY-nün da minha qarışılğan yay bilän ki sahi
- (6) bugün kavodı YWY-nün aşkara bolunir sizgä. ויקחו [9:5] Da aldılar neni ki
sımarladı
- (7) Moşe aldına ohel mo'edniñ da yuvuklaştılar žümlä ol žama'at da turdılar
- (8) aldına YWY-nün. ויאמר [9:6] Da aytı Moşe budır ol söz ki sımarladı YWY
- (9) kılınız da aşkara bolsın sizgä kavodı YWY-nün. ויאמר [9:7] Da aytı Moşe
- (10) Aharonı yuvuklaşkın ol mizbeahğa da kılıñ hatatıñnı da 'olanı da kapara
etkin
- (11) gendiñ uçun da ol ulus uçun da kılıñ ol ulusnıñ qorbanını da kapara
- (12) etkin alar uçun neçiki sımarladı YWY. ויקרב [9:8] Da yuvuklaştı Aharon ol
- (13) mizbeahğa da soydı ol hatat bızovunı ki anıñ. ויקריבו [9:9] Da yuvuklaştırdılar
- (14) oylanları Aharonnıñ ol qannı anar da mänçti barmayını ol qanğa da verdi
buçkaqları
- (15) üstünä ol mizbeahnıñ da ol qannı tökti binyatına ol mizbeahnıñ. ואם [9:10] Da ol yaynı da ol bögräklärni da ol artıksını ol bayırdan ol hatatdan
- (16) tütätti ol mizbeahğa neçiki sımarladı YWY Moşegä. ואם [9:11] Da ol etni
- (17) da ol terini küydürdi otğa avuldan çihari. וישחט [9:12] Da soydı ol 'olanı
- (18) da yeristirdilər oylanları Aharonnıñ anar ol qannı da saçtı anı ol mizbeah
üstünä
- (19) çüpçüvrä. ואם [9:13] Da ol 'olanı yeristirdilər anar buvumlarınğa da ol
- (20) başnı da tütätti ol mizbeah üstünä. וירחץ [9:14] Da yuvdı ol qarinnı da ol
- (21) ayaklarını da tütätti ol 'ola üstünä ol mizbeahğa. ויקרב [9:15] Da yuvuklaştırdı
- (22) qorbanın ol ulusnıñ da aldı ol hatat ulayını ki ulusnıñ da soydı anı
- (23) da hatat etti anı burunıñnı gibi. ויקרב [9:16] Da yuvuklaştırdı ol 'olanı da kıldı
- (24) anı şara'atça. ויקרב [9:17] Da yuvuklaştırdı ol minhanı da toldurdı avuçını
andan
- (25) da tütätti ol mizbeah üstünä 'olasından başqa ol ertänıñ. וישחט [9:18]

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- (1) [9:18] Da soydı ol ögüzni da ol kočkarı ol şelamim qorbanını ki ulusnıñ da
yeristirdilər
- (2) oylanları Aharonnıñ ol qannı anar da saçtı anı ol mizbeah üstünä çüpçüvrä
- (3) ואם [9:19] Da ol yayların ol ögüzdän da ol kočkardan ol kuyrukni da ol yapqannı
- (4) da ol bögräklärni da artıksısın ol bayırnıñ (ayırdılar)¹⁰⁸. וישמו [9:20] Da
koydılar ol yaylarnu

108 JSul.IV.02A: Unvocalized word.

- (5) ol töşlär üstünä da tütätti ol yaylarnı ol mizbeahta. וַאֲתָ [9:21] Da ol töşlärni
 (6) da ol oñ butnı salladı Aharon sallamaq önünä YWY-nıñ neçiki simarladı YWY
 (7) Moşegä. וַיִּשָּׂא [9:22] Da kötardı Aharon kollarını ol uluska da alıñşladı alarnı
 (8) da evvel endi kılmaqtan ol hatatnı da ol 'olanı da ol şelamımlärni. וַיִּבֹא
 (9) [9:23] Da geldi Moşe da Aharon ohel mo'edgä da çıqtılar da alıñşladılar ol
 ulusnı
 (10) da aşkara boldı kavodi YWY-nıñ žümlä ol uluska. וַתֵּצֵא [9:24] Da çıktı ot
 (11) aldından YWY-nıñ da yaqtı ol mizbeah üstünä ol 'olanı da ol yaylarnı da gördi
 (12. . .) žümlä ol ulus da kışkırdılar da tüştılar yüzläri üstünä.

Chapter 10

- (. . .12) וַיִּקְחוּ [10:1] Da aldılar
 (13) oylanları Aharonnıñ Nadav da Avihu här kişi mahtasını da verdilər alarda ot
 (14) da koydılar üstünä tütsü da yuvuklaştırdılar aldına YWY-nıñ yat ot ki
 (15) simarlamadı alarğa. וַתֵּצֵא [10:2] Da çıktı ot aldından YWY-nıñ da yaqtı alarnı
 (16) da öldilər aldına YWY-nıñ. וַיָּמָר [10:3] Da aytı Moşe Aharonğa oldır ne
 (17) ki sözlädi YWY demä yuvuklarıma ayruñsı bolırmın da aldına žümlä ol
 (18) ulusnıñ hörmätlänimin da sustu Aharon. וַיִּקְרָא [10:4] Da çaķirdı Moşe Mişaelni
 (19) da Elçafannı oylanların 'Uzi'el ayaçasınıñ Aharonnıñ da aytı alarğa
 yuvuklaşınız
 (20) ҡaldırinız ҡardaşlarınızni yanından yüzlärinin ol kodeşnin avuldan çıғarı.
 (21) וַיִּקְרָבוּ [10:5] Da yuvuklaştılar da ҡaldırdılar alarnı gölmäkläri bilän avuldan
 çıғarı
 (22) neçiki sözlädi Moşe. וַיָּמָר [10:6] Da aytı Moşe Aharonğa da El'azarğa da
 Itamar
 (23) oylanlarına başlarıñızni açmañız da upraklarıñızni yırtmañız da ölmäñiz
 (24) da žümlä ol žama'at üstünä açuvlanmasın da ҡardaşlarıñız žümlä žama'at
 Yisraël-
 (25) nin yılasınlar ol küymäkni ki küydürdi YWY. וַמִּפְתָּח [10:7] Da eşigindän ohel
 mo'ed-
 (26) nin çıķmañız olmaya ölärsiz zira silmäk yağı YWY-nıñ üstinizdä da ҡıldılar

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- (1) sözincä Moşenin. וַיִּדְבֵּר [10:8] Da sözlädi YWY Aharonğa demä. [10:9] יֵן Yanı
 şarap ne
 (2) eski şarap içmäğın nā sen ne da oylanların birgänä girdiginizdän
 (3) burun ohel mo'edgä da ölmäñiz ömürlük räsım dāvürläriñizgä. וְלֹהֲבִדִּיל [10:10]
 Da alay
 (4) ayırmaya gelip arasına ol kodeşnin da arasına ol yenilnin da arasına ol

- (5) mundarniñ da arasına ol aruvniñ. ולהורות [10:11] Da ögrätmägä gelip oylanlarına
- (6) Yisraëlniñ žümlä ol räsimplärni ki sözlädi YWY alarğa kolu bilän Moşe-
- (7) niñ. וידבר [10:12] Da sözlädi Moşe Aharonğa da El'azarğa da Itamar oylanlarına
- (8) ol qalyanlarğa alıñız ol qalyan minhanı otlu qorbanlarından YWY-niñ da ašanız
- (9) anı mačalar yanına ol mizbeahnıñ zira kodeşi kodeşlärniñdir ol. ואכלתם
- (10) [10:13] Da ašanız anı ayruşsı yerdä zira haqqıñ da haqqı oylanlariniñdir ol otlu
- (11) qorbanlarından YWY-niñ ki alay simarlandim. ואת [10:14] Da ol sallamaq töşini da
- (12) ol ayırmaq butunı ašanız temiz yerdä sen da oylanlariniñ da kızlariniñ birgänä ki
- (13) haqqıñ da haqqı oylanlarinnıñ verildilər şelamim qorbanlarından oylanlariniñ Yisraël-
- (14) niñ. שוק [10:15] Ol ayırmaq butunı da ol sallamaq töşini otlu qorbanları bilän ol
- (15) yaylarniñ getirsinlär sallamaya sallamaq aldına YWY-niñ da bolsin saña da oylanlarına
- (16) birgänä ömürlik 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 ašamadiñız
- (19) ol hatatni ol kodeş ornında ki kodeşi kodeşlärniñdir ol da anı verdi
- (20) sizgä kötärmägä günähin ol žama'atniñ keparat etmägä alar uçuñ aldına
- (21) YWY-niñ. הן [10:18] Muña kanı girgizilmädi ol kodeşgä içkäri ašama ašanız
- (22) anı ayruşsı yerdä neçiki simarladim. וידבר [10:19] Da sözlädi Aharon Moşegä
- (23) muna bugün yuvuqlaştırdılar hatatlariniñ da olalariniñ aldına YWY-niñ uçradılar
- (24) maña bular gibi da ašasam eydim hatat ätini bugün yaħşı bolırmı
- (25) edi 'enayatlarına YWY-niñ. וישמע [10:20] Da eşitti Moşe da yaħşı boldı gözlärinä.

Chapter 11

- (26) (יא) וידבר [11:1] Da sözlädi YWY Moşegä da Aharonğa demä alarğa.

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- (1) דבר [11:2] Sevläniz evladlarına Yisraëlin demä budur o hayvanat ki yeyäsiz žümlä
- (2) o tuvardan ki o yer üzerinä. כל [11:3] Här čatal türnaqlıyı ve ayırıžiniñ ayırmañın
- (3) türnaqnın gevšemäk getirenni tuvarda onu ašanız. אף [11:4] Amma gevšemäk

- (4) getirenlerden ve ıçatal tırnaqlılardan¹¹⁰⁹ buları yemeyesiz o deveni farzam ki gevşer amma
- (5) tamam ayrı tırnaqlı degildir murdardır o sizä. ואת [11:5] Ve o ada tavuşan
- (6) (kirpi)¹¹⁰ -ni¹¹¹ farzam ki o gevşer amma tamam tırnaq ayırmaz murdardır o size.
- (7) ואת [11:6] Ve o tavuşanı farzam ki gevşer amma tamam tırnaq ayırmadı murdardır
- (8) o size. ואת [11:7] Ve o hünziri (hazirni) farzam ki çatal tırnaqlıdır vā tamam ayırır
- (9) ayırmasın tırnaqnın amma o gevşeme gevşemez murdardır o sizä. מבשרם
- (10) [11:8] Etlärindän yemeniz ve leşlerine degmeniz haramdır olar size. את [11:9] Bunu yeyesiz
- (11) žümlädän ki suvda her şey ki ona kanat ve pul suvda denizlerde da özänlärdä
- (12) oları yeyesiz. וכל [11:10] Ve her şey ki yok ona kanat ve pul denizlerde özänlärdä
- (13) žümlä kozlamasından suvnun ve žümlä o diri žandan ki suvda mıkruhdır
- (14) olar size. ופך [11:11] Ve mıkruh olsunlar size etlerinden yemey[e]siz¹¹² ve leşlerini
- (15) ıkraḥ idäsiz. כל [11:12] Her şey ki yok ona kanat ve pul suvlarda mıkruhdır
- (16) o size. ואת [11:13] Ve buları ıkraḥ idiniz o kuştan aşalmasımlar mıkruhdır
- (17) olar o kartalñi (kara kuşñi) ve iron[n]¹¹³ ve deniz kartalini. ואת [11:14] Ve aḳ babanı
- (18) ve çaylakñi žinsinžä. את [11:15] Här kızyunı žinsincä. ואת [11:16] Ve deve kuşunı
- (19) ve bay¹¹⁴ kuşñi ve kıku kuşini ve duyanı žinsincä. ואת [11:17] Ve ügi kuşunı ve kara bataknı

109 JSul.IV.02A: *tırnaq çatalılardan*; probably a typographical error. | BSMS 288: *tuyak etivçilärdän*. | JSul.III.01: *tuyaklavculardan*. | ADub.III.73: *tuyaklavçulardan*.

110 Although it is written in a parenthesis, the word differs from *ada tavuşan* ‘rabbit’ and stands for ‘hedhegog’. This different interpretation is also present in BSMS 288, e.g., *kirpi*. | JSul.III.01: *krolık*. | ADub.III.73: *krolık*.

111 The accusative suffix belongs to the word *tavuşan*.

112 JSul.IV.02A: *yemeyesiz*; probably a typographical error. | BSMS 288: *aşamayiz*. | JSul.III.01: *asamaniz*. | ADub.III.73: *aşamayiz*.

113 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*.

114 JSul.IV.02A: Spelled 𐤁𐤀; a typographical error.

- (20) ve to[n]i¹¹⁵. וַתֹּא [11:18] Ve koyunı ve kaşıqçı kuşını ve raḥamnı¹¹⁶. וַתֹּא [11:19]
Ve leglägni ve balıqçıni
(21) žinsinčä ve ḥüd ḥüdni¹¹⁷ ve šepereni. כַּל [11:20] Ve her uçan kuşu dört ayak
üzerinä gezen
(22) mikruḥdīr o size. תֵּא [11:21] Salt bunu yeyesiz žümlä doyarduḡundan o kuşnı
(23) o gezen dört ayak üzärine ki ona dizlär yoḡarıdan ayaklarına sıçrama
(24) olar ilen o yer üzärine. תֵּא [11:22] Bularnı olardan ašanız o çekirtkeni
(25) žinsinžä ve žudžudı žinsinčä ve ḡargolnı žinsinžä ve ḡagavnı žinsinžä.
(26) וְכַל [11:23] Ve žümlä doyarduḡu o kuşnı¹¹⁸ ki ona dört ayaklar mikruḥadīr o

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- (1) size. וְלֹאֵלָה [11:24] Ve bularḡa tiyip mundar olursız hər deggen leşlerinä
mundar
(2) olsın o aḡşama degin. וְכַל [11:25] Ve o (taşıyan) ḡaldıran läşlärindän yıḡasın
urbalarını
(3) umundar olsun ol aḡşama degin. לֹכַל [11:26] Hər ḡayvan ki o çatal tırnaqlıdır
(4) vā tamam ayırmaḡ ayırmayur ve gevsemek getirmeyir murdarlardır olar sizä
hər
(5) deggen leşlerinä mundar olsın o aḡşama degin. וְכַל [11:27] Žümlä gezen
tabanları
(6) üzärine žümlä ženavarda o gezen dört ayak üzärine ḡaramlar olar size žümlä
(7) o tiygän leşlerinä mundar olsun o aḡşama degin. וְהִנָּשָׂא [11:28] Ve o ḡaldıran
(8) leşlərini yıḡasın rubalarını da mundar olsun o aḡşama ḡadar ḡaramlardır olar
(9) size. וְהָיָה [11:29] Ve budur size o ḡaram doḡḡan da o ḡozlayān o yer
üzärinä
(10) o gelinçik ve o sıçan ve o ḡaplı baḡa žinsinžä. וְהָאֵנָקָה [11:30] Ve sivri sıçan

¹¹⁵ JSul.IV.02A: *toyini*; a typographical 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: *yanşufni*. | JSul.III.01: *kuzyunni*. | ADub.III.73: *yanşufni*.

¹¹⁶ JSul.IV.02A: *raḡamni*; probably a typographical error. | BSMS 288: *raḡamanı*. | JSul.III.01: *raḡamnı*. | ADub.III.73: *raḡamnı*.

¹¹⁷ JSul.IV.02A: *hüdhüdinı*; 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*.

¹¹⁸ JSul.IV.02A: *kuşunni*; a typographical error. | BSMS 288: *kuşni*. | JSul.III.01: *kuşnun*. | ADub.III.73: *kuşnun*.

- (11) ve ıgüneş keleri¹¹¹⁹ ve ıyıldız keleri¹¹²⁰ ve ıkerten keke¹¹²¹ ve ıgöz töbä[k]¹¹²².
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 üzerine olardan
- (14) üldüklärindän sora Һaram olsun žümlä ayaç avadanlıqdan (sayıttan) yaҺud
- (15) espap ya deri ya čuval 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 kırınız. 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 vā ocaq
bozulsun
- (21) Һaramlardır olar vā Һaramlar olsunlar sizä. וכל [11:36] Tek çeşmä ve sarnıç
- (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 Һelaldır
- (24) o. וכל [11:38] Ve egär verilsä suv tohum üzerinä ve düşersä leşlerindän üzerinä
- (25) Һaramdır o size. וכל [11:39] Da egär ülürsä o tuvardan ki Һelaldır o sizä
- (26) yemeye o deggen leşi[n]ä¹²³ Һaram olsun o aҺşama qadar. והאכל [11:40] Ve o
yeyen

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- (1) leşindän yıqasın urbalarını da mundar olsun o aҺşama qadar ve o qaldıran
leşini
- (2) yıqasın rubalarını da mundar olsun o aҺşama qadar. וכל [11:41] Ve žümlä o
doyyan

119 JSul.IV.02A: *güneş kelerisi*; erroneously copied from 4B.Or.131-1: *güneş keleri* (see Işık 2021, 366). | BSMS 288: *kovaḥ*. | JSul.III.01: *koah*. | ADub.III.73: *kovaḥ*.

120 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*.

121 JSul.IV.02A: *kerten kelesi*; erroneously copied from some Ottoman Bible translations, e.g., Cod. Or. 1101a-f; *kerten keke*; 4B.Or.131-1: *kerten keke* (see Işık 2021, 366). | BSMS 288: *homet*. | JSul.III.01: *homet*. | ADub.III.73: *homet*.

122 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*.

123 JSul.IV.02A: *leşiya*; probably a typographical error. | BSMS 288: *gövdäsinä*. | JSul.III.01: *gevdesine*. | ADub.III.73: *gövdäsiña*.

- (3) şey ki doḡayir o yer üzerinä mīkruḡ şeydir yelmesin. כל [11:42] Hār gezān
 (4) ḡursaḡ üzerinä ve hār gezān dōrt ayak üzerinä žümlä o doḡyandan ki doḡayir o
 (5) yer üzerinä yemeyäsiz olarī zira mīkruḡ şeydir olar. אל [11:43] İḡkraḡ
 (6) idtirmāniz žanlarīnizī biri ilān o doḡyannīn ki ḡozlayir da mundar olunmañiz o-
 (7) lar ilān zira ḡapanir aḡilīñiz olar ilān. כי [11:44] Ki menmin YWY Tāñriñiz
 ayruḡsī
 (8) oluñuz ve oluñuz ḡuduşlar zira ḡuduşim ben ve ḡaram idmeyäsiz žanlarīñizī
 žümlä
 (9) o doḡyan ilān o ḡimildayan o yer üzerinä. כי [11:45] Ki menmin YWY o ḡīḡaran
 (10) sizi yerindān Mīsīrīn olma size Tāñrigä d[a]¹²⁴ oluñuz ḡuduşlar zira ḡuduşim
 (11) ben. ואת [11:46] Budur torasī o tuvarnīñ ve o ḡuşnīñ ve žümlä o diri
 (12) žan[nīñ]¹²⁵ o ḡimildayan suvlarda ve žümlä žan[nīñ]¹²⁶ o doḡuran o yer
 üzerinä.
 (13) להכדיל [11:47] Farḡ idmegä arasīna o ḡaramīn ve arasīna o helalin ve arasīna
 (14) aşalaḡaḡ ḡayvanatnīñ ve arasīna o ḡayvanatnīñ ki aşalmayaḡaḡ.

Chapter 12

- (15) נִפְדִּישֶׁת תִּזְרִיעַ¹²⁷
 (16. . .) נִיִּדְבֵר יְיָ אֶל מֹשֶׁה לֵאמֹר¹²⁸
 (. . .16) [12:1] Da sözlädi YWY Moşegä demä. דַּבֵּר
 (17) [12:2] Sözlägin oylanlarīna Yisraēlnīñ demä ḡatīn ki urluḡ etsä
 (18) da doḡursa erkāk da mundar bolsīn yedi ḡünlär ḡünläri ḡibi arszīliḡīñiñ nida-
 (19) liḡīñiñ mundar bolsīn. וביים [12:3] Da ol sekizinḡi ḡündä sünātlānsin eti
 (20) aḡlafīñiñ. ושלשים [12:4] Da otuz üç ḡünlär otursīn ḡanlarī bilān temiz-
 (21) likñiñ hiḡ ḡodeşgä tiymäsīn da ol mīḡdaşḡa ḡelmäsīn tamam bolyanīna deḡin
 (22) ḡünläri temizliginiñ. ואם [12:5] Da egär tişini doḡursa da mundar bolsīn eki
 ḡafta
 (23) nidaliḡī uḡun da altmīş alti ḡünlär otursīn ḡanlarī uḡun temizliginiñ.
 (24) ובמלאה [12:6] Da tamam bolyanīnda ḡünläri temizliginiñ oḡulḡa ya ḡīzḡa
 ḡetirsīn
 (25) bir yaşar ḡoy ‘olaya da balasīn ḡügürḡinnīñ ya ḡumru ḡatatḡa eşiḡinā ohel

¹²⁴ JSul.IV.02A: *d*; a typographical error. | BSMS 288: *da*. | JSul.III.01: *da*. | ADub.III.73: *da*.

¹²⁵ JSul.IV.02A: *žannñin*; a typographical error. | BSMS 288: *žannñiñ*. | JSul.III.01: *žannñin*. | ADub.III.73: *žannñin*.

¹²⁶ JSul.IV.02A: *žannñin*; a typographical error. | BSMS 288: *žannñiñ*. | JSul.III.01: *žannñin*. | ADub.III.73: *žannñin*.

¹²⁷ The weekly Torah portion: Parashat Tazria (Lev 12:1–13:59).

¹²⁸ Lev 12:1 in Biblical Hebrew.

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- (1) mo'edniḡ ol kohengä. וְהִקְרִיבוּ [12:7] Da yuvuḡlaştırsın anı aldına YWY-niḡ da kapara
- (2) ätsin üstünä da aruv bolsın çokrayından ḡanlariniḡ budir torası ol
- (3) doyurḡanniḡ erkäkni ya tişini. וְאֵם [12:8] Da egär yetmäsä ḡuvatı ḡoyḡa da alsın
- (4) eki ḡumrular ya eki balalarin köḡürčinniḡ birni 'olaya da birni ḡatatḡa da kapara
- (5) etsin üstünä ol kohen da temiz olur.

Chapter 13

- (6) (יג) וידבר [13:1] Da sözlädi YWY Moşegä da Aharonya demä. אָדָם [13:2] Adam ki
- (7) bolsa terisindä etiniḡ šiši[k]¹²⁹ ya oyuz ya aḡ lekä
- (8) da bolsa terisindä etiniḡ ḡastaliḡi žüzam derdlikniḡ da getirilsin Aharon ol
- (9) kohengä ya birsinä oylanlarından ol kohenlärgä. וְרֹאֵה [13:3] Da görsin ol kohen
- (10) ol ḡastaliḡni terisindä ol etniḡ da sač ḡastaliḡta degişirildi isä aḡ
- (11) da görümi ol ḡastaliḡniḡ terän isä terisindän etiniḡ ḡastaliḡi žüzam derdlikniḡ
- (12) ol da görsä anı ol kohen da mundar etsin anı. וְאֵם [13:4] Da egär aḡ leke
- (13) esä ol terisindä etiniḡ da terän düḡül esä görümi ol teridän da sači
- (14) degişirilmädi esä aḡ da bekläsin ol kohen ol ḡastaliḡi yedi ḡünlär. וְרֹאֵהוּ [13:5] Da görsin anı ol kohen ol yedinži ḡündä da muna ol ḡastaliḡ turdi reḡkindä
- (15) yayılmadı ol ḡastaliḡ teridä da bekläsin anı ol kohen yedi ḡünlär ekinži. וְרֹאֵה [13:6] Da görsin ol kohen anı ol yedinži ḡündä ekinži kerät da muna sönükkän
- (16) ol ḡast[a]liḡ¹³⁰ da yayılmadı ol ḡastaliḡ teridä temiz etsin anı ol kohen
- (17) oyuzdir ol da yuvsin upraḡlarin da temiz bolsın. וְאֵם [13:7] Da egär yayılma
- (18) yayılma ol oyuz teridä görüngänindän sonra ol kohengä temiz bolyanından
- (19) sonra da görünsin ekinži kerät ol kohengä. וְרֹאֵה [13:8] Da görsä ol kohen
- (20) da muna yayıldı ol oyuz teridä da mundar etsin anı ol kohen žüzam derdlikdir
- (21) ol. נָעַץ [13:9] ḡastaliḡi žüzam derdlik ki bolsa adamda da getirilsin ol kohen-
- (22) gä. וְרֹאֵה [13:10] Da görsin ol kohen da muna aḡ šišik teridä da ol degiştı aḡ
- (23) sač da saylıḡi čiy etniḡ šiši[k]dä¹³¹. צִרְעָתָ [13:11] Eskirgän žüzam derdlikdir
- (24) ol terisindä etiniḡ da mundar etsin anı ol kohen beklämäsin anı zira mundar-

¹²⁹ JSul.IV.02A: *šišik*; a typographical error. | BSMS 288: *šišik*. | JSul.III.01: *sisik*. | ADub.III.73: *šišik*.

¹³⁰ JSul.IV.02A: *ḡastliḡ*; a typographical error. | BSMS 288: *ḡastaliḡ*. | JSul.III.01: *ḡastaliḡ*. | ADub.III.73: *ḡastaliḡ*.

¹³¹ JSul.IV.02A: *šišikdä*; a typographical error. | BSMS 288: *šišikdä*. | JSul.III.01: *sisikte*. | ADub.III.73: *küvrmaktä*.

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- (1) dır ol. ואם [13:12] Da egär yayılma yayılma ol žüzam derdlik täridä da yapsa ol
- (2) žüzam derdlik žümlä terisin ol həstaliķnün başından da ayaqlarına degin
žümlä
- (3) görüminä gözlärinin ol kohennin. וראה [13:13] Da görsin ol kohen da muna
yaptı ol
- (4) žüzam derdlik žümlä etini temiz etsin ol həstaliķnün žümläsi
- (5) degişdi aķ [t]emi[z]dir¹³² ol. וביום [13:14] Da görüngän gündä anda çiy et
mundar
- (6) bolsın. וראה [13:15] Da görsin ol kohen ol çiy etni da mundar etsin anı ol
- (7) çiy et munda[r]dır¹³³ ol žüzam derdlikdir ol. או [13:16] Ya ki qaytsa ol çiy et
- (8) da degişirildi isä aķķa da gelsin ol kohengä. וראה [13:17] Da görsin anı ol
- (9) kohen da muna degişirildi ol həstaliķ aķķa da temiz etsin ol kohen ol
- (10) həstaliķnün temizdir ol. וכשר [13:18] Da et ki bolsa anda terisindä čiban
- (11) da oñalsa. ויהי [13:19] Da bolsa yerindä ol čibannün aķ šişik ya aķ lekä
- (12) ķirmiziķä da görünsin ol kohengä. וראה [13:20] Da görsin ol kohen da muna
görümi
- (13) alçaķ ol teridän da sači degişdi aķ da mundar etsin anı ol kohen
- (14) həstaliķi žüzam derdlikniñdir ol čibanda yayıldı. ואם [13:21] Da egär görsä anı
- (15) ol kohen da muna yoxtır anda aķ sač da alçaķ düğüldir ol teridän da ol
- (16) sönükkän da bekläsın anı ol kohen yedi günlär. ואם [13:22] Da egär yayılma
yayılma
- (17) teridä da mundar etsin ol kohen anı həstaliķdir ol. ואם [13:23] Da egär yerindä
- (18) tursa ol aķ lekä yayılmasa küyügi ol čibannün dir ol da temiz etsin anı
- (19) ol kohen. או [13:24] Ya et ki bolsa terisindä küygäni otun ol da bolsa çiy
- (20) sayı ol küyännin beyazča ķirmiziķä lekä ya aķ. וראה [13:25] Da görsin anı ol
- (21) kohen da muna degişirildi aķ sač lekädä da görümi derän ol teridän žüzam
- (22) derdlikdir ol küyükdä yayıldı da mundar etsin anı ol kohen həstaliķi žüzam
- (23) derdlikniñdir ol. ואם [13:26] Da egär görsä anı ol kohen da muna yoxtır lekä-
- (24) dä aķ sač da alçaķ düğüldir ol teridän da ol sönükkän da bekläsın anı ol
- (25) kohen yedi günlär. וראהו [13:27] Da görsin anı ol kohen ol yedinçi gündä egär
- (26) yayılma yayılma teridä da mundar etsin ol kohen anı həstaliķi žüzam
derdlikiniñdir

¹³² JSul.IV.02A: [.]emi[.]dir; a partially illegible text. | BSMS 288: *aruvdir*. | JSul.III.01: *aruvdu*. | ADub. III.73: *aruvdur*.

¹³³ JSul.IV.02A: *mundandir*; probably a typographical error. | BSMS 288: *mundardir*. | JSul.III.01: *murdardi*. | ADub.III.73: *murdardi*.

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- (1) ol. ואם [13:28] Da egär yerindä tursa ol lekä yayılmasa teridä da ol
 (2) sönükkän šišigi ol küyükniñdir ol da temiz etsin anı ol kohen zira
 (3) küyügi ol küyükniñdir ol. ואיש [13:29] Da kişi ya hatin ki bolsa anda hastalix
 (4) başta ya şağalda. וראה [13:30] Da görsin ol kohen ol hastalixni da muna görümi
 (5) terän ol teridän da anda sarı saç inžä da mundar etsin anı ol kohen netek-
 (6) dir ol žüzam derdligi¹³⁴ ol başnıñ ya ol şağalnıñdır ol. וכי [13:31] Da egär
 (7) görsä ol kohen hastalıyın ol netekniñ da muna düğöldir görümi terän ol
 (8) teridän da qara saç yoxtır anda da bekläsin ol kohen hastalıyın ol netekniñ
 (9) yedi günlär. וראה [13:32] Da görsin ol kohen ol hastalixni ol yedinži gündä da
 muna
 (10) yayılmadı ol netek da bolmadı anda sarı saç da görümi ol netekniñ terän
 (11) düğöl ol teridän. והתגלה [13:33] Da türaš olsın da ol netekni türaš 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 düğöl ol teridän da temiz etsin anı ol kohen da yuvsın
 upraqların
 (15) da temiz bolır. ואם [13:35] Da egär yayılma yayılsa ol netek teridä
 (16) temiz bolyanından sonra. וראה [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 hatin ki
 (20) bolsa terisindä etlärinin lekälär aq lekälär. וראה [13:39] Da görsin ol kohen
 (21) da muna terisindä etlärinin aq lekälär sönükkänlär bohaqdır ol yayıldı
 (22) teridä temizdir ol. ואיש [13:40] Da kişi ki yurkalsa saçı başınin qereahdır
 (23) ol temizdir ol. ואם [13:41] Da egär yüzlärinin tarafından yurkalsa saçı başınin
 (24) gibeahdır temizdir ol. וכי [13:42] Da egär bolsa artta ya aldda hastalix aq
 (25) kırmızıja yayılı turyan žüzam derdlik ol ardında ya aldında. וראה [13:43] Da
 görsin
 (26) anı ol kohen da muna šišigi ol hastalixniñ aq kırmızıja ardından ya

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- (1) aldında görümi gibi žüzam derdlik terisinin etniñ. ואיש [13:44] Žüzam derdlikdir
 (2) ol mundardır ol mundar etmä mundar etsin anı ol kohen başında-
 (3) dir hastalıyı. והצריע [13:45] Da ol žüzam derdli ki anda ol hastalix upraqları

134 JSuL.IV.02A: *derdirligi*; a typographical error. | BSMS 288: *meçora'tiyi*. | JSuL.III.01: *cara'atidi*. | ADub. III.73: *cara'atı*.

- (4) bolsınlar yirtılınlar da başi bolsın açık da miyıkni sarsın da mundardir
 (5) mundardir çakırsın. כל [13:46] žümlä günlär ki ol hastalığ anda mundar bolsın
 (6) mundardir ol yalyz otursın avuldan çihari oturaşı. והבגד [13:47] Da ol
 (7) uprak ki bolsa anda hastaliyi žüzam derdlikniñ yün uprakta ya üskülü
 uprakda.
 (8) אל [13:48] Ya boyda ya arquvda üskülüdän da yündän ya teridä ya žümlä teri
 (9) işindä. והיה [13:49] Da bolsa ol hastalığ yäşilžä ya kırmızıža uprakta ya
 (10) teridä ya boyda ya arquvda ya žümlä teri taķimda hastaliyi žüzam derdlikniñ-
 (11) dir ol da görünsin ol kohengä. וראה [13:50] Da görsin ol kohen ol hastalığni
 (12) da bekläsin ol hastalığni yedi günlär. וראה [13:51] Da görsin ol hastalığni ol
 yedinži
 (13) gündä ki yayıldı ol hastalığ uprakta ya boyda ya arquvda ya teridä
 (14) žümlägä ki kılınır ol teri işkä sizlatıžı žüzam derdlikdir
 (15) ol hastalığ mundardir ol. ושרף [13:52] Da küydürsin ol uprakni ya ol boyni
 (16) ya ol arquvni ki yündän ya üskülüdän ya žümlä ol teri taķimni ki
 (17) bolsa anda ol hastalığ zira sizlati[žı]¹³⁵ žüzam derdlikdir ol otka
 (18) küydürülsin¹³⁶. ואם [13:53] Da egär görsä ol kohen da muna yayılmađi ol
 hastalığ
 (19) uprakta ya boyda ya arquvda ya žümlä teri taķimda. וצוה [13:54] Da simarlasın
 (20) ol kohen da yuvsınlar neni ki anda ol hastalığ da bekläsin anı yedi günlär
 (21) ekinži kerät. וראה [13:55] Da görsin ol kohen yuvulıanından sonra ol hastalığni
 (22) da muna degışmädi ol hastalığ renkini da ol hastalığ yayılmađi mundardir ol
 (23) otka küydürgin anı pehetetdir ol artında ya aldında. ואם [13:56] Da egär
 (24) görsä ol kohen da muna sönükkän ol hastalığ yuvulıanından sonra ol
 (25) da yırtısın anı upraktan ya ol teridän ya ol boydan ya ol arquvdan.
 (26) ואם [13:57] Da egär görsä dayın uprakta ya boyda ya arquvda ya žümlä teri

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- (1) taķimda yayılın derddir ol otka küydürgin anı neni anda ol hastalığ.
 (2) והבגד [13:58] Da ol uprak ya ol boy ya ol arquv ya žümlä ol teri taķim
 (3) ki yuvsan da ke[ts]ä¹³⁷ alardan ol hastalığ da yuvulsın ekinži kerät da temiz
 (4) bolsın. ואת [13:59] Budir torası hastaliyiniñ žüzam derdlikniñ ol yün uprakniñ

135 JSul.IV.02A: *sizlatiyi*; a typographical error. | BSMS 288: *eksitivči*. | JSul.III.01: *sizlatadoyandı*. | ADub.III.73: *tavusadoyan*.

136 JSul.IV.02A: *küydürüläsin*; a typographical error. | BSMS 288: *küydürülsin*. | JSul.III.01: *kivdirilsin*. | ADub.III.73: *küvdürülsün*.

137 JSul.IV.02A: *kestä*; a typographical error. | BSMS 288: *ketsä*. | JSul.III.01: *ketse*. | ADub.III.73: *ketsä*.

- (5) ya ol üskülünin ya ol boy[n]in¹³⁸ ya ol arķuvnün ya žümlä teri taķimnün
 (6) temiz etmäğä anı ya mundar etmäğä anı.

Chapter 14

- (7) פדשת תוריע¹³⁹
 (8) (יד) [14:1] Da sözlädi YWY Mošegä demä. זאח [14:2] Bu bolsın torasī
 (9) ol žüzam derdlikniñ temiz bolažak günündä da ketirilsin
 (10) ol kohengä. ויצא [14:3] Da čıksın ol kohen avuldan čıħarī da görsin ol kohen
 (11) da muna oñaldı ħastalıyī ol žüzam derdlikniñ ol žüzam derdli bolıyandan.
 (12) וצוה [14:4] Da simarlasın ol kohen da alsın temiz bolažak uçun eki yabani helal
 kuşları
 (13) da sālvi ayačı da ķirmizi¹⁴⁰ irānkli yipek da ezöv. וצוה [14:5] Da simarlasın ol
 kohen
 (14) da soysın ol bir kuşnı čöräp sayıtıda tatlı suvlar üstünä. זאח [14:6] Ol
 (15) yaban kuşnı alsın anı da ol sālvi ayačnı da ol ķirmizi irānkli yipekni
 (16) da ol ezövni da mānčsin alarnı da ol yaban kuşnı ķanına ol soyulyan kuşnıñ
 (17) ol tatlı suvlar üstünä. והזהר [14:7] Da sačsın ol temizlāngān üstünä
 (18) ol žüzam derdlilikātān yedi kerātlār da temiz etsin anı da yibirsın ol yaban
 (19) kuşnı yüzü üstünä ol düznıñ. וכבס [14:8] Da yuvsın ol temiz bolıyan upraklarıñı
 (20) da tıraş idsın žümlä sači[n]i¹⁴¹ da yuvunsın suvlar bilān da temiz bolsın da
 andan
 (21) sonra gelsin ol avulya da otursın čadīrindan čıħarī yedi gūnlār. והיה
 (22) [14:9] Da bolıy ol yedinži gūndä tıraş idsın žümlä sači[n]i¹⁴² bašinı da
 saķalı[n]i¹⁴³ da
 (23) kirpi[k]lārın¹⁴⁴ gözläriniñ da žümlä sačinı tıraş idsın da yuvsın uprakları[n]i¹⁴⁵
 (24) da yuvsın etini suv bilān da temiz bolsın. וביים [14:10] Da ol sekizinži gūndä
 alsın

138 JSul.IV.02A: *boyıñı*; a typographical error. | BSMS 288: *boynıñ*. | JSul.III.01: *osnovanin*. | ADub.III.73: *osnovanin*.

139 The weekly Torah portion: Parashat Metzora (Lev 14:1–15:33).

140 JSul.IV.02A: *ķirimizi*; probably a typographical error. | BSMS 288: *ķirmizi*. | JSul.III.01: *ķirmizi*. | ADub.III.73: *ķirmizi*.

141 JSul.IV.02A: *sačiñı*; a typographical error. | BSMS 288: *sačın*. | JSul.III.01: *cacın*. | ADub.III.73: *čači*.

142 JSul.IV.02A: *sačiñı*; a typographical error. | BSMS 288: *sačın*. | JSul.III.01: *cacın*. | ADub.III.73: *čačın*.

143 JSul.IV.02A: *saķalıñı*; a typographical error. | BSMS 288: *saķalın*. | JSul.III.01: *sahalın*. | ADub.III.73: *sayalın*.

144 JSul.IV.02A: *kirpiķlārın*; a typographical error. | BSMS 288: *kirpiķlārın*. | JSul.III.01: *ķasların*. | ADub.III.73: *ķaşların*.

145 JSul.IV.02A: *upraklarıñı*; a typographical error. | BSMS 288: *uprakların*. | JSul.III.01: *uprakların*. | ADub.III.73: *uprakların*.

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- (1) eki saylam koylar da bir tiši koy bir yašar saylam da üç payı onnıñ
 (2) özäk qarışılğan yay bilän da bir seyik yay. והעמיד [14:11] Da turğuzsın ol temiz
 (3) etkän kohen ol temizlängän kişini da alarnı aldına YWY-nıñ eşigindä ohel
 (4) mo'edniñ. ולקח [14:12] Da alsın ol kohen ol bir koinı da yuvuqlaştırın anı
 (5) aşamya da ol seyik yaynı daallasın alarnı sallamaq öñünä YWY-nıñ.
 (6) ויחוט [14:13] Da soysın ol koinı ne yerdä ki soyar ol hatatnı da ol 'olanı yerindä
 (7) ol kodešniñ ki hatat gibidir ol aşam ol kohengä kodeši kodeš-
 (8) lärniñdir ol. ולקח [14:14] Da alsın ol kohen kanından ol aşamnıñ da versin ol
 (9) kohen yimšayı üstünä oñ kulayınıñ ol temiz bolyanıñ da baş barmayı üstünä
 (10) oñ kolunıñ da baş barmayı üstünä oñ ayayınıñ. ולקח [14:15] Da alsın ol kohen
 (11) ol seyik yaydan da qoyısın ol sol avuçu üstünä (özünıñ) ol kohenniñ.
 (12) ויטבל [14:16] Da mänčsin ol kohen oñ barmaynı ol yaydan ki ol sol avuçu
 üstünä
 (13) da sačsın ol yaydan barmayı bilän yedi kerätlär aldına YWY-nıñ. ומיתר [14:17]
 Da qalyan
 (14) ol yaydan ki avuçu üstünä versin ol kohen yimšayı üstünä oñ kulayınıñ
 (15) ol temiz bolyannıñ da baş barmayı üstünä oñ kolunıñ da baş barmayı
 (16) üstünä oñ ayayınıñ ol aşam kanınıñ yeri üstünä. והגותר [14:18] Da ol
 (17) qalyannı yaydan ki avuçu üstünä ol kohenniñ versin başı üstünä ol temiz
 (18) bolyannıñ da kapara etsin üstünä ol kohen aldına YWY-nıñ. ועשה
 (19) [14:19] Da qılsın ol kohen ol hatatnı da kapara etsin ol temiz bolyan uçuñ
 (20) mundarlıyından da andan soñra soysın ol 'olanı. והעלה [14:20] Da çıyarsın ol
 kohen
 (21) ol 'olanı da ol minħanı ol mizbeahqa da kapara etsin üstünä ol kohen
 (22) da temiz bolsın. ואם [14:21] Da egär yarlı esä ol da kuvatı yetmäs esä da alsın
 bir
 (23) koy aşamya sallamaqqa kapara etmä üstünä da onda bir payı özäk qarışılğan
 (24) yay bilän minħaya da seyik yay. וישרי [14:22] Da eki qumrular ya eki balaların
 köğürčinnıñ
 (25) negä ki yetsä kuvatı da bolsın birsi hatat da ol birsi 'ola. והביא
 (26) [14:23] Da getirsin alarnı ol sekizinçi gündä temiz bolyanıña ol kohengä
 eşiginä

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- (1) ohel mo'edniñ aldına YWY-nıñ. ולקח [14:24] Da alsın ol kohen ol aşam qoyunı
 da ol
 (2) seyik yaynı daallasın alarnı ol kohen sallamaq aldına YWY-nıñ. ויחוט

- (3) [14:25] Da soysin ol aşam koyunı da alsin ol kohen kanından ol aşamnın da versin
- (4) yimşayı üstünə oñ kulağının ol temiz bolyannın da baş barmayı
- (5) üstünə oñ kolunun da baş b[a]rmayı¹⁴⁶ üstünə oñ ayayının.
- (6) ומן [14:26] Da ol yaydan kıysin ol kohen ol sol avuçu üstünə (özünün) ol kohennin.
- (7) והיה [14:27] Da saçsin ol kohen ol oñ kolunun barmayı bilän ol yaydan ki ol sol avuçu
- (8) üstünə yedi kerätlär aldına YWY-nün. ומן [14:28] Da versin ol kohen ol yaydan
- (9) ki avuçu üstünə yimşayı üstünə oñ kulağının ol temiz bolyannın da baş
- (10) barmayı üstünə oñ kolunun da baş barmayı üstünə oñ ayayının ornı üstünə
- (11) kanının ol aşamnın. והנותר [14:29] Da ol qalyanı ol yaydan ki avuçu üstünə
- (12) ol kohennin versin başı üstünə ol temiz bolyannın kapara etmä üstünə
- (13) aldına YWY-nün. ועשה [14:30] Da kılsin birni ol torlardan ya balalarından ol
- (14) kögürçünnin nedän ki yetsä quvatı. את [14:31] Negä ki yetsä quvatı ol birni hatat
- (15) da ol birni 'ola ol minğa üstünə da kapara etsin ol kohen ol temiz bolyan
- (16) üstünə aldına YWY-nün. ואת [14:32] Budır torası kimnin ki anda hıstalıyı žüzam
- (17) derdliknin da kimnin ki yetmäsä quvatı temiz bolyanında. וידבר [14:33] Da sözlädi
- (18) YWY Moşegä da Aharonğa demä. כי [14:34] Ki gelsäniz yerinä Kena'annın ki men veräydirmin
- (19) sizgä tutuvlıqqa da versäm hıstalıyın žüzam derdliknin evindä yerinin tutuvluğınizni¹⁴⁷.
- (20) ובה [14:35] Da gelsin kim ki anın ol ev da anıatsın ol kohengä demä hıstalıq
- (21) gibi göründi maña evdä. וצוה [14:36] Da sımarlasın ol kohen da boşatsınlar ol evni
- (22) kelmäsindän burun ol kohen görmägä ol hıstalıqnı ki mundar bolmayay žümlä ki
- (23) ol evdä da andan sonra gelsin ol kohen görmägä ol evni. וראה [14:37] Da görsin
- (24) ol hıstalıqnı da muna ol hıstalıq duvarlarında ol evnin yol yol yäşillär
- (25) ya kırmızılar da görümläri alçaq ol duvardan. ויצא [14:38] Da çıksın ol kohen ol
- (26) evdän eşiginä ol evnin da bekläsin ol evni yedi günlär. ושב [14:39] Da kıytsın

¹⁴⁶ JSul.IV.02A: *bermayı*; probably a typographical error. | BSMS 288: *barmayı*. | JSul.III.01: *barmayı*. | ADub.III.73: *barmayı*.

¹⁴⁷ JSul.IV.02A: *tutuvluğınizni*; a typographical error. | BSMS 288: *tutuvliyiğizni*. | JSul.III.01: *tutuv-luyunuznun*. | ADub.III.73: *tutuvluğ yeriyiznin*.

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- (1) ol kohen ol yedinži gündä da görsä da muna yayıldı ol həstaliq duvarlarında
 (2) ol evni, וצוה [14:40] Da simarlasın ol kohen da suvursınlar ol taşların ki alarda
 (3) ol həstaliq da taşlasınlar alarnı şəhərdən cihari mundar yergä. ואת [14:41] Da ol
 (4) evni kirsın içkärtin çüpçüvrä da töksinlər ol topraknı ki kirdilər
 (5) şəhərdən cihari mundar yerge. ולקחו [14:42] Da alsınlar öngä taşlar da
 ketirsinlər
 (6) ornına ol taşlarını da öngä toprak alsın da silasın ol evni. ואת [14:43] Da egär
 (7) qaytsa ol həstaliq da bitsä ol evdä suvuryanından sonra ol taşların
 (8) da kıryanından sonra ol evni da silayanından sonra. ובא [14:44] Da gelsä ol
 kohen
 (9) da görsä da muna yayıldı ol həstaliq ol evdä sizlatızi žüzam derdlikdir
 (10) ol (ol) evdä mundardır ol. ונהי [14:45] Da yiksın ol evni taşlarını da ol
 (11) ayaçlarını da žümlä topraqın ol evni da cıyarsın şəhərdən cihari mundar
 (12) yergä. והבא [14:46] Da ol kelgän ol evgä žümlä beklägän günlärdä anı
 (13) mundar bolsın ol aqşamya degin. והשוכב [14:47] Da ol yatqan ol evdä yuvsın
 (14) upraklarını da ol aşayan ol evdä yuvsın upraklarını. ואת [14:48] Da egär gelmä
 (15) gelsä ol kohen da görsä da muna yayılmadı ol həstaliq ol evdä silayanından
 (16) sonra ol evni da temiz etsin ol kohen ol evni zira onaldı ol həstaliq.
 (17) ולקח [14:49] Da alsın saçmaya ol evni eki kuşlar da sālvi ayaçı da kırmızı¹⁴⁸
 iränkli
 (18) yipek da ezöv. ושחט [14:50] Da soysın ol bir kuşnı çöräp sayıtqa tatlı suvlar
 (19) üstünä. ולקח [14:51] Da alsın ol sālvi ayačını da ol äzövni da ol kırmızı
 (20) iränkli yipekni da ol yaban kuşnı da mänčsin alarnı qanına ol soyulqan kuşnı
 (21) da ol tatlı suvlarğa da sačsın ol evgä yedi kerätlär. וחסט [14:52] Da sačsın
 (22) ol evni qanı bilän ol kuşnı da ol tatlı suvlar bilän da ol yaban kuşu
 (23) bilän da ol sālvi ayaçı bilän da ezöv bilän da ol kırmızı iränkli yipek bilän.
 (24) ושלח [14:53] Da yibirsın ol yaban kuşnı şəhərdən cihari yüzü üstünä ol düznı
 (25) da kapara etsin ol ev üçün da temiz bolsın. ואת [14:54] Budır ol tora hər
 (26) həstaliqına ol žüzam derdlikni da neteklä. ולצרעת [14:55] Da žüzam
 derdliginä ol

148 JSul.IV.02A: *kirmizi*; probably a typographical error. | BSMS 288: *kirmizi*. | JSul.III.01: *kirmizi*. | ADub.III.73: *kirmizi*.

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- (1) upraknün da evgä. וּלְשֵׁאָת [14:56] Da šiši[k]kä¹⁴⁹ da oyuzya da lekägä. לְהוֹרוֹת [14:57] Ögrätmägä
 (2) ol mundar vaḳitni da ol temiz vaḳitni budir torasi ol žüzam derdlikniņ.

Chapter 15

- (3) (טו) וידבר [15:1] Da sözlädi YWY Mošegä da Aharonya demä. דַּבְּרוּ [15:2] Sözlägin
 (4) oylanlarina Yisraēlniņ da aytinijz alarya kiši kiši ki bolsa aḳḳan
 (5) etindän zavliyi mundardir ol. וְאֵת [15:3] Da bu ola mundarliyi zavliyından
 (6) suvan aḳti isä ayipli etindän aḳmayi ya koyu aḳip ḳapadi isä ayip
 (7) etini aḳmanından mundardir ol. כֹּל [15:4] Žümlä ol töšäk ki yatsa üstünä
 (8) ol zav mundar bolsin da žümlä ol sayit ki otursa üstünä mundar
 (9) bolsin. וְאִישׁ [15:5] Da baši ki tiysä töšäginä yuvsin upraklarini da yuvunsin
 (10) suvlar bilän da mundar bolsin ol aḥšamya degin. וְהִישָׁב [15:6] Da ol oturyan
 (11) ol sayit üstünä ki otursa üstünä ol zav yuvsin upraklari[n]¹⁵⁰
 (12) da yuvunsin suvlar bilän da mundar bolsin ol aḥšamya degin. וְהִנּוּג [15:7] Da ol
 (13) tiygän etinä ol zavniņ yuvsin upraklarini da yuvunsin suvlar bilän da mundar
 (14) bolsin ol aḥšamya degin. וְכִי [15:8] Da ki tükürsä ol zav temizgä da yuvsin
 (15) upraklarini da yuvunsin suvlar bilän da mundar bolsin ol aḥšamya degin.
 (16) וְכֹל [15:9] Da žümlä ol binek ki atlansa üstünä ol zav mundar bolsin. וְכֹל
 (17) [15:10] Da žümlä ol tiygän žümlägä ki bolsa tibiñä mundar bolsin ol aḥšam-
 (18) ya degin da ol kötärgän alarni yuvsin upraklarini da yuvunsin suvlar bilän
 (19) da mundar bolsin ol aḥšamya degin. וְכֹל [15:11] Da žümlä ki tiysä anar ol zav
 (20) da gendisin yayḳam[a]di¹⁵¹ suvlar bilän da yuvsin upraklarin da yuvunsin
 suvlar bilän
 (21) da mundar bolsin ol aḥšamya degin. וְכֹל [15:12] Da čöräp sayit ki tiysä anar ol
 (22) zav sindirilsin da žümlä ayač sayit yayḳalsin suvlar bilän. וְכִי [15:13] Da egär
 (23) temiz ḳalırsa ol zav aḳmasından da saysin özünä yedi günlär temizligi ućun
 (24) da yuvsin upraklarini da yuvsin etini tatli suvlar bilän da temiz bolsin. וְבִיּוֹם
 (25) [15:14] Da ol sekizinži gündä alsin özünä eki ḳumrular ya eki balalarin
 gögürčünniņ
 (26) da gelsin aldina YWY-niņ ešiginä ohel mo'edniņ da versin alarni ol kohengä.

149 JSul.IV.02A: *šišikkä*; a typographical error. | BSMS 288: *šišikkä*. | JSul.III.01: *sisikke*. | ADub.III.73: *šišiknin*.

150 JSul.IV.02A: *upraklarini*; a typographical error. | BSMS 288: *upraklarin*. | JSul.III.01: *upraklarin*. | ADub.III.73: *upraklarin*.

151 JSul.IV.02A: *yayḳamdi*; a typographical error. | BSMS 288: *yayḳamadī*. | JSul.III.01: *tastirmasa*. | ADub.III.73: *yuvmasa*.

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- (1) ועשׂה [15:15] Da kilsin alarni ol kohen birni hatat da ol birni 'ola da kapara
 (2) etsin üstünä ol kohen aldina YWY-nin zavliyinidan. וישי [15:16] Da kiši ki
 (3) čiksa andan tökmägi urluknin da yuvsin suvlar bilän žümlä eti[n]i¹⁵² da
 mundar
 (4) bolsin ol aḥšamya degin. וכל [15:17] Da žümlä uprak da žümlä teri ki bolsa
 (5) üstünä tökmägi urluknin da yuvulsin suvlar bilän da mundar bolsin ol aḥšam-
 (6) ya degin. וישה [15:18] Da hatin ki yatsa kiši ani tökmägin urluknin da
 yuvunsinlar
 (7) suvlar bilän da mundar bolsinlar ol aḥšamya degin. וישה [15:19] Da hatin ki
 (8) bolsa zava kan bolsa aḥkanani etindän yedi günlär bolsin yirakliyi ucin
 (9) da žümlä ol tiygän anar mundar bolsin ol aḥšamya degin. וכל [15:20] Da her
 (10) ne ki yatsa üstünä nidaliiyinda mundar bolsin da her ne ki otursa
 (11) üstünä mundar bolsin. וכל [15:21] Da žümlä ol tiygän töšäginä yuvsin
 (12) upraklarini 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) upraklarini da yuvunsin suvlar bilän da mundar bolsin ol aḥšamya degin. וי
 (15) [15:23] Da egär ol töšäk üstünä esä ol ya ol sayit üstünä ki ol
 (16) oturaydir üstünä tiygäninda anar mundar bolsin ol aḥšamya degin. וי
 (17) [15:24] Da egär yatma yatsa kiši ani da bolsa nidaliiyi üstünä da mundar bolsin
 yedi
 (18) günlär da žümlä ol töšäk ki yatsa üstünä mundar bolsin. וישה
 (19) [15:25] Da hatin ki akxa aḥkanani kaninin çok günlär dügül vahti bilän nidaliiyinin
 (20) ya ki akxa zeyada' nidaliiyi vakiti üstünä žümlä gü[n]lärinda¹⁵³ aḥkaninin
 (21) mundarliiyinin günläri gibi nidaliiyinin bolsin mundardir ol. כל [15:26] Žümlä
 (22) ol töšäk ki yatsa üstünä žümlä günlärinda zavliyinin töšägi gibi nida-
 (23) liiyinin bolsin anar da žümlä ol sayit ki otursa üstünä mundar bolsin
 (24) mundarliyi gibi nidaliiyinin. וכל [15:27] Da žümlä ol tiygän alarya mundar
 bolsin
 (25) da yuvsin upraklarini da yuvunsin suvlar bilän da mundar bolsin ol aḥšamya
 (26) degin. וי [15:28] Da egär temiz kalirsa aḥmanindan da saysin özüne yedi
 günlär da andan

152 JSul.IV.02A: *etiñi*; a typographical error. | BSMS 288: *etin*. | JSul.III.01: *gufun*. | ADub.III.73: *gufun*.

153 JSul.IV.02A: *güzlärinda*; a typographical error. | BSMS 288: *künlärinda*. | JSul.III.01: *kinlerinde*. | ADub.III.73: *künlarinda*.

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- (1) sonra temiz bolsin. וביים [15:29] Da ol sekizinçi gündä alsin özünä eki
 (2) qumrular ya eki balalarin kögürçinnin da getirsin alarni ol kohengä eşiginä
 (3) ohel mo'ednin. ויעשה [15:30] Da kılsin ol kohen ol birni hatat da ol birni
 (4) 'ola da kapara etsin üstünä ol kohen aldina YWY-nin zavliyiından mundarliyiinin.
 (5) והזרתם [15:31] Da ayiriniz oylanlarin Yisraelnin mundarliqlarından da
 ölmäsinlär
 (6) mundarliqlari bilän mundar etkänlärindä mişkanimni ki ortalärinda. ואת
 (7) [15:32] Budir torasi ol zavnin da kim ki çıksa andan tökmägi urluknin mundar
 (8) bolma anin bilän. והירו [15:33] Da ol nida yirakliyiında da ol zav zavliyiında
 erkäk[k]e¹⁵⁴
 (9) da tişigä da kişigä ki yatsa mundar hatin bilän.

Chapter 16

- (10) ַפֶּרֶשֶׁת אַחֲרֵי מוֹת^{155f}
 (11) ַיּוֹי וַיְדַבֵּר יוֹי אֶל מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אַהֲרֹן בְּקִרְבָּתָם לִפְנֵי יוֹי
 (12. . .) וַיִּמָּתוּ^{156f}
 (. . .12) (י) [16:1] Da sözlädi YWY Moşegä ölgänindän sonra eki oylanlari
 (13) Aharonnin yuvuklaşkanlarında aldina YWY-nin da öldilär. ויאמר [16:2] Da aytı
 (14) YWY Moşegä sözlägin Aharon qardaşına da girmäsin här vahtta ol kodeşgä
 (15) içkärtin ol perdägä aldina ol kapaknin ki ol sanduk üstünä da ölmäsin
 (16) ki bulut bilän aşkara bolirmın ol kapak üstünä. בואת [16:3] Munin bilän
 (17) girsin Aharon ol kodeşgä buya kanı bilän balası sıyırnin hatatka da qoçkar
 (18) 'olaya. כתפת [16:4] Kisäyi kodeş gölmägi giysin da kisäyi köncäklär bolsınlar eti
 (19) üstünä da kisäyi inçqır bilän baylansin da kisäyi sarik bilän sarilsin kodeş
 (20) upraklaridır alar da yuvsin suvlar bilän etini da giysin alarni. ומאת [16:5] Da
 katından
 (21) žama'atinin oylanlarinin Yisraelnin alsin eki ulaqlarin eçkilärnin hatatka
 (22) da bir qoçkar 'olaya. והקריב [16:6] Da yuvuklaştırsin Aharon ol hatat buyasini ki
 (23) anin da kapara etsin gendi uçun da evi uçun. ולקח [16:7] Da alsin eki ol
 ulaqlarni
 (24) da turıyuzsin alarni aldina YWY-nin eşiginä ohel mo'ednin. ונתן [16:8] Da versin

154 JSul.IV.02A: *erkäke*; an orthographical tendency (see 2.1.3).

155 The weekly Torah portion: Parashat Acharei Mot (Lev 16:1–18:30).

156 Lev 16:1 in Biblical Hebrew.

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- (1) Aharon eki ol ulaklar üstünä čeklär bir ček YWY-ya da bir ček ‘Azazel-
 (2) gä. והקריב [16:9] Da yuvuqlaštirsın Aharon ol ulakni ki čikti üstünä ol ček
 (3) YWY-ya da kilsın anı hatat. והשעיר [16:10] Da ol ulak ki čikti üstünä ol ček
 (4) ‘Azazel-
 (5) gä turɣuzulsın diri aldına YWY-niñ kapara etmä üstünä yibirmägä anı
 (6) ‘Azazelgä ol yabanɣa. והקריב [16:11] Da yuvuqlaštirsın Aharon ol hatat buyasini
 (7) ki anıñ da kapara etsin gendi ućun da evi ućun da soysın ol hatat buyasini
 (8) ki anıñ. ולקח [16:12] Da alsın dolu ol mahtanı köz otlar üstündän ol mizbeaḥ-
 (9) niñ aldından YWY-niñ da dolu avućlarini tütsüsin otyamlariniñ inɣa
 (10) da girgizsin içkärtin ol perdägä. ונתן [16:13] Da versin ol tütsini ol ot üstünä
 (11) aldına YWY-niñ da yapsın bulutı ol tütsüniñ ol kapaḥni ki ol šāḥadätlik
 (12) üstünä da ölmäsin. ולקח [16:14] Da alsın ƣanıñdan ol buyanıñ da saćsın
 (13) barmayı
 (14) bilän aldına ol kapaḥniñ gün doyuşına da aldına ol kapaḥniñ saćsın yedi
 (15) kerätlär ol ƣandan barmayı bilän. וישחט [16:15] Da soysın ulayın ol hatatniñ ki
 (16) ulusniñ da girgizsin ƣanı[n]i¹⁵⁷ içkärtin ol pärdägä da kilsın ƣanı[n]i¹⁵⁸ nećiki
 (17) kildi
 (18) ƣanıña ol buyanıñ da saćsın anı ol kapaḥ üstünä da aldına ol kapaḥniñ.
 (19) וכבר [16:16] Da kapara etsin ol kodeş ućun mundarlıƣlarından oylanlariniñ
 (20) Yisraēl-
 (21) niñ da tanmaƣlardan žümlä yazıƣlarına da alay kilsın ohel mo’edgä ol
 (22) toḥtayan birgälärinä ortasında mundarlıƣlariniñ. וכל [16:17] Da hić adam
 (23) bolmasın
 (24) ohel mo’eddä girdigindä kapara etmägä kodeşdä čikƣanıña degin da kapara
 (25) etsin gendi ućun da evi ućun da žümlä ƣahali ućun Yisraēlniñ. ויצא
 (26) [16:18] Da čiksın ol mizbeaḥƣa ki aldına YWY-niñ da kapara etsin anıñ ućun
 (27) da alsın ƣanıñdan ol buyanıñ da ƣanıñdan ol ulakniñ da versin bućƣaƣları
 (28) üstünä
 (29) ol mizbeaḥniñ čüpčüvrä. והזה [16:19] Da saćsın üstünä ol ƣandan barmayı
 (30) bilän yedi kerätlär da temiz etsin anı da ayruḥsi etsin anı mundarlıƣlarından
 (31) oylanlariniñ Yisraēlniñ. וכלה [16:20] Da bittirsın kapara etmäktän ol kodeşni
 (32) da ohel mo’edni da ol mizbeaḥni da yuvuqlaštirsın ol tiri ulakni. וסמך

157 JSul.IV.02A: ƣanıñi; a typographical error. | BSMS 288: ƣanıñ. | JSul.III.01: ƣanıñ. | ADub.III.73: ƣanıñ.

158 JSul.IV.02A: ƣanıñi; a typographical error. | BSMS 288: ƣanıñ. | JSul.III.01: ƣanıña. | ADub.III.73: ƣanıña.

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- (1) [16:21] Da tayasîn Aharon eki qollarî[n]¹⁵⁹ başi üstünä ol tiri ulaqnîñ da ikrar etsin
- (2) üstünä žümlä yazıqlarını da versin alarnı başi üstünä ol ulaqnîñ
- (3) da yibirsın kolu bilän hadır kişiniñ ol yabanyä. וישא [16:22] Da kötärsin ol ulaq
- (4) özi üstünä žümlä günählärini veran yergä da yibirsın ol ulaqnı yabanyä. וכא [16:23] Da gelsin Aharon ohel mo'edgä da čessin ol kisäyi upraqłarnı ki giydi girdigindä
- (5) ol kodeşgä da qoysin alarnı anda. ורחץ [16:24] Da yuvsin etini suvlar bilän ayruşsi yerdä da giysin upraqłarını da čıksın da kilsin 'olasını da 'olasın ol ulusnıñ da kapara etsin gendi uçun da ol ulus uçun. ואת [16:25] Da yañın ol hatatnıñ tütätsin ol mizbeahta. והמשלה [16:26] Da ol yibirgän ol ulaqnı 'Azäzelgä yuvsin upraqłarını da yuvsin etini suvlar bilän da andan sonra girsın ol avulyä. ואת [16:27] Da ol hatat buyasını da ol hatat ulayını ki girgizildi qanları kapara etmägä kodeşdä čıyarsın avuldan čıharı da küydürsınlar otqa terilärini da etlärini da tezäklerini. והשרץ [16:28] Da ol küydürgän alarnı yuvsin upraqłarını da yuvsin etini suvlar bilän da andan sonra gelsin ol avulyä. והיתה [16:29] Da bolsın sizgä räsiminä dunyanıñ ol yedinži ayda onunda ol aynıñ kiyınaniz žanlarıñiznı da hič iş kılmaniz ol yerli da ol yarip ol dirilgän ortanizda. כי [16:30] Ki uşbu gündä kapara etär üstünizgä temiz etmägä sizni žümlä yazıqlarıñizdan aldına YWY-nıñ temiz boluniz. שבת [16:31] Šabat šabatondır ol sizgä da kiyınaniz žanlarıñiznı räsimi dunyanıñ. וכפר [16:32] Da kapara etsin ol kohen ki silsä anı da ki doldursa qolunı
- (21) kohenlik etmägä atasınıñ yerine da giysin ol kisäyi upraqłarnı¹⁶⁰ ol kodeş upraqłarını. וכפר [16:33] Da kapara etsin miqdaşın ol kodeşniñ da ohel mo'edni da ol mizbeahtnı kapara etsin da ol kohenlär uçun da žümlä ulusı uçin ol qahalnıñ kapara etsin. והיתה [16:34] Da bolsın bu sizgä räsiminä dunyanıñ kapara etmä oylanları uçin Yisraelnıñ žümlä yazıqlarından bir kerät yılda da kildı neçiki simarladı YWY Moşegä.

¹⁵⁹ JSul.IV.02A: *qollarıñi*; a typographical error. | BSMS 288: *qolların*. | JSul.III.01: *qollarin*. | ADub. III.73: *qollarin*.

¹⁶⁰ JSul.IV.02A: *upraqłaranı*; a typographical error. | BSMS 288: *upraqłarnı*. | JSul.III.01: *upraqłarnı*. | ADub.III.73: *upraqłarnı*.

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Chapter 17

- (1) (יז) [17:1] Da sözlädi YWY Mošegä demä. דבר [17:2] Sözlägin Aharonyä
 (2) da oylanlarına da žümlä oylanlarına Yisraēlniñ da aytķin alaryä
 (3) budır ol söz ki simarladı YWY demä. איש [17:3] Kişi kişi žama‘atından Yisraēl-
 (4) niñ egär soysa ögüz ya koy ya ečki avulda ya ki soysa avuldan cıħarī.
 (5) ואל [17:4] Da ešiginä ohel mo‘edniñ getirmäsä anı yuvuklaştırmaya qorban
 YWY-
 (6) ya aldına miškaniniñ YWY-niñ qan sayilir ol kişiğä qan tökti
 (7) da kesilsin ol kişi ortasından uluslariniñ. למען [17:5] Anıñ uçuñ ki ketirgäylär
 (8) oylanlarī Yisraēlniñ qorbanlariniñ (šeħitalariniñ¹⁶¹) ki alar qorban (šeħita¹⁶²)
 etäydirlär
 (9) yüzü üstünä ol tüzniñ da getirsinlär alarnı YWY-ya ešiginä ohel mo‘ed-
 (10) niñ ol kohengä da qorban etkäylär alarnı qorbanlarin šelamimlärniñ YWY-ya.
 (11) זורק [17:6] Da sačsin ol kohen ol qanni mizbeaħ üstünä YWY-niñ ešiginä ohel
 (12) mo‘edniñ da tütätsin ol yayni qokusına qabullıķniñ YWY-ya. ולא [17:7] Da
 qorban
 (13) etmäsinlär artıķ qorbanlariniñ šaytanlaryä (ıulak sıfatlarına¹⁶³) ki alar
 azaydırlar
 (14) ardlarından ömürlik räsım bolsin bu alaryä dävürlärinä. ואלהם [17:8] Da
 alaryä
 (15) aytķin kişi kişi žama‘atından Yisraēlniñ ya ol yarıptän ki dirilsä
 (16) ort[a]larında¹⁶⁴ egär cıħarsa ‘ola ya qorban. ואל [17:9] Da ešiginä ohel mo‘ed-
 (17) niñ ketirmäsä anı kılma ya anı YWY-ya da kesilsin ol kişi uluslarından.
 (18) ואיש [17:10] Da kişi kişi žama‘atından Yisraēlniñ ya ol yarıptän ol tirilgän
 (19) ortalarında egär aşasa hič qan da veri[r]min¹⁶⁵ ħišimümni ol qanni aşayan
 žanyä
 (20) da kesärmin anı ortasından usuniniñ. כי [17:11] Zira žani ol etniñ ol qan içindä-
 (21) dir ol da men verdim anı sizgä ol mizbeaħ üstünä kapara etmägä žanlariniñ
 (22) uçuñ ki ol qan ol žan uçuñ kapara etär. על [17:12] Anıñ uçuñ aytım
 (23) oylanlarına Yisraēlniñ hič žan sizdän aşamasin qan da ol yarıp ol tirilgän
 (24) ortanızda aşamasin qan. ואיש [17:13] Da kişi kişi oylanlarından Yisraēlniñ
 da ol

161 JSul.IV.02A: Unvocalized text.

162 JSul.IV.02A: Unvocalized text.

163 JSul.IV.02A: Unvocalized text.

164 JSul.IV.02A: *ortlarında*; a typographical error. | BSMS 288: *ortalarında*. | JSul.III.01: *ortalarında*. | ADub.III.73: *ortalarında*.165 JSul.IV.02A: *verimin*; probably a tendency towards consonant deletion (see 2.2.2.2). | BSMS 288: *ber-irmin*. | JSul.III.01: *berimen*. | ADub.III.73: *berirmen*.

- (25) yarıptān ol tirilgān ortalārında ki avlasa avun kiyiknīn ya kušnīn ki ašalir
 (26) da tōksā ƙanīnī yapsīn anī topraƙ bilān. כִּי [17:14] Zira ƙanī žümlā tānnīn

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- (1) ƙanī žanī bilān (ƙarīšīk) -dir¹⁶⁶ ol da aytīm oylanlarına Yisraēlnīn hič
 (2) tennīn ƙanīnī ašamanīz zira žanī hār tennīn ƙanīdir ol žümlā ašavčīlarī
 (3) kesilsin. וְכֵן [17:15] Da hār žan ki (yaŋilīp¹⁶⁷) ašasa nevelanī ya terefanī gerāk
 yerlidān
 (4) gerāk geriptān da yuvsīn upraƙlarinī da yuvsīn etinī suvlar bilān da mundar
 (5) bolsīn ol aššamya degin da temiz bolsīn. וְאִם [17:16] Da egār upraƙlarī[n]i¹⁶⁸
 yuvmasa
 (6) da etin yuvmasa günāhini çekār.

Chapter 18

- (7) וידבר [18:1] Da sözlādi YWY Mošegā demā. דבר [18:2] Sözlāgin oylanlarına
 (8) Yisraēlnīn da aytƙīn alarƣa menmin YWY Teŋriŋiz. כַּמְעַשֶׂה [18:3] İši
 (9) gibi Mīsīr yerinīn ki oturdunīz anda ƙılmanīz da iši gibi Kena'an yerinīn
 (10) ki men getirāydirmīn sizni oraya ƙılmanīz da ƙanunlarī bilān gezmānīz. אֵת
 (11) [18:4] Šara'atlarīmni ƙilīnīz da rāsimlārimni saƙlanīz gezmāgā alar bilān
 menmin
 (12) YWY Teŋriŋiz. ושמרתם [18:5] Da saƙlanīz rāsimlārimni da šara'atlarīmni ki
 ƙılśa
 (13) alarnī ol adam da tirilir alar bilān menmin YWY. אִישׁ [18:6] Kiši kiši hič
 (14) yuvuyına tāninīn yuvuƙlaşmanīz ašƙārtmāgā 'ayīb menmin YWY. עֲוֹת
 (15) [18:7] 'Ayībīn atanūnīn ya'ne 'ayībīn ananūnīn ačmayīn ananīdir ol ačmayīn
 'ayībīnī.
 (16) עֲוֹת [18:8] 'Ayībīn ƣatūnīnīn atanūnīn ačmayīn 'ayībī atanūnīndir ol. עֲוֹת
 (17) [18:9] 'Ayībīn ƙız ƣardašūnīn ƙızı atanūnīn ya ƙızı ananūnīn gerāk doƣƣanī evnīn
 (atandan¹⁶⁹)
 (18) gerāk doƣƣanī čīharinīn (ƣayrisindan¹⁷⁰) ačmayīn 'ayīplari[n]i¹⁷¹. עֲוֹת [18:10]
 'Ayībīn

¹⁶⁶ JSul.IV.02A: The copula *-dir* belongs to the postposition *bilān* although it appears after the parenthesis.

¹⁶⁷ JSul.IV.02A: Unvocalized text.

¹⁶⁸ JSul.IV.02A: *upraƙlarinī*; a typographical error: | JSul.III.01: *upraƙlarin*. | ADub.III.73: *upraƙlarnī*.

¹⁶⁹ JSul.IV.02A: Unvocalized text.

¹⁷⁰ JSul.IV.02A: Unvocalized text.

¹⁷¹ JSul.IV.02A: *'ayīplarinī*; a typographical error: | BSMS 288: *ayīplarīn*. | JSul.III.01: *ayīplerin*. | ADub. III.73: *ayīplarin*.

- (19) kizinin oylunun ya kizinin kizinun açmayin 'ayiplarini zira 'ayibindir
 (20) alar. ערות [18:11] 'Ayibin kizinin hatininun atanun doxurtqani atannun sayilir
 (21) kiz kardasinidir ol açmayin 'ayibini. ערות [18:12] 'Ayibin kiz kardasinun atannun
 (22) açmayin zira yuvuyi atanundir ol. ערות [18:13] 'Ayibin kiz kardasinun ananun
 (23) açmayin zira yuvuyi ananundir ol. ערות [18:14] 'Ayibin kardasinun atanun
 (24) açmayin (ya'ni¹⁷²) hatinina yuvuklaşmayin yengäçandır ol. ערות [18:15] 'Ayibin
 (25) kelinunin açmayin hatini oylunundir ol açmaniz 'ayibin. ערות [18:16] 'Ayibin
 (26) hatininin kardasinun açmayin 'ayibi kardasinundir ol. ערות [18:17] 'Ayibin
 hatinnun
 (27) da kizinin açmayin ne kizin oylunun ne kizin kizinin almayin açmaya 'ayibini
 yuvuktur

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- (1) alar irançiliktir ol (almak)¹⁷³ ואשה [18:18] Da hatin kiz kardasi üstünä
 (2) almayin kundäs idmägä anar sayliyinda açmaya ayipin¹⁷⁴ anin aldina.
 (3) ואל [18:19] Da hatinyä nidalilyinda mundarliyinin yuvuklaşmayin açmaya
 'ayibini.
 (4) ואל [18:20] Da hatinina dostunun (karşidakinun)¹⁷⁵ sayliyinda vermägin
 yatuvunni urluk
 (5) vermägä mundar bolmaya anin bilän. ומזרעך [18:21] Da urluyindan vermägin
 ateşdän
 (6) keçirmägä Molehkä da yänil etmägin Tenrinun adini menmin YWY.
 (7) וכל [18:22] Da erkäk bilän yatmayin yatuvun hatinnun ikrahlıktir ol.
 (8) [18:23] Da hiç tuvarya vermägin yatuvunni mundar bolmaya anin bilän da
 hatin turmasin
 (9) aldina tuvarnin koşulmaya anar ikrahlıktir ol. אל [18:24] Mundar bolmaniz
 (10) žümlä bular bilän zira žümlä bular bilän mundar boldilar ol uluslar
 (11) ki men süräydirmin aldinizdan. ותטמא [18:25] Da mundar boldi ol yer da
 sayindim
 (12) günähini üstünä da kustu ol yer oturivçilarini. ושמרתם [18:26] Da saklaniz siz
 (13) räsimplarimni da šara'atlarimni da kılmaniz žümlä uşbu ikrahlıklardan ol
 (14) yerli da ol yarip ol tirilgän ortanizda. כי [18:27] Zira žümlä uşbu ikrahlıknı
 (15) kıldilar kişiläri ol yernin ki sizdän burun da mundar boldi ol yer. ולא [18:28]
 (16) Da kusmasin ol yer sizni da mundar etkäninizdä anı neçiki kustu ol

172 JSul.IV.02A: Unvocalized text.

173 JSul.IV.02A: Unvocalized text.

174 JSul.IV.02A: *ayipin*; a typographical error. | BSMS 288: *ayibin*. | JSul.III.01: *ayibin*. | ADub.III.73: *ayipin*.

175 JSul.IV.02A: Unvocalized text.

- (17) ulusni ki sizdän burun. ¹⁷⁶כי [18:29] Ki sahi här kimki (gizli¹⁷⁷) kılma žümlä ušbu
- (18) iḡrahlıqlardan kesilirlär ol kılğan žanlar ortasından uluslarinñ. ושמרתם [18:30]
- (19) Da saqlañiz saḡlovumnı kılmamaya ƣanunlarından ol iḡrahlıqlarnıñ ki ƣilindılar
- (20) aldınizya da mundar bolmaniz alar bilän menmin YWY Tenrıñiz.

Chapter 19

- (21) פרשת קדושים¹⁷⁸
- (22. . .) (יט) נִיִּדְבָר יִי אֵל מֹשֶׁה לְאַמֵּר¹⁷⁹
- (. . .22) [19:1] Da sözlädi YWY Mošegä demä.
- (23) דבר [19:2] Sözlägin žümlä žama‘atına oylanlarinni Yisraēlnıñ
- (24) da aytkın alarğa ayruḡsılar boluniz ki ayruḡsıdır men YWY Tenrıñiz. איש

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- (1) [19:3] Här kiši anasından da atasından ƣorƣuniz da šabatlarimni saqlañiz menmin YWY
- (2) Tenrıñiz. אל [19:4] Ƣayırılmaniz ol yoklıqlarğa da tökmä abaq ƣılmaniz özünizgä
- (3) menmin YWY Tenrıñiz. וכל [19:5] Da egär ƣorban etsañiz šelamim ƣorbanini YWY-ya
- (4) moradiniz uçun ƣorban etiniz anı. ביום [19:6] Ƣorban etkän gününizdä ašalsın
- (5) da sabahından da ol ƣalğan ol üçünži güngä degin otƣa küydürülsin. ואם
- (6) [19:7] Da egär ašalma ašalsa ol üçünži gündä bayatdır (pasuldir¹⁸⁰) ol šelamim
- (7) ƣabul bolmastır. ואוכלי [19:8] Da (bilip¹⁸¹) ašavčıları günähini çekär zira
- (8) ƣodešin YWY-nıñ yäñil etti da kesilir ol žan uluslarından. ובקצרכם
- (9) [19:9] Da oryanıñizda orayın yerinizniñ tavusmayın ƣiyrin tarluvıñnıñ ormaya da başayın
- (10) orayınñın başaqlamayın. וכרמך [19:10] Da borlaliyınñı četimplämägin da danäsin borlaliyınñın

¹⁷⁶ JSul.IV.02A: deest. | BSMS 288: יכ. | JSul.III.01: יכ. | ADub.III.73: יכ.

¹⁷⁷ JSul.IV.02A: Unvocalized text.

¹⁷⁸ The weekly Torah portion: Parashat Kedoshim (Lev 19:1–20:27).

¹⁷⁹ Lev 19:1 in Biblical Hebrew.

¹⁸⁰ JSul.IV.02A: Unvocalized text.

¹⁸¹ JSul.IV.02A: Unvocalized text.

- (11) çöplämäğin yarlıya da yaripkâ kemişkin alarnî menmin YWY Teŋriniz. אֵל [19:11] Hîrsizlik
 (12) etmâniz da tanmâniz da aldamaniz kimsâ karşıdakisini. אֵל [19:12] Da ant
 etmâniz
 (13) adim bilân yalyanya da yenil etmäğin adin Teŋrinin menmin YWY. אֵל [19:13]
 Zülümlämäğin
 (14) dostuñnî da dutup almayin konmasin yanîña haķi ıryatıñnıñ ertäğä degin. אֵל
 (15) [19:14] Qaryamayin sayırnî da aldına soķurnıñ vermäğin sürünmäk da
 korkķin Teŋriñdän menmin
 (16) YWY. אֵל [19:15] Kılmaniz kınıyırlik şara'atta yüz etmäğin yüzlärin yarlinıñ
 (17) da siylamayin yüzlärin zenginnin doyrulik bilân şara'at etkin dostuna. אֵל
 (18) [19:16] Yürümâniz kambaz ulusıñda turmayin kanî üstünâ dostuñnıñ menmin
 YWY.
 (19) אֵל [19:17] Duşman tutmayin qardaşinnî gönliñdä ügütlämä ügütläğin dostuñnî
 (20) ki çekmäğäysin onıñ uçun zürüm. אֵל [19:18] Öç almayin da kin qovmayin
 oylanlarına
 (21) ulusıñnıñ da sevgin arķardaşınñi gendiñni gibi menmin YWY. אֵל [19:19]
 Resimlärimni
 (22) saklaniz tuvarıñnî koşmayin eki žins tarlovuñnî saçmayin eki žins da uprak
 (23) eki žins şa'atnez çıkmasin üstü[ñ]ä¹⁸². וְאֵל [19:20] Da kişi ki yatsa hatınnî
 (24) tökmäğin urluķnıñ da ol qaravaş olup keläşingän başına da yulunma
 yulunmadı
 (25) ya azatlık [f]ihati¹⁸³ verilmedi anar tāftiş bolsin ölmäsinlär egär azat
 (26) bolmadı isä. וְהָיָה [19:21] Da ketirsin peşmanlıyını YWY-ya eşiginä ohel mo'ed-

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- (1) niñ koçkar aşamya. וְכַפֵּר [19:22] Da kapara etsin anıñ uçun ol kohen koçkarı
 (2) bilân ol aşamnıñ aldına YWY-nıñ yazıyı uçun ki yazıķlı boldı da boşatılir
 (3) anar yazıyından ki yazıķlı boldı. וְכִי [19:23] Egär gelsäniz ol yergä da tiksäniz här
 (4) dürli yemiş ayaçi da aķlaflı sayınız aķlafını ya'ni yemişini üç yıllar bolsin
 (5) sizgä 'arellär gibi aşalmasin. וְבַשָּׁנָה [19:24] Da ol dördünzi yılda bolsin
 (6) žümlä yemişi kodeş mahtovlar YWY-ya. וְבַשָּׁנָה [19:25] Da ol beşinzi yılda
 (7) aşaniz yemişini arttırmaya sizgä ma[h]sulunı¹⁸⁴ menmin YWY Teŋriniz. אֵל
 [19:26] Aşamaniz

¹⁸² JSul.IV.02A: *üstünä*; probably a typographical error. | BSMS 288: *üstünä*. | JSul.III.01: *istine*. | ADub. III.73: *üstüya*.

¹⁸³ JSul.IV.02A: *kihati*; a typographical error.

¹⁸⁴ JSul.IV.02A: *maksulunı*; a typographical error. | BSMS 288: *tañılın*. | JSul.III.01: *bitisin anın*. | ADub. III.73: *bitişin anın*.

- (8) ol qan bilän kuşnaşliq etməniz da bulutqa bakmaniz. לֹא [19:27] Qurşalamaniz
 (9) et[raf]in¹⁸⁵ başıniznün da çaypamaniz kenarındaki saqalınñnün. וְשֵׁרֵט [19:28] Da
 yırtmaq ölü
 (10) uçun verməniz etinizdä da tamyalı yazı verməniz özünizdä menmin YWY. אֵל
 (11) [19:29] Yenil etmägın kızıñnı azdırmaya anı da azmasın ol yer ھاڭlı da tolmasın
 ol
 (12) yer zinalıq. אֶת [19:30] Şabatlarımñı saqlaniz da mıqdaşımñdan qorquñiz
 menmin YWY.
 (13) אֵל [19:31] Qayırilmaniz ol kamçılary da ol bildižilärgä izläməniz mundar
 bolmaya
 (14) alar bilän menmin YWY Teñriniz. מִכִּנִּי [19:32] Aldından pirniñ turyın da
 sıylayın
 (15) yüzlärin kartnıñ da qorqqın Teñriñdän menmin YWY. וְכִי [19:33] Da egär tirilsä
 (16) birgänä yarip yerinizdä kıynamaniz anı. כְּאִזְרָח [19:34] Yerli gibi sizdän bolsın
 (17) sizgä ol yarip ol tirilgän birgänizgä da sevgin anı gendiñni gibi zira
 (18) qariplär ediniz Misir yerindä menmin YWY Teñriniz. לֹא [19:35] Qılmaniz
 künçirlik
 (19) şara'atda ölcädä miskalda täräzidä. מֵאֻזִּי [19:36] Doğru teräzi doğru taş
 (20) doğru kebiç da doğru seyik bolsın sizgä menmin YWY Teñriniz ki çiyardım
 (21) sizni Misir yerindän. וְשִׁמְרָתָם [19:37] Da saqlaniz žümlä räsimplärimni da žümlä
 (22) şara'atlarımñı da kıliniz alarnı menmin YWY.

Chapter 20

- (23) וְיִדְבָּר (ב) [20:1] Da sözlädi YWY Moşegä demä. וְאֵל [20:2] Da oylanlarına Yisraēl-
 (24) niñ aytkın kişi kişi oylanlarından Yisraēlniñ da ol yarıptän ol
 (25) tirilgän Yisraēl da ki versä urluyından Moleħke ölmä öldürülsin
 (26) ulusı ol yerniñ töpäläsinlär anı taş bilän. וְאֵנִי [20:3] Da men veri[r]min¹⁸⁶
 ħišimimñı

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- (1) ol (ıgizli vergän¹⁸⁷) kişidä da kesärmin anı ortasından ulusiniñ ki urluyından
 (2) verdi Moleħke mundar etmək uçun mıqdaşımñı da yenil etmägä ayruħsı
 adimñı.

¹⁸⁵ JSul.IV.02A: *etarfin*; a typographical error. | BSMS 288: *kıyırin*. | JSul.III.01: *kıriyin*. | ADub.III.73: *kıriyin*.

¹⁸⁶ JSul.IV.02A: *verimin*; probably a tendency towards consonant deletion (see 2.2.2.2). | BSMS 288: *berimin*. | JSul.III.01: *berimen*. | ADub.III.73: *berirmen*.

¹⁸⁷ JSul.IV.02A: Unvocalized text.

- (3) ואם [20:4] Da egär örtmä örtsälär ulusı ol yerniñ gözlärini ol kişidän açıktan
 (4) vergänindä urluyından Molehkä öldürmämäk[k]ä¹⁸⁸ 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 kayırılśa ol kamčılary da ol bildäžilärgä azma artlarından
 (8) da veri[r]min¹⁸⁹ hışimimni ol žanya da kesärmin anı ortasından ulusiniñ.
 והתקדשתי
 (9) [20:7] Da ayruḥsi boluñiz da boluñiz ayruḥsilar ki menmin YWY Tenriniñ.
 ושמרתם
 (10) [20:8] Da saqlañiz räsimplärimni da kiliñiz alarnı menmin YWY ayruḥsi etivči
 sizni.
 (11) כי [20:9] Ki kişi kişi ki qaryasa atasini ya anasini ölmä öldürölsin
 (12) atasin ya anasin qaryadi qanlari başına ola. ואיש [20:10] Da kişi ki no'eflik
 (13) etsä hatini bilän kişiniñ ki no'eflik etsä hatini bilän arqadaşiniñ
 (14) ölmä öldürölsin¹⁹⁰ ol no'eflik etkän kişi da ol no'eflik etkän hatin.
 (15) ואיש [20:11] Da kişi ki yatsa hatini bilän atasiniñ 'ayibin atasiniñ açtı ölmä
 (16) öldürölsinlär ekisi qanlari başlarına ola. ואיש [20:12] Da kişi ki yatsa
 (17) kelini bilän ölmä öldürölsinlär ekisi iḡrahliḡ kıldilar qanlari başlarına
 (18) ola. ואיש [20:13] Da kişi ki yatsa erkäk bilän yatuvun hatinniñ iḡrahliḡ
 (19) kıldilar ekisi ölmä öldürölsinlär qanlari başlarına. ואיש [20:14] Da kişi
 (20) ki alsa hatinni da anasini iränçilikdir ol otqa küydürsinlär anı da birni
 (21) alardan da bolmaşin iränçilik ortañizda. ואיש [20:15] Da kişi ki versä yatuvun
 (22) tuvary ölmä öldürölsin da ol tuvarni da öldürüñiz. ואשה [20:16] Da hatin ki
 (23) yuvuḡlaśśa žümlä tuvarniñ birinä dört ayakla[r]¹⁹¹ yatmaya anı da öldürgin ol
 (24) hatinni da ol tuvarni ölmä öldürölsinlär qanlari başlarına. ואיש [20:17] Da kişi
 (25) ki alsa ḡiz qardaşini ḡizin atasiniñ ya ḡizin anasiniñ da görsä 'ayibini da ol
 (26) görsä anin 'ayibini iränçiliktir ol da kesilsinlär gözlärinčä oylanlariniñ

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- (1) uluslariniñ 'ayibin ḡiz qardaşiniñ açtı günäḡhini čeksin. ואיש [20:18] Da kişi
 (2) ki yatsa nida hatinni da açsa 'ayibini čoyrayini açtı da ol açtı qanlariniñ

¹⁸⁸ JSul.IV.02A: *öldürmämäkä*; an orthographical tendency (see 2.1.3).

¹⁸⁹ JSul.IV.02A: *verimin*; probably a tendency towards consonant deletion (see 2.2.2.2). | BSMS 288: *berirmın*. | JSul.III.01: *berimen*. | ADub.III.73: *berirmen*.

¹⁹⁰ JSul.IV.02A: *öldüröläsın*; a typographical error. | BSMS 288: *öldürölsin*. | JSul.III.01: *eltirilsin*. | ADub.III.73: *öltürölsün*.

¹⁹¹ JSul.IV.02A: *ayaklap*; probably a typographical error.

- (3) çoyrayını da kesilsinlər ekisi ortasından ulusların. וערות [20:19] Da ‘ayibin kiz
- (4) qardaşının [anaının da kiz qardaşının]¹⁹² atanın açmayin kim ki yuvuyinin ayibini açti günahların çeksinlər.
- (5) ויש [20:20] Da kişi ki yatsa yengäçasini ayaçasinin ‘ayibini açti yazıkların çeksinlər
- (6) məhrimlər ölsinlər. ויש [20:21] Da kişi ki alsa qardaşının hətinini nida gibidir ol qardaşının ‘ayibini açti məhrimlər bolsınlar. ושמרתם [20:22] Da saxlaniz
- (7) žümlä räsimplarimni da žümlä šara‘atlarimni da kiliñiz alarni da kusmasin
- (8) sizni ol yer ki men getiräydirmin sizni or[a]ğa¹⁹³ oturmaya anda. ולא [20:23]
- (9) Da yürümäniz räsimplari bilän ol ulusnin ki men süräydirmin aldinizdan zira
- (10) žümlä bularni kildilar da bezdim alardan. ואמר [20:24] Da aytım sizgä siz
- (11) meräsläniz yerläri da men veräyim ani sizgä meräslämägä ani yer
- (12) ayayturğan süt da bal
- (13) menmin YWY Tenriniz ki ayirdim sizni ol uluslardan. והבדלתם [20:25] Da ayiriniz
- (14) arasina ol helal tuvarnin mundar tuvarya da arasina ol
- (15) mundar kuşnin helalya da iranči etmäniz žanlarinjnı tuvar bilän da kuş bilän
- (16) ya žümlä bilän ki ki[y]mildar¹⁹⁴ ol yer üstünä ki ayirdim sizgä mundar
- (17) etmägä. והייתם [20:26] Da bolunuz maña ayruhsılar ki ayruhsidir m[e]n¹⁹⁵ YWY
- (18) da ayirdim sizni ol uluslardan bolmaya menim. ויש [20:27] Da kişi ya hətin ki
- (19) bolsa alarda kamči ya bildiži ölmä öldürülsinlər taş bilän taşlasınlar
- (20) alarni kanlari başlarına.

Chapter 21

- (21) פרשת קדושים¹⁹⁶
- (22) (בא) ויאמר יי אל משה אמור אל הכהנים בני אהרן ואמרת אליהם
- (23) לנפש לא יטמא כעמיו¹⁹⁷
- (23) [21:1] Da aytı YWY Mošegä aytķin
- (24) ol kohenlärgä oylanlarına Aharonnin da aytķin alarya ölügä mundar bolmasin

¹⁹² JSul.IV.02A: deest, added on the basis of BSMS 288: *anaının da kiz qardaşının*. | JSul.III.01: *anannin da tuvduyunun*. | ADub.III.73: *anaynin da tuvduyunun*.

¹⁹³ JSul.IV.02A: *orya*; a typographical error. | BSMS 288: *anda*. | JSul.III.01: *ari*. | ADub.III.73: *ari*.

¹⁹⁴ JSul.IV.02A: *kirmildar*; probably a typographical error. | BSMS 288: *kıymildar*. | JSul.III.01: *tebrenedi*. | ADub.III.73: *tebraniadi*.

¹⁹⁵ JSul.IV.02A: *mın ~ min*; probably a typographical error. | BSMS 288: *men*. | JSul.III.01: *men*. | ADub.III.73: *men*.

¹⁹⁶ The weekly Torah portion: Parashat Emor (Lev 21:1–24:23).

¹⁹⁷ Lev 21:1 in Biblical Hebrew.

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- (1) uluslarında. כִּי [21:2] Ki ancaq yaqinına ol yuvuq anar anasına ya da atasına
 (2) ya oylına ya kızına ya qardaşına. וְלֹא־חֵוִרוֹ [21:3] Da kız qardaşına ol boy kız
 (3) ol yuvuq anar ki bolmadı qoşağa anar tiyip mundar bolsin. לֹא [21:4]
 (4) Mundar bolmasın qoşa (tiyip hatinına) uluslarında yenil bolmaya ol. לֹא
 (5) [21:5] Yurkmasınlar yur[k]mak¹⁹⁸ başlarında da کنارındaki saqallarının tıraş
 idmasinlar
 (6) da etlärindä çizmasınlar çizmak. קְדוּשִׁים [21:6] Ayruhsılar bolsınlar Tenrilärinä
 (7) da yenil etmasınlar adın Tenrilärinin zira otlu qorbanların YWY-nin qorbanın
 (8) Tenrilärinin alar yuvuqlaştıraydırlar da bolsınlar ayruhsı. אִשָּׁה [21:7] Zona
 hatinni
 (9) ne bozuq yollunı almasınlar ne sürülgän hatinni erindän almasınlar zira
 (10) ayruhsıdır ol Tenrisinä. וְקִדְשׁוֹ [21:8] Da ayruhsı etkin anı zira qorbanın
 (11) Tenriñnin ol yuvuqlaştırıydır ayruhsı bolsın sağa ki ayruhsıdır men YWY
 (12) ayruhsı etivçi sizni. וְבַר [21:9] Da kızı kohen kişinin egär başlasa azmaya
 (13) atasının kohenliğini ol pasul etäydir otqa küydürülsin. וְהַכֹּהֵן [21:10] Da ol
 (14) böyük kohen qardaşlarından ki kuyulsa başı üstünä ol silmək yayı ve doldursa
 (15) kolunı giymägä ol kodeş upraklarını başını açmasın da upraklarını yırtmasın.
 (16) וְעַל [21:11] Da hiç öli žanya gelmasın dañi atasına ne anasına mundar bolmasın.
 (17) וְיִמֶן [21:12] Da ol mıkdaşdan çıkmāsın da yenil etmasın mıkdaşın Tenrisinin zira
 (18) taži silmək yayının Tenrisinin üstünädir menmin YWY. וְהָוָא [21:13] Da ol
 hatinni
 (19) boyliqları bilän alsın. אֶלְמְנָה [21:14] Tulnı ne sürülgänni ne bozuq yollunı ne
 zonanı
 (20) bularnı almasın ki ancaq boy kızni uluslarından alsın özünä hatinya. וְלֹא
 [21:15]
 (21) Da yenil etmasın urluynı uluslarında ki menmin YWY ayruhsı etivçi anı.
 (22) וַיְדַבֵּר [21:16] Da sözlädi YWY Moşegä demä. דָּבַר [21:17] Sözlägin Aharonğa
 demä kişi
 (23) urluyından dävürlärinä ki bolsa anda hilla yuvuqlaşmasın yuvuqlaştırma
 qorbanın
 (24) Tenrisinin. כִּי [21:18] Ki žümlä kişi ki anda hilla yuvuqlaşmasın soqur kişi
 (25) ne total ne eksik buvumli ne artıq buvumli. אִם [21:19] Ya kişi ki bolsa
 (26) anda sinik ayak ya çolāq kol. אִם [21:20] Ya qambur ya inžä (bodir) ya aq

198 JSul.IV.02A: *yurmak*; a typographical error. | BSMS 288: *yulkmak*. | JSul.III.01: *yulkuv*. | ADub.III.73: *yulkuv*.

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- (1) tüškän gözinä ya qoturli ya egri buvumli ya ıtešen taša[k]li¹⁹⁹. כל [21:21]
žümlä
- (2) kiši ki anda ħillä urluyından Aharon ol kohennin yuvuqlaşmasın
yuvuqlaştırmaya
- (3) otlu qorbanların YWY-nin ħillä isä anda qorbanın Teñrisinin yuvuqlaşmasın
- (4) yuvuqlaştırmaya. להם [21:22] Qorbanın Teñrisinin kodeşlärindän ol
kodeşlärnin
- (5) lakin ol kodeşlärindän aşasın. ָך [21:23] Tek ol pärdägä gelmäsin da ol mizbeaḥ-
- (6) ға yuvuqlaşmasın zira ıħillä v[a]r anda²⁰⁰ da yeñil etmäsin mıkdaşlarımni ki
- (7) menmin YWY ayruḥsı etivçi alarnı. וידבר [21:24] Da sözlädi Moşe Aharonya
- (8) da oylanlarına da žümlä oylanlarına Yisraēlnin.

Chapter 22

- (9) (בב) וידבר [22:1] Da sözlädi YWY Moşegä demä. דבר [22:2] Sözlägin Aharonya
- (10) da oylanlarına da ayırılınlar kodeşlärindän oylanlarınin Yisraēlnin da yeñil
- (11) etmäsinlər ayruḥsı adımni ki alar kodeş etäydirlär maña menmin YWY. אמר
- (12) [22:3] Aytqın alarğa dävürlärinizgä žümlä kiši ki yuvuqlaşa žümlä
urluyunızdan
- (13) ol kodeşlärğä ki kodeş etärlär oylanları Yisraēlnin YWY-ğa da mundarliyi
- (14) bolsa üstünä da kesilir ol žan aldımın menmin YWY. איש [22:4] Kiši
- (15) kiši urluyından Aharonnin da ol žüzam derdli ya zav kodeşlärindän aşamasın
- (16) deginčä ki temiz bolir da ol tiygän žümlä mundar žanlıya ya kişigä ki
- (17) çıksa andan tökmägi urluqnın. אל [22:5] Ya kişigä ki tiysä žümlä
- (18) qozlayanya ki mundar bolir anin bilän ya adamya ki mundar bolir anin bilän
- (19) žümlä mundarliyina. נפש [22:6] Žan ki tiysä anar da mundar bolsın ol aḥşam-
- (20) ға degin da aşamasın ol kodeşlärindän ki ancaq yuvsa etini suvlar bilän.
- (21) ובא [22:7] Da batsa ol kuyaş da temiz olir da andan soñra aşasın ol kodeşlärindän
- (22) zira aşıdır ol. נבלה [22:8] Nevelanı ne terefa aşamasın mundar bolmaya
- (23) anin bilän menmin YWY. ושמרו [22:9] Da saqlasınlar saqlovumnı da çekmäsinlər
anin
- (24) uçun günäh žürümünü da ölärlär anin bilän egär yeñil etsälär anı menmin YWY
- (25) ayruḥsı etivçi alarnı. וכל [22:10] Da hiç yabanži aşamasın kodeşni müsäfiri
kohennin
- (26) ne iryaṭi aşamasın kodeşni. וכהן [22:11] Da kohen egär satın alsa žan satın

¹⁹⁹ JSul.IV.02A: Illegible text; reconstructed on the basis of another printed copy of the edition: *täšäkli*.
| BSMS 288: *tešan*. | JSul.III.01: *sisken ayipli*. | ADub.III.73: *šiškan ayipli*.

²⁰⁰ JSul.IV.02A: *ħillä ver anda*; a typographical error. | BSMS 288: *ayip anda*. | JSul.III.01: *ayip anda*. |
ADub.III.73: *ayip anda*.

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- (1) alyanin aḥçasinün ol aşasin andan da doyyanı evinin alar aşasinlar aşından.
 (2) ובר [22:12] Da kızı kohennin ki bolsa yat kişigä ol ayırmayından ol kodeş-
 (3) lärnin aşamasın. ובר [22:13] Da kızı kohennin ki bolsa tul ya sürülgän da urluk
 (4) bolmasa anar da kaytsa evinä atasının yaşıqları gibi ötmäğindän atasının
 (5) aşasin da hiç yabanži aşamasın andan. ואיש [22:14] Da kişi ki aşasa kodeşni
 yañlışlık
 (6) bilän da arttırsın beşinžisin üstünä da versin kohengä ol kodeşni.
 (7) ולא [22:15] Da yenil etmäsinlər kodeşlärin oylanlarınun Yisraelnin neni ki
 (8) ayırsalar YWY-ya. והשיאו [22:16] Da čektartsinlər alarğa peşmanlık žürümünü
 (9) aşayanlarında kodeşlämindän ki menmin YWY ayruhsı etivči alarnı.
 (10) וידבר [22:17] Da sözlädi YWY Moşegä demä. דבר [22:18] Sözlägin Aharonğa da
 oylanlarına
 (11) da žümlä oylanlarına Yisraelnin da aytkın alarğa kişi kişi žama‘atından
 (12) Yisraelnin da ol ȳariptän Yisraeldä ki yuvuqlaştırsa qorbanini [ž]ümlä²⁰¹
 inyätlärinin da žümlä
 (13) žomartlıqlarini ki yuvuqlaştırsalar YWY-ğa ‘olaya. לרצונכם [22:19] Kiläginiz
 (14) bilän saylam erkäknı siȳirdan qoylardan ya da ečkilärdän. כל [22:20] Žümlä ki
 (15) anda hille yuvuqlaştırmanžiz zira qabullıqqa bolmaz sizgä. ואיש
 (16) [22:21] Da kişi ki yuvuqlaştırsa šelamim qorbanini YWY-ğa ayırmaya inyät ya
 (17) žomartlıqqa siȳirdan ya qoydan saylam bolsın qabullıqqa hiç hille
 (18) bolmasın anda. עורת [22:22] Soqurnı ne kırıknı ne saqatnı ne sinirlini ne
 (19) oyuzlunı ne egri buvumlini yuvuqlaştırmanžiz bularnı YWY-ğa da otlu qorban
 (20) vermäniz alardan ol mizbeah üstünä YWY-ğa. ושור [22:23] Da ögüz ya qoy
 artıqlı ya
 (21) eksikli žomartlık kilyin anı da inyätkä qabul bolmastır. ומעוד
 (22) [22:24] Da ezilgänni ne yančilyanni nä üzülgänni ne bičilgänni yuvuqlaştırmanžiz
 YWY-ğa
 (23) da yerinizdä kılmanžiz. ומיד [22:25] Da qolundan yat ulusnin yuvuqlaştırmanžiz
 qorbanin
 (24) Tenriñiznin žümlä bulardan zira ki çaypalmakları alarda hille alarda qabul
 (25) bolmaslardır sizgä. וידבר [22:26] Da sözlädi YWY Moşegä demä. שור [22:27]
 Ögüz
 (26) ya qoy ya ečki ki doysa da bolsın yedi günlär anasinin yanında da ol
 (27) sekizinži gündän da ötegä qabul bolır qorbanğa otlu qorban YWY-ğa. ושור

201 JSul.IV.02A: *gümlä*; a typographical error. | BSMS 288: *barča*. | JSul.III.01: *bar*. | ADub.III.73: *bar*.

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- (1) [22:28] Da ögüz ya qoy anı da balasını soymanız bir gündä. וְכִי [22:29] Da egär
qorban
(2) etsäniz şükürlik qorbanını YWY-ya muradiniz uçun qorban etiniz. בַּיּוֹם [22:30]
Ol
(3) gündä aşalsın qaldırmanız andan ertägä deyin menmin YWY. וְשִׁמְרָתָם
(4) [22:31] Da saqlanız miçvalarımni da qilinız alarnı menmin YWY. וְלֹא [22:32] Da
yenil etməyiniz
(5) ayruşsi adimni da ayruşsi bolirmın ortasında oylanlarınin Yisraēlnin
(6) menmin YWY ayruşsi etivçi sizni. הַמּוֹצֵא [22:33] Ol çiyaryan sizni Misir
yerindän
(7) bolma sizgä Teñrigä menmin YWY.

Chapter 23

- (8) [23:1] Da sözlädi YWY Moşegä demä. דִּבֶּר [23:2] Sözlägin oylanlarına
(9) Yisraēlnin da aytkın alarğa va'dälari YWY-nin ki çakıraysız
(10) alarnı çakırmaqları kodeşnin bulardırlar alar va'dälärim. שֵׁשֶׁת [23:3] Altı
günlär
(11) qilinsın iş da ol yedinži gündä şabat şabaton çakırmaq kodeş hiç iş
(12) qılmanız şabatdır ol YWY-ya žümlä oturaşlarınizda. אֵלֶּה [23:4] Bulardırlar
(13) va'dälari YWY-nin çakırmaqları kodeşnin ki çakıraysız alarnı va'dälärindä.
בַּחֹדֶשׁ
(14) [23:5] Ol burunyı ayda on dördünži günündä ol aynın ol eki aḥşam arasına
(15) pesah YWY-ya. וּבַחֹמֶשֶׁת [23:6] Da on beşinži günündä uşbu aynın ḥagı ol
(16) maçalarınin YWY-ya yedi günlär maçalar aşanız. בַּיּוֹם [23:7] Ol burunyı gündä
çakırmaq
(17) kodeş bolsın sizgä hiç kulluq işini qılmanız. וְהִקְרַבְתֶּם [23:8] Da yuvuklaştırınız
(18) otlu qorban YWY-ya yedi günlär ol yedinži gündä çakırmaq kodeş hiç
(19) kulluq işini qılmanız. וַיְדַבֵּר [23:9] Da sözlädi YWY Moşegä demä. דִּבֶּר [23:10]
Sözlägin
(20) oylanlarına Yisraēlnin da aytkın alarğa ki gelsäniz ol yerge ki men veräydirmin
(21) sizgä da orsanız orayını da getiriniz ilk orayıniznin kültäsini ol kohengä.
(22) [23:11] Da sallasın ol kültäni önünä YWY-nin moradiniz uçun sabahından
ol şabat-
(23) nin sallasın anı ol kohen. וְעִשְׂיָהֶם [23:12] Da qilinız sallayan gününizdä ol
kültäni
(24) saylam qoy bir yaşar 'olaya YWY-ya. וּמִנְחָתוֹ [23:13] Da minḥası eki payı onnın
(25) özek qarişilayan yağ bilän otlu qorban YWY-ya qokusi kabullıqnın da quymayı
(26) yanı şarap dördünži payı ol siyiknin. וְלֶחֶם [23:14] Da ekmäk ne qavurulan arış
ne arpa

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- (1) başi aşamanjiz gendisinä degin uşbu günniñ getirgäniñizgä degin qorbanin
- (2) Teñriñizniñ räsimi dunyanıñ dävürläriñizgä žümlä oturaşlarıñızda. וספרתם
- (3) [23:15] Da sananjiz özünizgä sabahından ol şabatnıñ getirgän gününizdän ol sallamaq
- (4) kültäsini yedi şabatlar tamamlar bolsınlar. עד [23:16] Sabahına degin ol yedinji
- (5) şabatnıñ sananjiz elli gün da yuvuklaştırıñız yañı minha YWY-ya. ממושבותיכם
- (6) [23:17] Oturaşlarıñızdan getiriniz sallamaq ötmäğini eki eki ülüşü onnıñ özek
- (7) bolsınlar hameç pişsinlär ilklär²⁰² qorbanı YWY-ya. והקרבתם [23:18] Da yuvuklaştırıñız
- (8) ol ötmäk bilän yedi saylam qoylar birär yaşarlar da buña sıyır balası bir
- (9) da qoçkarlar eki bolsınlar 'ola YWY-ya da minhaları da quymaqları otlu qorban
- (10) qokusı qabullıqnıñ YWY-ya. ועשיתם [23:19] Da kılınjiz ulayın eçkilärniñ birni hatat-
- (11) qa da eki qoylar birär yaşarlar şelamim qorbanına. והניף [23:20] Da sallasın ol kohen
- (12) alarnı ol ilklär ötmägi bilän sallamaq öñü[n]ä²⁰³ YWY-nıñ eki qoylar bilän
- (13) kodeş bolsınlar YWY-ya ol kohengä. וקראתם [23:21] Da çaķırıñiz gendisindä uşbu
- (14) günniñ çaķırmaq kodeş bolsın sizgä hiç kulluq işini kılmanjiz räsimi
- (15) dunyanıñ žümlä oturaşlarıñızda dävürläriñizgä. ובקצרכם [23:22] Da oryan-ıñızda
- (16) yäriñizniñ orayını tavusmanjiz kiyirın tarlovuñnıñ oryanında da başayın orayınnıñ
- (17) başaqlamayın yarlıya da yaripkä kemişkin alarnı menmin YWY Teñriñiz. וידבר
- (18) [23:23] Da sözlädi YWY Moşegä demä. דבר [23:24] Sözlägin oylanlarına Yisraelnıñ demä
- (19) ol yedinji ayda birindä ol aynıñ bolsın sizgä şabaton sayınmaqlıyı
- (20) kıçķırmaqnıñ çaķırmaq kodeş. כל [23:25] Hiç kulluq işini kılmanjiz da yuvuklaştırıñız
- (21) otlu qorban YWY-ya. וידבר [23:26] Da sözlädi YWY Moşegä demä. אך
- (22) [23:27] Tek onunda uşbu yedinji aynıñ ol yulmaqlar günüdür ol çaķırmaq kodeş
- (23) bolsın sizgä da kiyınanjiz žanlarıñızni da yuvuklaştırıñız otlu qorban YWY-ya.
- (24) וכל [23:28] Da hiç iş kılmanjiz gendisindä uşbu günniñ zira günü yulmaqlarnıñdır
- (25) ol kapara etmägä üstünizgä aldına YWY Teñriñizniñ. כי [23:29] Ki žümlä
- (26) ol žan egär kitynalmasa gendisindä uşbu günniñ kesilir uluslarından. וכל

²⁰² JSul.IV.02A: Spelled אֵילִיכֶלֶר; a typographical error.

²⁰³ JSul.IV.02A: *önünä*; a typographical error. | BSMS 288: *aldına*. | JSul.III.01: *alnında*. | ADub.III.73: *alnında*.

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- (1) [23:30] Da žümlä ol žan ki kilsa hič iş gendisindä uşbu günnin da qayıp etärmin
 (2) ol žannı ortasından ulusınin. כל [23:31] Hič iş kılmanız räsimi dunyanın
 (3) dävürlärinizgä žümlä oturaşlarınızda. שבת [23:32] Şabat şabatondır ol sizgä
 (4) da kıynanız žanlarınızın tokuzında ol aynın aḥşamda aḥşamdan aḥşamya
 (5) degin şabat idiniz şabatınızın. וירבר [23:33] Da sözlädi YWY Moşegä demä.
 (6) דבר [23:34] Sözlägin oylanlarına Yisraelnin demä on beşinži günindä uşbu
 yedinži
 (7) aynın ḡagı ol sukalarnın yedi günlär YWY-ya. ביום [23:35] Ol burunži gündä
 (8) çaķırmaḡ kodeş hič kulluḡ işini kılmanız. שבעת [23:36] Yedi günlär
 (9) yuvuḡlaştırınız otlu ḡorban YWY-ya ol sekizinži gündä çaķırmaḡ kodeş bolsın
 (10) sizgä da yuvuḡlaştırınız otlu ḡorban YWY-ya tiyilmäktir ol hič kulluḡ işini
 (11) kılmanız. אלה [23:37] Bulardırlar vadäläri YWY-nın ki çaķırḡaysız alarnı
 çaķırmaḡları
 (12) kodeşnin yuvuḡlaştırmaya otlu ḡorban YWY-ya ‘ola da minḡa şelamim da
 ḡuymaḡlar
 (13) kemin günnin günündä. מלבד [23:38] Şabatlarından başḡa YWY-nın
 baḡşışlarınızdan
 (14) başḡa ki versäniz YWY-ya. דך [23:39] Tek on beşinži günündä ol yedinži
 (15) aynın toplayanınızda ol yernin maḡsulunı ḡag etiniz ḡaḡin YWY-nın yedi
 (16) günlär ol burunži gündä şabat on da ol sekizinži gündä şabat on. ולקחתם
 (17) [23:40] Da alınız özünüzgä ol burunži gündän burun (sukaliḡ²⁰⁴) yemişin siyli
 ayačnın
 (18) ḡurmalar yapraḡlarını da butayın ḡalın yapraḡlı teräknin da talların özännin
 da sevininiz
 (19) aldına YWY-nın yedi günlär. ויחגתם [23:41] Da ḡag etiniz anı ḡag YWY-ya yedi
 günlär
 (20) yılda räsimi dunyanın dävürlärinizgä ol yedinži ayda ḡag etiniz anı.
 (21) בסבות [23:42] Sukalarda oturunız yedi günlär žümlä ol yerli Yisraeldä
 (22) otursunlar sukalarda. למען [23:43] Anın uçun bilḡäylär dävürläriniz ki
 čalaşlarda
 (23) oturyuzdım Yisrael oylanlarını čıyaryanımda alarnı Mişir yerindän menmin
 YWY
 (24) Tenriniz. וידבר [23:44] Da sözlädi Moşe vadälärin YWY-nın Yisrael oylanlarına.

Chapter 24

- (25) (בד) וידבר [24:1] Da sözlädi YWY Moşegä demä. צו [24:2] Sımarlayın Yisrael
 (26) oylanlarına da alsınlar saḡa temiz zeytün yayı iskanžadän čıkma

204 JSul.IV.02A: Unvocalized text.

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- (1) y[a]rīkka²⁰⁵ yandırma čiraq dayim. מִחוּץ [24:3] Čiḥartīn pārdāsīnā ol
šāḥadātlīknīḡ
- (2) ohel mo'eddā yaraštīrsīn anī Aharon aḥšamdan ertāgā degin aldīna YWY-nīḡ
- (3) dayim rāsīmī dunyanīḡ dāvūrlārīḡizgā. עַל [24:4] Ol temiz altīn šamīdan üstünā
- (4) yaraštīrsīn ol čiraqlarīnī aldīna YWY-nīḡ dayim. וּלְקַחַת [24:5] Da alḡīn özek
- (5) da piširgin anī on eki ḡalīn ekmāklār eki ülūši onnīḡ bolsīn ol bir
- (6) ḡalīn ekmāk. וּשְׂמַת [24:6] Da ḡoyḡīn alarīnī eki yārāštīrmāklār altī ol
yārāštīrmākni
- (7) ol temiz terapiz üstünā aldīna YWY-nīḡ. וְנָתַת [24:7] Da vergin ol yaraštīrmāk
- (8) üstünā temiz tūmyan da bolsīn ḡorbanḡa tūtsūgā otlu ḡorban YWY-ḡa. בָּיִם
- (9) [24:8] Ol šabat gūndā ol šabat gūndā yaraštīrsīn anī aldīna YWY-nīḡ dayim
- (10) ḡatūndan oḡlanlarīnīḡ Yisraēlnīḡ šartī dunyanīḡ. וְהִיתָה [24:9] Da bolsīn
Aharonḡa
- (11) da oḡlanlarīna da ašasīnlar anī ayruḡsi yerdā ki ḡodeši ḡodeslārīnīḡdir ol
- (12) aḡar otlu ḡorbanlarīndan YWY-nīḡ resīmī dunyanīḡ. וַיֵּצֵא [24:10] Da čīktī oḡlī
- (13) Yisraēl ḡatīnnīḡ da ol oḡlī Mīsīrlī kišīnīḡ Yisraēl oḡlanlarīnīḡ arasīndan
- (14) da talaštīlar avulda oḡlu ol Yisraēl ḡatīnnīḡ da ol Yisraēl kiši.
- (15) וַיָּקֶב [24:11] Da belḡilī etti oḡlī ol Yisraēl ḡatīnnīḡ ol šemni da ḡaryadī da
ḡetīrdīlār
- (16) anī Mošegā da atī anasīnīḡ Šelomit ḡızı Dībrīnīḡ ševetīndan Dannīḡ. וַיִּנְחָלוּ
- (17) [24:12] Da ḡoydīlar anī saḡlovda beyīn olmaḡa alarḡa buyruḡī bilān YWY-nīḡ.
וַיְדַבֵּר
- (18) [24:13] Da sözlādi YWY Mošegā demā. הוֹצֵא [24:14] Čīḡaryḡīn ol ḡaryavčīnī
avuldan čīḡarī
- (19) da tayasīnlar žūmlā ol ešītkānlār ḡollarīnī baši üstünā da tōpālāsīnlār anī
- (20) žūmlā ol žama'at. וְאֵל [24:15] Da oḡlanlarīna Yisraēlnīḡ sözlāḡin demā kiši
- (21) kiši ki ḡaryasa Teḡrisīnī da čeksin gūnāḡīnī. וַיִּקֶּב [24:16] Da ḡaryavčī adīn
YWY-nīḡ
- (22) ölmā öldürölśin taš atma taš atsīnlar üstünā žūmlā ol žama'at nečiki ḡarip
- (23) alay yerlī ḡaryayanīnda šemni öldürölśin. וַיֵּשׁ [24:17] Da kiši ki ursa
- (24) žūmlā žanīn adamnīḡ ölmā öldürölśin. וּמָכָה [24:18] Da uruvčī žanīn tuvarnīḡ
- (25) ödesīn anī žan ornīna žan. וַיֵּשׁ [24:19] Da kiši ki versā ḡillā
- (26) dostīna nečiki ḡīldī alay ḡīlīnsīn aḡar. שָׁבַר [24:20] Sīnīḡ ornīna sīnīḡ

205 JSul.IV.02A: *yerīkka*; a typographical error. | BSMS 288: *yariḡka*. | JSul.III.01: *yariḡlīkka*. | ADub.
III.73: *yariḡlīkka*.

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- (1) göz ornına göz diš ornına diš nečiki versä ħillä adamya alay verilsin
- (2) aḡar. ומכה [24:21] Da uruvči tuvarnı ödəsin anı da uruvči adamnı öldürülsin.
- (3) משפט [24:22] Bir šara‘at bolsın sizgä nečiki yarip alay yerli bolsın ki menmin
- (4) YWY Teñriñiz. וידבר [24:23] Da sözlädi Moše oylanlarına Yisraēlnıñ da
čıyardılar ol
- (5) qarayvčini avuldan čihari da töpelädilär anı taš bilän da oylanları Yisraēlnıñ
- (6) kıldılar nečiki simarladi YWY Mošegä.

Chapter 25

- (7) פרשת בהר²⁰⁶
- (8. . .) (בה) וַיְדַבֵּר יְיָ אֶל מֹשֶׁה בְּהַר סִינַי לֵאמֹר²⁰⁷
- (. . 8) [25:1] Da sözlädi YWY Mošegä
- (9) tayında Sinaynıñ demä. דבר [25:2] Sözlägin oylanlarına Yisraēl-
- (10) niñ da aytqın alarya ki gelsäniz ol yergä ki men ver[ä]ydirmen²⁰⁸ sizgä da
šemita
- (11) bolsın ol yer šemita YWY-ya. שש [25:3] Altı yıllar sačkın tarluvuñnı da altı
- (12) yıllar butayın borlaliyüñnı da toplayın maḡsulini. ובשנה [25:4] Da ol yedinži
yıldı
- (13) šabat šabaton bolsın yergä šemita YWY-ya tarlovuñnı sačmayın da borlaliyüñnı
- (14) butamayın. את [25:5] Orayınñnıñ kiyigini ormayın da danelärin borlalarinñnıñ
- (15) čöplämägin šemita yılı bolsın yergä. והיתה [25:6] Da bolsın šemitası ol
- (16) yerniñ sizgä aşamaya saña da kuluña da qaravašınja da iryatya da müsäfirgä
- (17) ol tirilgänlär birgänjä. ולבהמתך [25:7] Da tuvarınja da kiyik[k]ä²⁰⁹ ki yerinđä
bolsın
- (18) žümlä taḡili aşamaya. וספרת [25:8] Da sanayın özünä yedi šemitalarin yıllarnıñ
- (19) yedi yıllar yedi kerätlär da bolarlar saña günläri yedi šemitalarinıñ ol yıllarnıñ
- (20) kırk toquz yılda. והעברת [25:9] Da gečirgin kičkırmaq šofar sesini ol yedinži
- (21) ayda onunda ol aynıñ ol kipurim günündä gečiriniz šofar sesini
- (22) žümlä yerinizdä. וקדשתם [25:10] Da ayruḡsi etiñiz ol ellinži yılñın senesini
- (23) da çačkiriniz ma‘aflık yerde žümlä otürivčilarına yoveldir ol bolsın sizgä

²⁰⁶ The weekly Torah portion: Parashat Behar (Lev 25:1–26:2).

²⁰⁷ Lev 25:1 in Biblical Hebrew.

²⁰⁸ JSul.IV.02A: *veriydirmın*; probably a typographical error. | BSMS 288: *beräydirmen*. | JSul.III.01: *beremen*. | ADub.III.73: *beřamen*.

²⁰⁹ JSul.IV.02A: *kiyikä*; an orthographical tendency (see 2.1.3).

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- (1) da qaytünjz här kiši tutuvliyiña da här kiši mišpaḥasına qaytünjz. יובל [25:11] Yovel-
- (2) dir ol yili ol ellinži yilnñ bolsın sizgä saçmanjz da ormanjz kiyiklerini
- (3) da čöplämänjz danälärini (ambarlarğa²¹⁰) כי [25:12] Ki yoveldir ol kodeš bolsın
- (4) sizgä ol tarlovdan alıp ašanjz kiyik maḥsulini. בשנת [25:13] Yilinda
- (5) ušbu yovelniñ qaytünjz här kiši tutuvliyiña. וכי [25:14] Da egär satsanjz satuv
- (6) dostuğa ya satın alma satın alsan qolundan dostuñnñ kiynamanjz kiši
- (7) qardašini. במספר [25:15] Sanı bilän yıllarnñ ol yoveldän soñra satın alıñ
- (8) (yovelgä degin²¹¹) qatından dostuñnñ sanı bilän maḥsul yıllarınñ satsın saña.
- (9) לפי [25:16] Čokliyiña görä ol yıllarnñ çok etkin satuvunı da azliyiña görä
- (10) ol yıllarnñ az etkin satuvunı zira sanın maḥsullarnñ ol satiyır saña.
- (11) ולא [25:17] Da kiynamanjz kiši qar[šida]kini²¹² da qorqkñ Teñriñden zira menmin YWY
- (12) Teñriñiz. ועשיתם [25:18] Da kılñjz räsimplärimni da šara'atlarimni saqlañjz da kılñjz
- (13) alarnı da oturırsız ol yer üstünä eminlik bilän. ונתנה [25:19] Da verir ol yer
- (14) maḥsulunı da ašarsız toyğunča da oturursız eminlik bilän üstünä. וכי [25:20] Da egär aytsanjz ne ašalım ol yedinži yilda muna saçmasaḥ da toplamasax
- (15) taḥlilimznñ. וצויתי [25:21] Da simarlarmın alıyışimnı sizgä ol altınži yilda
- (16) da kılar ol taḥilnı (mamura²¹³) üç ol yıllarğa. וזרעתם [25:22] Da sačarsın ol sekizinži
- (17) yilda da ašarsız ol taḥıldan eskini ol doḡuzinži yilğa degin yeriškinžä
- (18) geležäk maḥsulı ašarsız eskini. והארץ [25:23] Da ol yer satılmasın başbatra
- (19) (ömürlik²¹⁴) zira menimdir ol yer anža ȳariplär gibi da oturašlar gibi (oturırsız²¹⁵)
- (20) sizlär birgämä. ובכל [25:24] Da žümlä yerindä tutuvluynñnñ ḥilaslik veriniz
- (21) ol yergä. כי [25:25] Ki zügürtläsä qardašın da satsa tutuvluynñdan
- (22) da gelsä ḥilas etivčisi ol yuvuḥ anar da ḥilas idsin satқанñ qardašinñ. ואיש [25:26]

210 JSul.IV.02A: Unvocalized text.

211 JSul.IV.02A: Unvocalized text.

212 JSul.IV.02A: *qardašidakini*; a typographical error. | BSMS 288: *dostun*. | JSul.III.01: *dostun*. | ADub. III.73: *dostun*.

213 JSul.IV.02A: Unvocalized text.

214 JSul.IV.02A: A partially unvocalized text.

215 JSul.IV.02A: A partially unvocalized text.

- (24) [25:26] Da kişi ki bolmasa anar hılas etivçi da yetsä kuvatı da yerışsă hılasliyiñža.
- (25) וַיִּשָּׂא [25:27] Da hesab etsin yılların satuvunıñ da qaytarsın ol artqannı ol kişigä ki

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- (1) sattı anar da qaytsın tutuvluğına. וַיִּשָּׂא [25:28] Da egär yetmäsä kuvatı qaytarmaya anar
- (2) da bolsın satuvu qolunda ol satın alivçiniñ anı ol yovel yılı[n]a²¹⁶ degin
- (3) da çıksın yoveldä da qaytsın tutuvluğına. וַיִּשָּׂא [25:29] Da kişi ki satsa oturaş ev
- (4) qalalı şähärdä da bolsın va'däsi hılasliyiñniñ tamam bolğanına degin yılı satuvunıñ
- (5) bir yıl bolsın va'däsi hılasliyiñniñ וַיִּשָּׂא [25:30] Da egär hılas olunmasa dolıñža anar
- (6) tamam yıl da muqam bolsın ol ev ki ol şähärdä ki var anar qala başbatra
- (7) (ömürlük) satın alivçiya anı dävürlärinä hılas çıqmasın yoveldä. וַיִּשָּׂא [25:31] Da evlari
- (8) ol salaların ki yektir alarğa qala çüpçüvrä tüzü bilän ol yerniñ sayılır
- (9) hılaslıq bolsın anar da yoveldä hılas çıksın. וַיִּשָּׂא [25:32] Da şähärläri ol Levi-
- (10) lilärniñ evlari şähärläriniñ tutuvlıqlariniñ ömürlük [h]ılasliyi²¹⁷ bolsın Levi-
- (11) lilärgä. וַיִּשָּׂא [25:33] Da egär hılas idsä birsi ol Levilärdän da hılas çıksın
- (12) satuvu evniñ da şähäri tutuvluğıniñ yoveldä zira evlari şähärläriniñ ol Levi-
- (13) lärniñ oldir tutuvlıqları ortasında oqlanlariniñ Yisraelnıñ. וַיִּשָּׂא [25:34] Da tarlovu salasiniñ şähärläriniñ satılmasın ki tutuvluğı dunyanıñdır ol alarğa.
- (15) וַיִּשָּׂא [25:35] Da egär zügürtläsä dindaş qardaşın da taysa qolu birgänä da kuvat[l] andırıyın²¹⁸ anı
- (16) gerek yaripni gerek müsäfirni da geçinsin birgänä. וַיִּשָּׂא [25:36] Almayın yanından faiz ne
- (17) mamele faizni da qorqkın Tenriñizdän da geçinsin qardaşın birgänä. וַיִּשָּׂא [25:37] Añçañni
- (18) vermägin anar faizgä da faydaya vermägin aşıñni. וַיִּשָּׂא [25:38] Menmin YWY Tenriñiz

²¹⁶ JSul.IV.02A: *yılıña*; probably a typographical error. | BSMS 288: *yılına*. | JSul.III.01: *yılına*. | ADub. III.73: *yılına*.

²¹⁷ JSul.IV.02A: *kiläsligi*; probably a typographical error. | BSMS 288: *yulovu*. | JSul.III.01: *yulunmaq*. | ADub.III.73: *yulumak*.

²¹⁸ JSul.IV.02A: *kuvatnandırıyın*; a typographical error. | BSMS 288: *kip tutkın*. | JSul.III.01: *kiplegin*. | ADub.III.73: *kipłagin*.

- (19) ki çiyardım sizni Mısır yerindän vermä sizgä Kena'an yerini bolma sizgä
 (20) Tenriğä. וְכִי [25:39] Da egär zügürtläsä dindaş qardaşın ki birgänjə da satılsa
 saña kullanmayın
 (21) anı kulluyın kulnün. כַּשְׂכִּיר [25:40] İrğat gibi müsəfir gibi bolsın birgänjə yilina
 (22) degin ol yovelniñ kulluq etsin birgänjə. וַיֵּצֵא [25:41] Da çıksın yanından ol da
 oylanları
 (23) birgäsina da qaytsın mişpaḥasına da tutuvluğına atalariniñ qaytsın. כִּי [25:42]
 Zira
 (24) kullarımdır alar ki çiyardım alarni Mısır yerindän satılmasınlar satılmayın
 kulnün.
 (25) לֹא [25:43] Erklärnəgin anar zor bilän da qorqk[i]n²¹⁹ Tenrinizdän. וְעַבְדְּךָ
 [25:44] Da kulun da qaravaşın

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- (1) ki bolsalar saña yanından ol ulusların ki çüpcüvrälärinizgä alardan satın
 (2) alıñız kul da qaravaş. וְגַם [25:45] Da dayın oylanlarından ol oturaşların ol
 tirilgänlär
 (3) birgänizgä alardan satın alıñız da mişpaḥalarından ki birgänizgä ki doğursalar
 (4) yerinizdä da bolsınlar sizgä tutuvliqqa. וְהִתְנַחֲלֶתֶם [25:46] Da üliš alıp üläşirsiz
 alarni
 (5) oylanlarınizya artıñizdan meräslämägä tutuvliq dünyaya degin alarni
 kullanıñız
 (6) da qardaşlarınizya oylanları Yisraelnin kişi qardaşına erklärnəgin anar zor
 bilän.
 (7) וְכִי [25:47] Da anar yetsä qıvatı yaripniñ ya oturaşnıñ birgänjə da zügürtläsä
 qardaşın ki
 (8) birgäsina da satılsa yaripkə oturaşka ki birgänjə ya goy temelina mişpaḥasına
 (9) yaripniñ. אַחֲרָי [25:48] Satılğanından sonra hılasliq bolsın anar birsi
 qardaşlarından
 (10) hılas idsin anı. אִם [25:49] Ya ayaçası ya oylı ayaçasınıñ hılas idsin ya yuvuyından
 (11) teniniñ mişpaḥasından hılas idsin anı ya yetsä qıvatı da özi hılas ulınsın. וְחֹשֶׁב
 (12) [25:50] Da ḥesap etsin satın alıvçısı bilän satıldıyı yilından anar yilina degin ol
 yovelniñ
 (13) da bolsın gümüşü satuvunıñ sanı bilän yıllarnıñ günləri gibi irğatnıñ bolsın
 birgäsina.

219 JSul.IV.02A: *qorqkan*; a typographical error. | BSMS 288: *qorqkin*. | JSul.III.01: *qorqqun*. | ADub.
 III.73: *qorqqun*.

- (14) אַם [25:51] Egär dayin çok qaldı esä yıllardan alarğa görä qaytarsın hılaslıyını gümüşindän
- (15) satuvunıñ. וְאִם [25:52] Da egär az qaldı esä yıllardan yilına degin ol yovelniñ da hesab
- (16) etsin anar yıllarğa görä da qaytarsın hılaslıyını. כַּשְׂכִּיר [25:53] İryat gibi yıldan
- (17) yilya bolsın birgäsinä erklänmäsin anar zor bilän gözlärinçä. וְאִם [25:54] Da egär
- (18) hılas olmasa bular bilän da çıksın yilında ol yovelniñ ol da oylanları
- (19) birgäsinä. כִּי [25:55] Zira maña oylanları Yisraëlniñ qullar qullarımdır alar
- (20) ki çiyardım alarnı Misir yerindän menmin YWY Täñriniz.

Chapter 26

- (21) (בו) לֹא [26:1] Kılmanjiz özüñizgä abaklar da pesel da mačeva turyuzmanjiz özüñizgä da bušamak
- (22) taş vermäniz yerinizdä baş urmaya üstünä ki menmin YWY Täñriniz.
- (23) אֶת [26:2] Šabatlarımni saqlanjiz da miqdašimdan qorqunjiz menmin YWY.

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- (1. . .) וְאִם בְּחֻקוֹתַי תֵּלְכוּ וְאֶת מִצְוֹתַי תִּשְׁמְרוּ וְעִשִּׂיתֶם אֹתָם^{220r}
- (. . .1) אַם [26:3] Egär räsimplärim
- (2) bilän yürüsäniz da mičvalarımni saqlasañiz da kılsañiz alarnı. וְנָתַתִּי [26:4] Da veri[r]min²²¹
- (3) yamyurlarınjizni vahtlarında da verir ol yer maħsulini da ayaçı ol tüzniñ verir yemišini.
- (4) וְהָשִׁיג [26:5] Da yetär sizgä indir basmaq bay bozumu[n]a¹²²² kadar da bay bozumu yetär urluq
- (5) säčmək[k]ä²²³ kadar da aşarsiz ašinjizni toyğunça da oturursiz eminlik bilän yerinizdä.
- (6) וְנָתַתִּי [26:6] Da veri[r]min²²⁴ esänlik ol yerdä da yatarsiz da bolmaz qaltratıvçı da kesärmin

²²⁰ Lev 26:3 in Biblical Hebrew. It is the beginning of a weekly Torah portion: Parashat Bechukotai (Lev 26:3–27:34).

²²¹ JSul.IV.02A: *verimin*; probably a tendency towards consonant deletion (see 2.2.2.2). | BSMS 288: *berirmin*. | JSul.III.01: *berimen*. | ADub.III.73: *berirmen*.

²²² JSul.IV.02A: *bay bozumuña*; a typographical error. | BSMS 288: *borla čöplämäkkä*. | JSul.III.01: *istüryan birtikke*. | ADub.III.73: *yištirmaqqa*.

²²³ JSul.IV.02A: *säčməkä*; an orthographical tendency (see 2.1.3).

²²⁴ JSul.IV.02A: *verimin*; probably a tendency towards consonant deletion (see 2.2.2.2). | BSMS 288: *berirmin*. | JSul.III.01: *berimen*. | ADub.III.73: *berirmen*.

- (7) yaman kiyikni ol yerdän da kilič gečmäz yerinijzdä. ורדפתם [26:7] Da kuvarsiz duşmanlarinijznı
- (8) da tüşärlär aldınizya kilič bilän. ורדפו [26:8] Da kuvarlar sizdän beş kişi yüzni
- (9) da yüz kişi sizdän tümänni kuvarlar da tüşärlär duşmanlarinij aldınizya kilič
- (10) bilän. ופניתי [26:9] Da qayrılirmın sizgä da yayıldiri[r]mın²²⁵ sizni da köbäytirmin sizni
- (11) da turğuzurmın şartımni birgänizgä. ואכלתם [26:10] Da aşarsiz eskini eskirgänni
- (12) da eskini aldından yaninın çiyarip tökärsiz. ונתתי [26:11] Da veri[r]min²²⁶ mişkanımni ortanizda
- (13) da ħor idmäz moradım sizni. והתהלכתי [26:12] Da yürürmin ortanizda da bolurmın
- (14) sizgä Tenrigä da siz bolursiz maņa ulusқа. אני [26:13] Menmin YWY Tenrijiz ki
- (15) çiyardım sizni Misir yerindän bolmaqtan alarya kullar da sindirdim čomačaların
- (16) boyunsañiznıñ da yürüttim sizni tik boy bilän. ואם [26:14] Da egär eşitmäsäniz maņa
- (17) da kılmasañiz žümlä uşbu mičvalarnı. ואם [26:15] Da egär räsimplärimni ħor etsañiz
- (18) da egär šaraʿatlarımni ħor idsä žaninijz kılmağa žümlä mičvalarımni buzmağa
- (19) siz şartımni. הן [26:16] Dayın men kılarmın muni sizgä da tayin etärmin üstünizgä
- (20) kaltramağ ol suvuğ ħast[a]līknı²²⁷ da ol kizdirma ħast[a]līknı²²⁸ tavusivčilar gözlärni
- (21) da sizlativčilar žannı da sačarsiz boşқа urluyinijznı da aşarlar anı duşmanlarinijz.
- (22) ונתתי [26:17] Da veri[r]min²²⁹ ħişimimni sizdä da kirlirsiz aldına duşmanlarinijznıñ
- (23) da erklänirlär sizgä duşmanlarinijz da kaçarsiz da bolmaz kuvuvči sizni. ואם

225 JSul.IV.02A: *yayıldirimın*; probably a tendency towards consonant deletion (see 2.2.2.2). | BSMS 288: *yayıldirirmin*. | JSul.III.01: *yaydirirmen*. | ADub.III.73: *yayarmen*.

226 JSul.IV.02A: *verimin*; probably a tendency towards consonant deletion (see 2.2.2.2). | BSMS 288: *berirmin*. | JSul.III.01: *berimen*. | ADub.III.73: *berirmen*.

227 JSul.IV.02A: *ħastlīknı*; a typographical error. | BSMS 288: *ħastalīknı*. | JSul.III.01: *ħastalīknı*. | ADub. III.73: *ħastalīknı*.

228 JSul.IV.02A: *ħastlīknı*; a typographical error. | BSMS 288: *ħastalīknı*. | JSul.III.01: *ħastalīknı*. | ADub. III.73: *ħastalīknı*.

229 JSul.IV.02A: *verimin*; probably a tendency towards consonant deletion (see 2.2.2.2). | BSMS 288: *berirmin*. | JSul.III.01: *berirmen*. | ADub.III.73: *berirmen*.

- (24) [26:18] Da egär bularya degin eşitmäsäniz maña da arttiri[r]mîn²³⁰ ügütlämä sizni yedi qazev
 (25) yazıqlarınız uçun. ושבֿרתי [26:19] Da sindiri[r]mîn²³¹ öktämligin qıvatüniznün da veri[r]mîn²³²

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- (1) göklärinizni demir gibi da yerinizni baķır gibi. ותם [26:20] Da bitär boşķa qıvatüniz
 (2) da vermäz yeriniz maħsulini da ayaķı ol yerniñ vermäz yemişini. ואם [26:21] Da egär yürüsäniz
 (3) birgämä uçur bilän da kilämäsäniz eşitmä maña da arttiri[r]mîn²³³ üstünizgä
 (4) urmaķ yedi qazev yazıqlarınız uçun. והשלחתי [26:22] Da [yibi]ri[r]mîn²³⁴ sizgä ol tüzniñ kiyigini
 (5) da tuv etär sizni da kesär tuvarinziñ da az etär sizni da veran bolirlar yollarinziñ.
 (6) ואם [26:23] Da egär bular bilän ügütlänmäsäniz maña da yürüsäniz birgämä uçur bilän.
 (7) והלכתי [26:24] Da yürürmin dayin men birgänizgä uçur bilän da urarmin sizni dayin men
 (8) yedi qazev yazıqlarınız uçun. והבאתי [26:25] Da getiri[r]mîn²³⁵ üstünizgä ķiliķ öķ alivķi
 (9) öcün şartnün da topla[n]ırsız²³⁶ şaħarlarinziñya da yibiri[r]mîn²³⁷ öläť ortanizda da verili[r]siz²³⁸

230 JSul.IV.02A: *arttirimîn*; probably a tendency towards consonant deletion (see 2.2.2.2). | BSMS 288: *arttirmîn*. | JSul.III.01: *arttirmen*. | ADub.III.73: *arttirmen*.

231 JSul.IV.02A: *sindirimîn*; probably a tendency towards consonant deletion (see 2.2.2.2). | BSMS 288: *sindirirmîn*. | JSul.III.01: *sindirimen*. | ADub.III.73: *sindirimen*.

232 JSul.IV.02A: *verimin*; probably a tendency towards consonant deletion (see 2.2.2.2). | BSMS 288: *berirmin*. | JSul.III.01: *berimen*. | ADub.III.73: *berirmen*.

233 JSul.IV.02A: *arttirimîn*; probably a tendency towards consonant deletion (see 2.2.2.2). | BSMS 288: *arttirmîn*. | JSul.III.01: *arttirmen*. | ADub.III.73: *arttirmen*.

234 JSul.IV.02A: *biyirimîn*; probably a typographical error. | BSMS 288: *yibirmin*. | JSul.III.01: *iydirimen*. | ADub.III.73: *iyarmen*.

235 JSul.IV.02A: *getirimin*; probably a tendency towards consonant deletion (see 2.2.2.2). | BSMS 288: *ketirmin*. | JSul.III.01: *keltirimen*. | ADub.III.73: *keltirimen*.

236 JSul.IV.02A: *toplañırsız*; probably a typographical error. | BSMS 288: *çöplänırsız*. | JSul.III.01: *istirinişiz*. | ADub.III.73: *yiştirilşayız*.

237 JSul.IV.02A: *yibirimin*; probably a tendency towards consonant deletion (see 2.2.2.2). | BSMS 288: *yibirirmîn*. | JSul.III.01: *iydirimen*. | ADub.III.73: *iyarmen*.

238 JSul.IV.02A: *verilisiz*; probably a tendency towards consonant deletion (see 2.2.2.2). | BSMS 288: *berilirsiz*. | JSul.III.01: *berilisiz*. | ADub.III.73: *berilirsiz*.

- (10) kolu[n]a²³⁹ dušmanni. בשבִּרִי [26:26] Sındırğanımda sizgä ötmäk kuvatını da pişirirlär
- (11) on hatınlar ekmäğini bir tandurda da kaytarırlar aşıñizni çeki bilän da aşarsız
- (12) da toymazsız. ואם [26:27] Da egär munin bilän eşitmäsäniz maña da yürüsäniz birgämä uçur
- (13) bilän. והלכתי [26:28] Da yürürmin birgäñizgä uçur қаһeri bilän da ügütlärmin sizni
- (14) dayın men yedi qazev yazıqlarıniz uçun. ואכלתם [26:29] Da aşarsız oylanlarinznin
- (15) etini da kızlarinznin etini aşarsız. והשמדתי [26:30] Da kayıp idärmin bamalarinznı
- (16) da kesärmin quyaş sıfatlarinznı da veri[r]min²⁴⁰ gövdälärinznı gövdäleri üstünä
- (17) iränçiliklärinznin da hor idär kiläğim sizni. ונתתי [26:31] Da veri[r]min²⁴¹ şaḥarlarinznı veran
- (18) da veran etärmin mıkdaşlarinznı da qabul etmämdir qorbanlarinznin qokusini. והשמתיו [26:32] Da veran etärmin men ol yerni da maymunlanırlar üstünä duşmanlarinznı ol oturyanlar
- (19) anda. ואתכם [26:33] Da sizni sačarmın uluslarda da suvuri[r]min²⁴² ardınizdan kilič
- (20) da bolir yeriniz veran da şaḥarlarinznı bolurlar ḥarab. וז [26:34] Ol vaḥtta tamam etär
- (21) ol yer šemitalarini žümlä günlärindä veranliynin siz yerindä olip duşmanlarinznin
- (22) ol vaḥtta tinč bolir ol yer da tamam etär šemitalarini. כל [26:35] Žümlä günlärindä
- (23) veranliynin tinč bolir neni ki tinč bolmadı šemitalarinznı oturyaninznıda
- (24) üstünä. והנשארם [26:36] Da ol qalyanlar sizdä da getiri[r]min²⁴³ yımşaklıq göñüllärindä

²³⁹ JSul.IV.02A: *koluḡa*; a typographical error. | BSMS 288: *koluna*. | JSul.III.01: *koluna*. | ADub.III.73: *koluna*.

²⁴⁰ JSul.IV.02A: *verimin*; probably a tendency towards consonant deletion (see 2.2.2.2). | BSMS 288: *berirmin*. | JSul.III.01: *berimen*. | ADub.III.73: *berirmen*.

²⁴¹ JSul.IV.02A: *verimin*; probably a tendency towards consonant deletion (see 2.2.2.2). | BSMS 288: *berirmin*. | JSul.III.01: *berimen*. | ADub.III.73: *berirmen*.

²⁴² JSul.IV.02A: *suvurimin*; probably a tendency towards consonant deletion (see 2.2.2.2). | BSMS 288: *suvurirmin*. | JSul.III.01: *suvurumen*. | ADub.III.73: *suvururmen*.

²⁴³ JSul.IV.02A: *getirimin*; probably a tendency towards consonant deletion (see 2.2.2.2). | BSMS 288: *ketirirmin*. | JSul.III.01: *keltirimen*. | ADub.III.73: *keltirirmen*.

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- (1) yerlərində duşmanlarınin da qıvar alarni avazi şuvuldayan yapraqnıj da
kaçarlar kıliçtan
- (2) kaçması gibi da tüşärlär da bolmaz kuvuvçi. ויכשלו [26:37] Da sürünürlär här
kişi qardaşı
- (3) bilän tutki aldından kıliçnıj da kuvuvçi yoxtı da bolmaz sizgä turmaq aldına
- (4) duşmanlarıniznıj. ויבדתם [26:38] Da tas bolırsız ortasında hanlıqlarnıj da
tavusur sizni yeri duşmanlarıniznıj.¹²⁴⁴ והנשארים [26:39] Da ol qalğanlar sizdə
çürirlər günəhläri bilän
- (5) yerlərində duşmanlarıniznıj da dayın günəhläri bilän atalarınin birgälärinä
çürirlär:
- (6) והתודו [26:40] Da ikrar etirlär günəhlärini da günəhin atalarınin tanmaqları
bilän ki
- (7) tandılar maña da dayın neni ki yürüdlär birgämä uçur bilän. וא [26:41] Dayın
men yürürmin
- (8) birgälärinä uçur bilän da getiri[r]min²⁴⁵ alarni yerinä duşmanlarınin da ol
vahtta sinıyır
- (9) ol yabuq göyülläri da ol vahtta bittirirlär günəhlärininizürümünü. ויכרתו
- (10) [26:42] Da sayınirmın şartımnı ki Ya'aqov bilän da dayın şartımnı ki Yiçhaq
bilän da dayın
- (11) şartımnı ki Avraham bilän sayınirmın da ol yerni da sayınirmın. והארץ [26:43]
Da ol yer
- (12) kemişilir alardan da tamam etär şemitalarını veran bolyanında alardan da
alar
- (13) bittirirlär günəhlärininizürümünü anıj uçun ki şara'atlarımnı hor ettilär
- (14) da anıj uçun ki räsımlärımnı hor itdi žanları. וא [26:44] Da dayın bunı
kılarmin
- (15) bolğanlarında yerində duşmanlarınin ki hor etmämdir alarni da iränmämdir
alarni
- (16) tavusmaya alarni buzmaya şartımnı birgälärinä zira menmin YWY Tenriläri.
ויכרתו
- (17) [26:45] Da sayınirmın alarğa şartın burunyılarınin ki çiyardım alarni Misir
yerindän gözlärinçä
- (18) ol uluslarınin bolmaya alarğa Tenrigä menmin YWY. אלה [26:46] Bulardirlar ol
räsımlär

²⁴⁴ JSul.IV.02A: deest. Reconstructed on the basis of ADub.III.73: ויבדתם *Da taspolursiz ortasında hanlıqlarnın da tavusur sizni yeri duşmanlarıyızın.* | BSMS 288: deest. | JSul.III.01: ויבדתם *Da taspolusiz hanlıqlar arasına da tavusur sizni yeri duşmanlarıyızın.*

²⁴⁵ JSul.IV.02A: *getirimen*; probably a tendency towards consonant deletion (see 2.2.2.2). | BSMS 288: *ketirimin.* | JSul.III.01: *keltirimen.* | ADub.III.73: *keltirimen.*

- (19) da ol šara'atlar da ol toralar ki verdi YWY özünüñ arasına da arasına oylanlarinñ
 (20) Yisraelnin tayında Sinaynñ kolu bilän Mošenin.

Chapter 27

- (21) דבר (בז) [27:1] Da sözlädi YWY Mošegä demä. דבר [27:2] Sözlägin oylanlarına Yisrael-
 (22) nin da aytkın alarğa kişi ki ayırşa inyät kıyasın bilän žanlar YWY-
 (23) ׁהיה [27:3] Da bolsin kıyasın ol erkäk yegirmi yaştan da altmıš yaška degin
 (24) da bolsin kıyasın elli mışkal gümüş mışkalı bilän ol kodešnin. ואם [27:4] Da egär
 (25) tiši esä ol da bolsin kıyasın otuz meskal. ואם [27:5] Da egär beš yaştan da yigirmi

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- (1) yäškä degin da bolsin kıyasın ol erkäk yigirmi mışkal da tišigä on mışkal.
 (2) ואם [27:6] Da egär bir aydan da beš yäškä degin da bolsin kıyasın ol erkäk beš mışkal
 (3) gümüş da tišigä kıyasın üç mışkal gümüş. ואם [27:7] Da egär altmıš yaştan da yoyarı
 (4) egär erkäk isä da bolsin kıyasın on beš mışkal da tišigä on mışkal. ואם [27:8] Da egär
 (5) yarlı esä ol kıyasından da turyuzsın anı aldına ol kohennin da kıyaslasın anı
 (6) ol kohen negä görä ki yetsä kuvati ol inyät etkännin kıyaslasın anı ol kohen.
 (7) ואם [27:9] Da egär tuvar isä ki yuvuklaştırirlar andan qorban YWY-ğa her ne ki versä
 (8) andan YWY-ğa bolsin kodeš. ל [27:10] Täbdil idmäsin anı da degışmäsin anı
 (9) yağšinı yamanğa ya yamannı yağşığa da egär degıştirmä degıştirsä tuvarnı tuvarğa
 (10) da bolsin ol da degıştirmäsi bolsin kodeš. ואם [27:11] Da egär žümlä mundar tuvar isä
 (11) ki yuvuklaştırmalar andan qorban YWY-ğa da turyuzsın ol tuvarnı aldına ol kohen-
 (12) nin. והעריך [27:12] Da kıyaslasın ol kohen anı geräk yağšinı geräk yamannı kıyasınça ey kohen
 (13) alay bolsin. ואם [27:13] Da egär hılas idmä hılas idsä anı da arttırsın bešinžisini
 (14) kıyasın üstünä. ואיש [27:14] Da kişi ki kodeš etsä evini kodeš YWY-ğa da kıyaslasın anı

- (15) ol kohen geräk yaḥšini da geräk yamanni ne qadar ki kıyaslasa ani ol kohen alay tursin. ואני
- (16) [27:15] Da egär ol kodeš etkän hılas idersä evini da arttırsin beşinçi gümüş kıyasın üstünä
- (17) da bolsin anın. ואני [27:16] Da egär tarlovından tutuvluynın kodeš etsä kişi YWY-ya
- (18) da bolsin kıyasın urluynı görä urluynı sabunın arpaların²⁴⁶ elli miskäl kümüşkä.
- (19) ואני [27:17] Egär yılından ol yovelniñ kodeš etsä tarlovniñ kıyasınça tursin. ואני
- (20) [27:18] Da egär ol yoveldän sonra kodeš etsä tarlovniñ da hesap etsin anar ol kohen ol
- (21) gümüşni ol qalyan yıllarğa görä yılina degin ol yovelniñ da eksilsin kıyasından.
- (22) ואני [27:19] Da egär hılas idmä hılas idsä ol tarlovnı ol kodeš etkän ani da arttırsin
- (23) beşinçi gümüş kıyasın üstünä da muqam bolsin anar. ואני [27:20] Da egär hılas idmäsä ol
- (24) tarlovnı da egär satsa ol tarlovnı öngä kişiğä hılas olmasin artıq. והיה
- (25) [27:21] Da bolsin ol tarlov va'däsi çıqqanıñda yoveldä kodeš YWY-ya tarlovu gibi ol herem-

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- (1) niñ kohengä bolsin tutuvluynı. ואני [27:22] Da egär satın alan tarlovniñ ki düğül tarluvından
- (2) tutuvluynın kodeš etsä YWY-ya. והשב [27:23] Da hesap etsin anar ol
- (3) kohen kararın ol kıyasınñ yıl[n]a²⁴⁷ degin ol yovelniñ da versin kıyasınñ ol
- (4) gündä kodeš YWY-ya. בשנת [27:24] Yılında ol yovelniñ kaytsin ol tarlov
- (5) anar ki satın aldı ani yanından anar ki anın tutuvluynı ol yerniñ.
- (6) וכל [27:25] Da žümlä kıyasın bolsin ol kodeš miskäl bilän yigirmi
- (7) čegirdäk bolsin ol miskäl. ואני [27:26] Tek tunyuč ki tunyuč bolsa YWY-ya ol
- (8) tuvarda kodeš etmäsin kişi ani geräk ögüz geräk qoy YWY-nındır ol.
- (9) ואני [27:27] Da egär ol mundar tuvardan isä da hılas idsin kıyasın bilän
- (10) da arttırsin beşin[ç]isini²⁴⁸ üstünä da egär hılas ulunmasa da satılsin kıyasın bilän.
- (11) ואני [27:28] Tek žümlä herem ki herem etsä kişi YWY-ya žümlädän

²⁴⁶ JSul.IV.02A: *arparlarnıñ*; probably a typographical error. | BSMS 288: *arpalarnıñ*. | JSul.III.01: *arpalar*. | ADub.III.73: *arpalar*.

²⁴⁷ JSul.IV.02A: *yılıña*; probably a typographical error. | BSMS 288: *yılina*. | JSul.III.01: *yılina*. | ADub.III.73: *yılina*.

²⁴⁸ JSul.IV.02A: *beşingisini*; a typographical error. | BSMS 288: *beşinçisini*. | JSul.III.01: *besinci ilisini*. | ADub.III.73: *beşinçi ülüşün*.

- (12) ki anıñ adamdan ya tuvardan ya tarlovundan tutuvluğunıñ 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 öldürölsin.
 (15) וכל [27:30] Da žümlä ondası ol yerniñ urluğından ol yerniñ yemişindän ol
 (16) ayačnıñ YWY-niñdir ol kodeş YWY-ya. ואם [27:31] Da egär hılas idmä hılas
 (17) idsä kişi ondasından beşinžisin arttırsın üstünä. וכל [27:32] Da žümlä
 (18) ondası siyirniñ ya koyniñ här ne ki gečsä tibiñä ol tayakniñ ol
 (19) onunži bolsın kodeş YWY-ya. לא [27:33] Aramasın arasına yaħşiniñ yamanya
 (20) da degiştirmäsin anı da egär degiştirmä degiştirsä anı da bolsın ol
 (21) da degiškä[n]i²⁴⁹ bolsın kodeş hılas olunmasın אלה [27:34] Bulardirlar ol
 mičvalar
 (22. . .) ki simarladı YWY Mošegä oylanlarına Yisraelnıñ tayında Sinayniñ.
 (. . .22) אלה
 (23) המצות אשר צוה יי אֶת מֹשֶׁה אֶל בְּנֵי יִשְׂרָאֵל בְּהַר סִינַי²⁵⁰
 (24) בְּרֹדֶף יְיָ לְעוֹלָם אָמֵן וְאָמֵן²⁵¹

²⁴⁹ JSul.IV.02A: *degiškāni*; a typographical error. | BSMS 288: *degiştirmägi*. | JSul.III.01: *alişkanı*. | ADub. III.73: *alişkanı*.

²⁵⁰ Lev 27:34 in Biblical Hebrew.

²⁵¹ Psalm 89:52 in Biblical Hebrew: 'Blessed be the LORD forever! Amen and amen'.

4 Translation

4.1 Preliminary Remarks

The main strategies concerning our translation of the collected data into English have been briefly mentioned (see 1.1). In this section, we delve into the 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 the English translation, resulting in instances where our translation might not precisely mirror the original line-by-line structure.

The application of certain prepositions and case governance, diverging from typical English characteristics, is not explicitly indicated, as these elements have been adapted to align with English standards, e.g., [Lev 6:23] *otqa küydürülsin* ‘it shall be burned in fire’; lit. ‘it shall be burned to fire’.

Variations in verb selection have consistently been highlighted in the footnotes, 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 not been noted 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’.

4.2 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 any man from you²⁵² were to bring forward an offering to the Lord, you shall bring your offering from the livestock, from the cattle, or from the flock.”²⁵³ [1:3] If his offering is a burnt offering from the cattle, he shall take a healthy male and bring it forward²⁵⁴ 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

252 Lit. ‘man from yourselves’.

253 Lit. ‘sheep’; a partial mistranslation, see WTT (B.Heb) *šōn*; ‘flock; sheep’.

254 Lit. ‘by taking a healthy male he shall bring it forward’.

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 into as many pieces as possible¹²⁵⁵. [1:7] And the sons of Aaron, the priests, shall put¹²⁵⁶ fire on the altar, and arrange wood 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 wood

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that is 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 flock²⁵⁷ of the sheep or of the goats, he shall take a healthy male and bring it forward¹²⁵⁸. [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 into as many pieces as possible¹²⁵⁹, and its head and its stomach fat and the priest shall arrange them on the wood that is 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 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 drained out¹²⁶⁰ 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 wood that is 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 put²⁶¹ incense on it. [2:2] And he shall bring it to the sons of Aaron, the priests. And he shall take out a handful¹²⁶² of its wheat flour and of its oil,

255 Lit. 'according to its joints'.

256 Lit. 'they shall give'.

257 Lit. 'sheep'; a partial mistranslation, see WTT (B.Heb) *šōn*; 'flock; sheep'.

258 Lit. 'by taking a healthy male he shall bring it forward'.

259 Lit. 'according to its joints'.

260 Lit. 'dripped down'.

261 Lit. 'he shall give'.

262 Lit. 'grasp the full palm of his hand of it'.

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| unleavened cakes¹²⁶³ 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 unleavened wheat flour bread mixed with oil. [2:6] |You shall break it into pieces¹²⁶⁴ and pour²⁶⁵ 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 be made leavened, |because| you shall never burn sour leaven or honey²⁶⁶ |as| an offering made by fire to the Lord. [2:12] |As for| |the offering of the firstfruits¹²⁶⁷, bring them to the Lord, but they shall not go up to the altar for an aroma of acceptance. [2:13] And |you shall salt¹²⁶⁸ 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 |firstfruits¹²⁶⁹ to the Lord, you shall bring forward ears of barley scorched by the fire, fresh barley groats |for| a grain offering of your |firstfruits¹²⁷⁰. [2:15] And |you shall put¹²⁷¹ 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.

263 Lit. 'thick unleavened bread'.

264 Lit. 'slicing you shall slice it |into| pieces'. A construction which has an intensifying function (see 2.3.1.3) and is usually attributed to Biblical Hebrew influence.

265 Lit. 'put'.

266 Lit. 'grape molasses'.

267 Lit. 'first offering'.

268 Lit. 'you shall salt with salt'.

269 Lit. 'firsts'.

270 Lit. 'firsts'.

271 Lit. 'you shall give'.

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 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 wood that is 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 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 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 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 committed, 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 sanctuary²⁷². [4:7] And the priest shall put²⁷³ some of the blood on the horns²⁷⁴ of the altar of sweet incense²⁷⁵ 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 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 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 to a clean place, to the place where the ashes are poured out²⁷⁶, and burn it on the wood with fire: it shall be burned at the place where the ashes are poured out²⁷⁷. [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 committed 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

272 Lit. 'holy'.

273 Lit. 'he shall give'.

274 Lit. 'hollow corners'.

275 Lit. 'incense of the spices'.

276 Lit. 'to a clean place, to the place, which pours out the ash'.

277 Lit. 'on the place, which pours out the ash'.

the Lord, before the veil. [4:18] And he shall put¹²⁷⁸ some of the blood on the horns²⁷⁹ 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 leader²⁸⁰ 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 committed 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 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 put²⁸¹ it on the horns²⁸² 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 committed is known to him, then he shall bring his offering, a kid of the goats, a healthy one, for his sin which he has committed. [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 put²⁸³ it on the horns²⁸⁴ 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

278 Lit. 'he shall give'.

279 Lit. 'hollow corners'.

280 Elder brother; a form of address to an older man (CKED, 33).

281 Lit. 'he shall give'.

282 Lit. 'hollow corners'.

283 Lit. 'he shall give'.

284 Lit. 'hollow corners'.

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 committed, 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 a carcass of an unclean cattle or a carcass of an unclean, swarming thing¹²⁸⁵, and if it becomes hidden from him, then, he will be unclean and guilty¹²⁸⁶, [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, he knows¹²⁸⁷ |of it|, then, he will be¹²⁸⁸ guilty. [5:4] Or if a soul swears speaking with lips to do evil or to do good, whatever it be¹²⁸⁹ that a man says with an oath, and if it becomes hidden from him, |when|, he knows¹²⁹⁰ of it, he will be¹²⁹¹ 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, in that thing¹²⁹², [5:6] Then he shall bring his repentance to the Lord for his sin which he has committed, 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, he cannot afford¹²⁹³ a lamb, then he shall bring |as| his repentance |for the sin| which he has committed 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

285 Lit. 'the one which lays eggs'.

286 Lit. 'he became unclean and became guilty'.

287 Lit. 'he knew'.

288 Lit. 'he became'.

289 Lit. 'to all'.

290 Lit. 'he knew'.

291 Lit. 'he became'.

292 Lit. 'for it'.

293 Lit. 'his power does not suffice'.

its head from²⁹⁴ 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 committed, and it will be forgiven him. [5:11] But if ¹he cannot afford¹²⁹⁵ two turtledoves or two young pigeons, then he shall bring his offering |for the sin| which he has committed as the tenth part of a *kebic*²⁹⁶ 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 ¹take out his handful¹²⁹⁷ of the incense and burn it on the altar, on the offerings made by fire to the Lord. It is a sin offering. [5:13] And the priest shall make atonement for him for his sin that he has committed in one of these |things|, then it will be forgiven him. And ¹the remainder¹²⁹⁸ shall be the priest's, like the grain offering. [5:14] And the Lord spoke to Moses, saying, [5:15] 'If a soul ¹misleads¹²⁹⁹ 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, together with silver mithqals in your valuation, with 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 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 ¹certainly has become guilty¹³⁰⁰ |against| the Lord. [5:20] And the Lord spoke to Moses, saying, [5:21] 'If a soul becomes sinful and ¹misleads¹³⁰¹ 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,

294 Lit. 'from the opposite of'.

295 Lit. 'his power does not suffice'.

296 A measure; an amount of wheat which is given to miller in exchange for grinding (ÖTS 3, 2513).

297 Lit. 'grasp of it with his full palm'.

298 Lit. 'it'.

299 Lit. 'misleads |a| misleading |act|'.

300 Lit. 'becoming guilty he became guilty'. Probably a calque of a Biblical Hebrew construction, which has an intensifying function (see 2.3.1.3).

301 Lit. 'misleads |a| misleading |act|'.

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[5:23] Then it shall be, if he becomes sinful and repentant, then he shall restore ¹³⁰²what he got by oppression or ¹³⁰³the thing that he plundered or ¹³⁰⁴the 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 full³⁰⁵ 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 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 clothes, 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 wood on it ¹³⁰⁶every morning 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 ¹³⁰⁷shall certainly bring it forward before the Lord, before the altar. [6:8] And he shall separate from it a handful³⁰⁸ 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

302 Lit. ‘the oppression which he oppressed’.

303 Lit. ‘|the thing| which is taken by holding which he took it by holding’.

304 Lit. ‘the committal which was committed him’.

305 Lit. ‘with his head’.

306 Lit. ‘with morning with morning’. Probably calque of Biblical Hebrew (see 2.3.1.2).

307 Lit. ‘bringing forward he shall bring forward’. A construction which has an intensifying function and is usually attributed to Biblical Hebrew influence (see 2.3.1.3).

308 Lit. ‘with his palm’.

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 |eternal statute³⁰⁹ 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 Aaron³¹⁰: a tenth of a *kebič*³¹¹ 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 bring³¹² |the thing³¹³ 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 |eternal statute³¹⁴, 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 earthen³¹⁵ vessel in which it is boiled³¹⁶ shall be broken, and if it is boiled³¹⁷ 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.

309 Lit. ‘statue of world’.

310 Lit. ‘him’.

311 ‘A measure; an amount of wheat which was given to miller in exchange for grinding’ (ÖTS 3, 2513).

312 Lit. ‘make |someone| bring’.

313 Lit. ‘it’.

314 Lit. ‘statue of world’.

315 Lit. ‘tile’.

316 Lit. ‘cooked’.

317 Lit. ‘cooked’.

[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 away along with the kidneys. [7:5] And the priest shall burn them on the altar for an offering made by fire 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, he shall have it³¹⁸. [7:8] And the priest who brings forward any person's burnt offering, shall have³¹⁹ 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 shall have it³²⁰. [7:10] And all the sons of Aaron shall have³²¹ every grain offering mixed with oil or dry, it shall be for every person fraternally³²². [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 type³²³ 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 vow³²⁴ or a generosity offering, it shall be eaten the day that he offers his sacrifice, and on the next morning³²⁵ 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 the flesh of the sacrifice of his peace offerings is indeed eaten³²⁶ on the third day, it will not be accepted

318 Lit. 'it shall be to him'.

319 Lit. 'it shall be to him'.

320 Lit. 'it shall be to him'.

321 Lit. 'it shall be to all the sons of Aaron'.

322 Lit. 'like his brother'.

323 Lit. 'family; lineage; race'.

324 Lit. 'intention'.

325 Lit. 'its morning'.

326 Lit. 'being eaten if it is eaten'. Probably a calque of a Biblical Hebrew construction, which has an intensifying function (see 2.3.1.3).

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and it shall not be counted as an offer for ₁the one who offered it³²⁷. 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 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*³²⁸ and the fat of *terefa*³²⁹ may be used in ₁any other use³³⁰, but ₁you shall definitely not eat it³³¹. [7:25] Because ₁for₁ 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 nor 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] ₁With₁ ₁his₁ ₁own₁ ₁hands₁ ₁he₁ shall bring the offerings of the Lord made by fire, he shall bring the fat with the breast, the breast to wave as³³² 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 ₁shall have³³³ 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 ₁eternal statute³³⁴ from the children of Israel." [7:35] This is the greatness portion of Aaron and greatness

327 Lit. 'him'.

328 An animal that died a natural death (CEDHL, 402).

329 An animal torn by wild beasts (CEDHL, 252).

330 Lit. 'to every work'.

331 Lit. 'eating you shall not eat it'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.3).

332 Lit. 'before'.

333 Lit. 'it shall be to him'.

334 Lit. 'to statue of world'.

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portion of his sons, from the offerings of the Lord made by fire, from the day he brought them forward to serve as priests to the Lord, [7:36] Which the Lord commanded to be given them from 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 put³³⁵ the shirt on him and girded him with the belt and clothed him with the mantle and put³³⁶ the ephod on him. Then he girded him with the belt of the ephod and tied him 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 plate³³⁷, 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 skullcaps³³⁸, 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

335 Lit. ‘he gave’.

336 Lit. ‘he gave’.

337 Lit. ‘flower’.

338 ‘Tall sheepskin hat’.

slaughtered it, and Moses took the blood and put³³⁹ it on the corners of the altar round about with his finger and sprinkled the 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 pieces as possible³⁴⁰, and Moses burned the head and the pieces³⁴¹ 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 lobe³⁴² 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 lobe³⁴³ 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 as³⁴⁴ 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 a 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 sons and on the garments of his sons

³³⁹ Lit. 'he gave'.

³⁴⁰ Lit. 'according to its joints'.

³⁴¹ Lit. 'joints'.

³⁴² Lit. 'its soft |place|'.

³⁴³ Lit. 'its soft |place|'.

³⁴⁴ Lit. 'in front of'.

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 ₁he will consecrate you for seven days.¹³⁴⁵ [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 for 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 put³⁴⁶ 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 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

345 Lit. ‘he will make your hand accustomed seven days by filling |it|’. A calque of B.Heb שְׁבַע יָמִים יִמְלֵא |it|. A. אֶת־יָדְכֶם; lit. ‘seven of days he shall fill your hand’.

346 Lit. ‘he gave’.

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 in as many pieces as possible¹³⁴⁷ 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, and offered¹³⁴⁸ it according to the regulation. [9:17] And he brought the grain offering, and took out a handful¹³⁴⁹ 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 as³⁵⁰ 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 after³⁵¹ he came 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, each of them¹³⁵² took his censer, and put³⁵³ 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, 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

347 Lit. 'according to its joints'.

348 Lit. 'and he did'.

349 Lit. 'and he filled his palm'.

350 Lit. 'before'.

351 Lit. 'first; beforehand; initially'.

352 Lit. 'every person'.

353 Lit. 'they gave'.

Moses called Mishael and Elzaphan, the sons of Uzziel, the uncle of Aaron, and said to them, ‘Come near, carry³⁵⁴ your brothers from before the surfaces of sanctuary out of the camp’. [10:5] And they came near and carried³⁵⁵ 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 way³⁵⁶ |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’. [10:16] And Moses ‘diligently sought³⁵⁷ 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

354 Lit. ‘lift’.

355 Lit. ‘lift’.

356 In that way.

357 Lit. ‘seeking he sought’. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.3).

of it was not brought into the holy place, you shall indeed have eaten it³⁵⁸ 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 have been good in the Lord's eyes?' [10:20] And Moses heard |that|, and it appeared³⁵⁹ 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, because³⁶⁰ it chews the cud, but is not completely cloven-hoofed, it is unclean to you. [11:5] And the rabbit³⁶¹ (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 does³⁶² 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-hoofed³⁶³, 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: everything that has³⁶⁴ fins³⁶⁵ and scales in the water, in the seas, and in the rivers, you shall eat them. [11:10] And everything that has³⁶⁶ no fins and scales in the sea, in the rivers, of all creatures of the water that swarm³⁶⁷ and of all the living creatures³⁶⁸ 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] Everything that

358 Lit. 'eating you shall eat it'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.3).

359 Lit. 'became'.

360 Lit. 'although'.

361 Lit. 'island rabbit'.

362 Lit. 'did'.

363 Lit. 'it completely parts its hoof's dividing |part|'.

364 Lit. 'everything which to him'.

365 Lit. 'wing'.

366 Lit. 'everything which there is no to him'.

367 Lit. 'lay eggs'.

368 Lit. 'soul'.

has¹³⁶⁹ 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 the little owl¹³⁷⁰ and the cormorant and the screech owl¹³⁷¹ [11:18] And the swan and the pelican and the *raham*³⁷² [11:19] And the stork and the heron by its kind, and the hoopoe and the bat. [11:20] And every flying insect¹³⁷³ that goes on four legs shall be detestable to you. [11:21] Among all creatures that have been born of the flying insects¹³⁷⁴, you shall eat only those which go on four legs, which have knees above their feet to leap by them on the earth¹³⁷⁵. [11:22] You shall eat these of them: the locust by its kind and the cicada by its kind and the *hargol*³⁷⁶ by its kind and *hagav*³⁷⁷ by its kind. [11:23] And all the creatures that were born of those insects³⁷⁸ 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 a divided hoof and is not cloven-hoofed¹³⁷⁹ 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 that walks upon its paws¹³⁸⁰ 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 swarm³⁸¹ 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 for-

369 Lit. 'everything which there is no to him'.

370 Eagle owl.

371 Uncertain translation; 'a species of owl; an owl' (WAED, 372, CPED, 804).

372 Probably 'carrion vulture' (*vultur percnopterus*) (CEDHL, 613).

373 Lit. 'flying bird'.

374 Lit. 'flying bird'.

375 Lit. 'to him knees from above to its feet to leap with them on the land'.

376 Probably a kind of locust (CEDHL, 230).

377 Probably 'locust' or 'grasshopper' (CEDHL, 207).

378 Lit. 'bird'.

379 Lit. 'a complete division it does not divide'.

380 Lit. 'on its soles'.

381 Lit. 'lay eggs'.

bidden |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 used 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 pot³⁸² into which any of them falls, whatever that is inside of 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 is put³⁸³ 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 carries³⁸⁴ its carcass shall wash his clothes and will be unclean until the evening. [11:41] And everything that was born, that is 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 are 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 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 |consecrate yourselves³⁸⁵ 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 |the clean³⁸⁶, and between the animal that will be eaten and |the animal³⁸⁷ that will not be eaten.

382 Flowerpot vessel.

383 Lit. 'it was given'.

384 Lit. 'lifts'.

385 Lit. 'you shall be holy'.

386 Lit. 'between the clean'.

387 Lit. 'between the animal'.

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, ^{as in her menstruation}³⁸⁸, 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 flow³⁸⁹ of her blood. This is the law for the one who bears either a male or a female. [12:8] And if ^{she cannot afford}³⁹⁰ 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

[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 a disease of leprosy in the skin of his flesh, 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 pronounce³⁹¹ 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 color 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

³⁸⁸ Lit. ‘for her menstruation’.

³⁸⁹ Lit. ‘fountain; spring’.

³⁹⁰ Lit. ‘her power does not suffice’.

³⁹¹ Lit. ‘make’.

for the second time, and, lo, if the disease is dim and if the disease has not spread on the skin, the priest shall pronounce³⁹² him clean. It is a lichen, and he shall wash his clothes and shall be clean. [13:7] But if the lichen spreads farther³⁹³ 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, then the priest shall pronounce³⁹⁴ 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 living³⁹⁵ raw flesh in the swelling, [13:11] It is an aging leprosy in the skin of his flesh, and the priest shall pronounce³⁹⁶ him unclean and shall not shut him up, because he is

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unclean. [13:12] And if the leprosy spreads farther³⁹⁷ on the skin and if the leprosy covers all the skin of |the one with| the disease from his head to his foot, to wherever it is within sight of the priest's eyes³⁹⁸, [13:13] And the priest shall look, and, lo, |if| the leprosy has covered all his flesh, he shall pronounce³⁹⁹ |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 pronounce⁴⁰⁰ 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 pronounce⁴⁰¹ |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 pronounce⁴⁰² him

392 Lit. 'make'.

393 Lit. 'spreading if it spreads'. Probably a calque of a Biblical Hebrew construction, which has an intensifying function (see 2.3.1.3).

394 Lit. 'make'.

395 Lit. 'the health of...'.

396 Lit. 'make'.

397 Lit. 'spreading if it spreads'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.3).

398 Lit. 'to all appearance of eyes of the priest'.

399 Lit. 'make'.

400 Lit. 'make'.

401 Lit. 'make'.

402 Lit. 'make'.

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 spreads⁴⁰³ on the skin, then the priest shall pronounce⁴⁰⁴ 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 pronounce⁴⁰⁵ him clean. [13:24] Or if there is a flesh, in the skin of which there is a burn of a fire, and the living⁴⁰⁶ 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 pronounce⁴⁰⁷ 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 spreads farther⁴⁰⁸ on the skin, then the priest shall pronounce⁴⁰⁹ him unclean. It is the disease of

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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 pronounce⁴¹⁰ him clean. Because it is a scar⁴¹¹ 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 pronounce⁴¹² 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 |the one with| the scab seven days a second time.

403 Lit. 'spreading if it spreads'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.3).

404 Lit. 'make'.

405 Lit. 'make'.

406 Lit. 'its health'.

407 Lit. 'make'.

408 Lit. 'spreading if it spreads'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.3).

409 Lit. 'make'.

410 Lit. 'make'.

411 Lit. 'burn'.

412 Lit. 'make'.

[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 pronounce⁴¹³ him clean, and he shall wash his clothes and he will be clean, [13:35] And if the scab spreads farther⁴¹⁴ 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 color and black hair has grown in it, |then| the scab is healed, |then| he is clean, and the priest shall pronounce⁴¹⁵ 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 *bohaq*⁴¹⁶ that has spread on the body. He is clean. [13:40] And if a man's hair is fallen off, 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*⁴¹⁷, 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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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 pronounce⁴¹⁸ 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 be⁴¹⁹ 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 leather⁴²⁰. [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

413 Lit. 'make'.

414 Lit. 'spreading if it spreads'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.3).

415 Lit. 'make'.

416 A kind of disease (CEDHL, 65); harmless eruption of the skin, skin-disease' (LVTL, 111).

417 Bald on the forehead (CEDHL, 89).

418 Lit. 'make'.

419 Lit. 'is'.

420 Lit. 'in all leather work'.

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 ₁any item that is made of leather⁴²¹: 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 ₁any item that is made of leather⁴²² 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 ₁any item that is made of leather⁴²³, [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 color 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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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 pronounce⁴²⁴ it clean or to pronounce⁴²⁵ 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 living⁴²⁶ birds and cypress wood and scarlet silk and hyssop. [14:5] And the priest shall command and he shall slay ₁one of the birds⁴²⁷ in an earthen vessel over fresh⁴²⁸

⁴²¹ Lit. 'in all leather work'.

⁴²² Lit. 'in all leather work'.

⁴²³ Lit. 'in all leather work'.

⁴²⁴ Lit. 'make'.

⁴²⁵ Lit. 'make'.

⁴²⁶ Lit. 'wild'.

⁴²⁷ Lit. 'the one bird'.

⁴²⁸ Lit. 'sweet'.

water. [14:6] The living⁴²⁹ bird: he shall take it and the cypress wood and the scarlet silk and the hyssop and shall dip them and the living⁴³⁰ bird in the blood of the bird that was slain over the fresh⁴³¹ water. [14:7] And he shall sprinkle on the one who is to be cleansed from the leprosy seven times, and shall pronounce⁴³² him clean and shall let the living⁴³³ 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 the 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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two healthy |male| lambs and one healthy one-year-old female lamb and three tenths of wheat flour, mixed with oil, and one *seyik*⁴³⁴ oil. [14:11] And the priest who makes |him| clean shall set the man who is being cleaned and |those things⁴³⁵ 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*⁴³⁶ 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 |shall put⁴³⁷ it on the lobe⁴³⁸ 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*⁴³⁹ 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,

429 Lit. 'wild'.

430 Lit. 'wild'.

431 Lit. 'sweet'.

432 Lit. 'make'.

433 Lit. 'wild'.

434 The capacity of a bucket (CKED, 348).

435 Lit. 'them'.

436 The capacity of a bucket (CKED, 348).

437 Lit. 'he shall give'.

438 Lit. 'its soft |place|'.

439 The capacity of a bucket (CKED, 348).

the priest shall put¹⁴⁴⁰ it on the lobe⁴⁴¹ 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 put⁴⁴² 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 if he cannot afford¹⁴⁴³, 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*⁴⁴⁴ oil, [14:22] And two turtledoves or two young pigeons, whichever he can afford¹⁴⁴⁵; 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*⁴⁴⁶ 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 put¹⁴⁴⁷ it on the lobe⁴⁴⁸ 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 put⁴⁴⁹ some of the oil that is on his palm, on the lobe⁴⁵⁰ 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 put¹⁴⁵¹ 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

440 Lit. 'he shall give'.

441 Lit. 'its soft |place|'.

442 Lit. 'he shall give'.

443 Lit. 'if his power does not suffice'.

444 The capacity of a bucket (CKED, 348).

445 Lit. 'to what if his power suffices'.

446 The capacity of a bucket (CKED, 348).

447 Lit. 'he shall give'.

448 Lit. 'its soft |place|'.

449 Lit. 'he gives'.

450 Lit. 'its soft |place|'.

451 Lit. 'he shall give'.

atonement for him before the Lord. [14:30] And he shall offer⁴⁵² one of the turtledoves or of the young pigeons, whichever he can afford⁴⁵³. [14:31] ,Whichever he can afford⁴⁵⁴. 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 afford⁴⁵⁵ 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 to 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 the disease is on the walls of the house |with| strips⁴⁵⁶ |appearing| greenish⁴⁵⁷ or reddish⁴⁵⁸ and their appearances are deeper⁴⁵⁹ 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 scrape⁴⁶⁰ the house inside round about, and they shall pour out the earth that they scraped⁴⁶¹ 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 appears⁴⁶² in the house after that he has ,taken away⁴⁶³ the stones and after he has scraped⁴⁶⁴ the house and after he has smeared it, [14:44] Then if the priest comes and sees, and, lo, the

452 Lit. 'do'.

453 Lit. 'from what if his power suffices'.

454 Lit. 'to what if his power suffices'.

455 Lit. 'if his power does not suffice'.

456 Lit. 'road road'.

457 Lit. 'greens'.

458 Lit. 'reds'.

459 Lit. 'low'.

460 Lit. 'break'.

461 Lit. 'broke'.

462 Lit. 'buds'.

463 Lit. 'pulled out'.

464 Lit. 'broke'.

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 wood 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 comes⁴⁶⁵ in and looks, and, lo, the disease has not spread in the house after the house was smeared, then the priest shall pronounce⁴⁶⁶ the house clean, because the disease was healed. [14:49] And to cleanse⁴⁶⁷ 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 fresh⁴⁶⁸ water. [14:51] And he shall take the cypress wood and the hyssop and the scarlet silk and the living⁴⁶⁹ bird, and dip them in the blood of the slaughtered bird and in the fresh⁴⁷⁰ water, and sprinkle it at the house seven times. [14:52] And he shall cleanse⁴⁷¹ the house with the blood of the bird and with the fresh⁴⁷² water and with the living⁴⁷³ bird and with the cypress wood and with the hyssop and with the scarlet silk. [14:53] But he shall let go the living⁴⁷⁴ 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 ₁when it is unclean⁴⁷⁵ and ₁when it is clean⁴⁷⁶; this is the law of the disease of leprosy.

465 Lit. 'coming if he comes'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.3).

466 Lit. 'make'.

467 Lit. 'to sprinkle'.

468 Lit. 'sweet'.

469 Lit. 'wild'.

470 Lit. 'sweet'.

471 Lit. 'to sprinkle'.

472 Lit. 'sweet'.

473 Lit. 'wild'.

474 Lit. 'wild'.

475 Lit. 'the unclean time'.

476 Lit. 'the clean time'.

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 person⁴⁷⁷ has a discharge out of his flesh, |because of| his discharge he is unclean. [15:3] And this shall be his uncleanness for his discharge: whether the liquid has flowed from his |sexual organ¹⁴⁷⁸ or it has flowed thickly and covered his |sexual organ¹⁴⁷⁹ 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 item⁴⁸⁰ | 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 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. [15:9] And any saddle which was used⁴⁸¹ 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 cleansed¹⁴⁸² of his discharge, then he shall count for himself seven days for his cleansing and wash his clothes and wash his flesh in fresh⁴⁸³ 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.

477 Lit. ‘person person’. Probably a calque of Biblical Hebrew (see 2.3.1.1).

478 Lit. ‘his shameful flesh’.

479 Lit. ‘his shameful flesh’.

480 Lit. ‘vessel’.

481 Lit. ‘be jumped’; ‘be leaped’.

482 Lit. ‘remains clean’.

483 Lit. ‘sweet’.

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[15:15] And the priest shall offer⁴⁸⁴ 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}⁴⁸⁵, 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 lies⁴⁸⁶ with her and her 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}⁴⁸⁷ for many days, not at the time of her menstruation, or if it flows beyond⁴⁸⁸ 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 item⁴⁸⁹ 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 cleansed⁴⁹⁰ of her discharge, she shall count for herself seven days and after

484 Lit. 'do'.

485 Lit. 'for her being away'.

486 Lit. 'lying if he lies'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.3).

487 Lit. 'if flows the fluid of her blood'.

488 Lit. 'more'.

489 Lit. 'vessel'.

490 Lit. 'remains clean'.

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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 offer⁴⁹¹ 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 had died, when they came forward before the Lord and died. [16:2] And the Lord said to Moses, ‘Speak to Aaron, your brother, that⁴⁹² 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 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 cast⁴⁹³

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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

491 Lit. ‘do’.

492 Lit. ‘and’.

493 Lit. ‘he shall give’.

himself and for his house and shall slay the bull of the sin offering which is for himself. [16:12] And he shall take a censer⁴⁹⁴ full of embers of fire off from the altar before the Lord and a handful⁴⁹⁵ of fragrant incense, and he shall bring it within the veil. [16:13] And he shall put⁴⁹⁶ the incense on the fire before the Lord, |so that|⁴⁹⁷ the cloud of the incense may obscure 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, and put⁴⁹⁸ 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 put⁴⁹⁹ 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

494 Lit. 'firepan'.

495 Lit. 'his full palms'.

496 Lit. 'give'.

497 Lit. 'and'.

498 Lit. 'he shall give'.

499 Lit. 'he shall give'.

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 skin 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 |statute forever¹⁵⁰⁰ 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 |statute forever¹⁵⁰¹. [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 all the people of the congregation. [16:34] And this shall be, a |statute forever¹⁵⁰² 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 |any man¹⁵⁰³ 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, bloodshed⁵⁰⁴ 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

⁵⁰⁰ Lit. 'to statue of world'.

⁵⁰¹ Lit. 'statue of world'.

⁵⁰² Lit. 'to statue of world'.

⁵⁰³ Lit. 'person person'. Probably a calque of Biblical Hebrew (see 2.3.1.1).

⁵⁰⁴ Lit. 'blood'.

no more offer their sacrifices to devils (to their goat faces¹⁵⁰⁵) after whom they are going astray. This shall be a statute forever¹⁵⁰⁶ to them throughout their generations. [17:8] And you shall say to them, “If any person¹⁵⁰⁷ 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 any person¹⁵⁰⁸ from the congregation of Israel or of the strangers who live among them eats any blood, then I will set¹⁵⁰⁹ 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 among you shall eat blood, nor shall the stranger that lives among you eat blood.” [17:13] And if any person¹⁵¹⁰ 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*⁵¹¹ or *terefa*⁵¹², 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 like what is done in the land of Egypt¹⁵¹³, wherein you dwelt, and you shall not do like what is done in the land of

505 Lit. ‘to their kid faces’ (here the ‘kid’ refers the animal).

506 Lit. ‘statue for life’.

507 Lit. ‘person person’. Probably a calque of Biblical Hebrew (see 2.3.1.1).

508 Lit. ‘person person’. Probably a calque of Biblical Hebrew (see 2.3.1.1).

509 Lit. ‘and I give’.

510 Lit. ‘person person’. Probably a calque of Biblical Hebrew (see 2.3.1.1).

511 An animal that died a natural death (CEDHL, 402).

512 An animal torn by wild beasts (CEDHL, 252).

513 Lit. ‘as deed of the place of Egypt’.

Canaan⁵¹⁴, 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] ṾAny man⁵¹⁵ to any close |relative| of his flesh: you shall not come close to uncover nakedness⁵¹⁶. I am the Lord. [18:7] You shall not uncover the nakedness⁵¹⁷ of your father, that is to say, the nakedness⁵¹⁸ of your mother. She is your mother. You shall not uncover her nakedness⁵¹⁹. [18:8] You shall not uncover the nakedness⁵²⁰ of your father's wife. It is your father's nakedness⁵²¹. [18:9] The nakedness⁵²² 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 nakedness⁵²³. [18:10] The nakedness⁵²⁴ of your son's daughter or of your daughter's daughter: you shall not uncover their nakedness⁵²⁵. Because they are your nakedness⁵²⁶. [18:11] The nakedness⁵²⁷ of your father's wife's daughter: she is regarded as begotten of your father. She is your sister, you shall not uncover her nakedness⁵²⁸. [18:12] You shall not uncover the nakedness⁵²⁹ of your father's sister, because she is a relative of your father. [18:13] You shall not uncover the nakedness⁵³⁰ of your mother's sister, because she is your mother's relative. [18:14] You shall not uncover the nakedness⁵³¹ of your father's brother, (that is to say) you shall not approach his wife, she is your aunt-in-law. [18:15] You shall not uncover the nakedness⁵³² of your daughter-in-law. She is your son's wife. You shall not uncover her nakedness⁵³³. [18:16] You shall not uncover the nakedness⁵³⁴ of your brother's wife. It is your

514 Lit. 'as deed of the place of Canaan'.

515 Lit. 'person person'. Probably a calque of Biblical Hebrew (see 2.3.1.1).

516 Lit. 'shame'; 'defect'.

517 Lit. 'shame'; 'defect'.

518 Lit. 'shame'; 'defect'.

519 Lit. 'shame'; 'defect'.

520 Lit. 'shame'; 'defect'.

521 Lit. 'shame'; 'defect'.

522 Lit. 'shame'; 'defect'.

523 Lit. 'shames'; 'defects'.

524 Lit. 'shame'; 'defect'.

525 Lit. 'shame'; 'defect'.

526 Lit. 'shame'; 'defect'.

527 Lit. 'shame'; 'defect'.

528 Lit. 'shame'; 'defect'.

529 Lit. 'shame'; 'defect'.

530 Lit. 'shame'; 'defect'.

531 Lit. 'shame'; 'defect'.

532 Lit. 'shame'; 'defect'.

533 Lit. 'shame'; 'defect'.

534 Lit. 'shame'; 'defect'.

brother's nakedness⁵³⁵. [18:17] You shall not uncover the nakedness⁵³⁶ 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 nakedness⁵³⁷; 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 her⁵³⁸ nakedness⁵³⁹ before her⁵⁴⁰ when she⁵⁴¹ is alive⁵⁴². [18:19] And you shall not come close to a woman in the time of her menstrual uncleanness to uncover her nakedness⁵⁴³. [18:20] And you shall not give your bed to your friend's (when that person is healthy⁵⁴⁴) wife for offspring, to become unclean by it. [18:21] And you shall not let⁵⁴⁵ any of your offspring pass through the fire to Molech, nor 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, nor 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.

535 Lit. 'shame'; 'defect'.

536 Lit. 'shame'; 'defect'.

537 Lit. 'shame'; 'defect'.

538 The co-wife's.

539 Lit. 'shame'; 'defect'.

540 The first wife.

541 The first wife

542 Lit. 'healthy'.

543 Lit. 'shame'; 'defect'.

544 Lit. 'in the health of your opposite |person|'.

545 Lit. 'you shall not give'.

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,⁵⁴⁶ 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 day⁵⁴⁷ and the remainder until the third day, it shall be burned in the fire. [19:7] And if it is eaten at all⁵⁴⁸ on the third day, it is a profanation (it is unfit), that peace offering shall not be accepted. [19:8] And its eaters, (those who have been eaten it by choice)⁵⁴⁹ 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 stay with you⁵⁵⁰ until the morning. [19:14] You shall not curse the deaf and you shall not put⁵⁵¹ an obstacle before the blind and you shall fear your God. I am the Lord. [19:15] You shall not do injustice in judgement, you shall not contempt the poor⁵⁵², and you shall not favor the rich⁵⁵³. 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 shall surely admonish⁵⁵⁴ your friend, lest you bear iniquity because of

⁵⁴⁶ Lit. ‘nonexistences’.

⁵⁴⁷ Lit. ‘from its morning’.

⁵⁴⁸ Lit. ‘being eaten if it is eaten’. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.3).

⁵⁴⁹ Lit. ‘knowingly’.

⁵⁵⁰ Lit. ‘be put to your side’.

⁵⁵¹ Lit. ‘you shall not give’.

⁵⁵² Lit. ‘you shall not do face the faces of the poor’.

⁵⁵³ Lit. ‘you shall not respect the faces of the rich’.

⁵⁵⁴ Lit. ‘admonishing you shall admonish’. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.3).

him. [19:18] You shall not take revenge and you shall not hate⁵⁵⁵ 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*⁵⁵⁶: it shall not go on you. [19:20] And if a person lies sexually⁵⁵⁷ with a woman who is a slave |and| engaged to a man⁵⁵⁸, and she has not been redeemed at all⁵⁵⁹ 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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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 committed, then it will be forgiven for him concerning his sin that he has committed. [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 soothsaying⁵⁶⁰. [19:27] You shall not shave around⁵⁶¹ the sides of your head and not weaken the edges of your beard. [19:28] You shall not make⁵⁶² a tear in your flesh for the dead and not make a tattoo⁵⁶³ 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.

555 Lit. 'drive away hatred'.

556 Mixed stuff; mixed linen (CKED, 370).

557 Lit. 'spill of semen'.

558 Lit. 'to his head'.

559 Lit. 'redeeming she has not been redeemed'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.3).

560 Lit. 'you shall not look at cloud'.

561 Lit. 'you shall not encircle'.

562 Lit. 'you shall not give'.

563 Lit. 'brand-marked writing'.

[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*⁵⁶⁴, and a true *seyik*⁵⁶⁵ 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 person¹⁵⁶⁶ of the sons of Israel or of the strangers who live in Israel: if he gives of his offspring to Molech, he shall surely be killed¹⁵⁶⁷, the people of the land shall stone him with stones. [20:3] And I will set¹⁵⁶⁸ 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 close⁵⁶⁹ their eyes to that person when he openly gives of his offspring to Molech, not to kill him, [20:5] Then I will set¹⁵⁷⁰ 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, then I will set¹⁵⁷¹ my wrath against that soul and will cut him off from among his people. [20:7] And you shall be consecrated⁵⁷², and |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 everyone⁵⁷³ who curses his father or his mother, shall surely be killed¹⁵⁷⁴; he has cursed his father or his mother, his blood shall be on his head. [20:10] And if a person commits adultery with |another| man’s wife, commits adultery with his friend’s wife, the person who commits adultery and the woman who

564 An amount of wheat which was given to miller in exchange for grinding (ÖTS 3, 2513).

565 The capacity of a bucket (CKED, 348).

566 Lit. ‘person person’. Probably a calque of Biblical Hebrew (see 2.3.1.1).

567 Lit. ‘dying he shall be killed’. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.3).

568 Lit. ‘And I will give’.

569 Lit. ‘covering if they cover’. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.3).

570 Lit. ‘And I will give’.

571 Lit. ‘And I will give’.

572 Lit. ‘holy’.

573 Lit. ‘person person’. Probably a calque of Biblical Hebrew (see 2.3.1.1).

574 Lit. ‘dying he shall be killed’. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.3).

commits adultery, he shall surely be killed¹⁵⁷⁵. [20:11] And if a person lies with his father's wife, then he has uncovered his father's nakedness⁵⁷⁶, both of them shall surely be killed¹⁵⁷⁷. Their blood shall be on their heads. [20:12] And if a person lies with his daughter-in-law, both of them shall surely be killed¹⁵⁷⁸, they have done a disgusting thing, their blood shall be on their heads. [20:13] And if a person lies with a man like lying with a woman, both of them shall surely be killed¹⁵⁷⁹. 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 lies with¹⁵⁸⁰ an animal, he shall surely be killed¹⁵⁸¹, 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. They shall surely be killed¹⁵⁸², 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 nakedness⁵⁸³, and she sees his nakedness⁵⁸⁴, 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 nakedness⁵⁸⁵, he shall bear his iniquity. [20:18] And if a man lies with a menstruating woman and uncovers her nakedness⁵⁸⁶, he has exposed her flow⁵⁸⁷, and she has uncovered the flow⁵⁸⁸ of her blood. And both of them shall be cut off from among their people. [20:19] And you shall not uncover the

575 Lit. 'dying he shall be killed'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.3).

576 Lit. 'shame'; 'defect'.

577 Lit. 'dying they shall be killed two of them'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.3).

578 Lit. 'dying they shall be killed two of them'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.3).

579 Lit. 'dying they shall be killed'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.3).

580 Lit. 'gives his bed to'.

581 Lit. 'dying he shall be killed'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.3).

582 Lit. 'dying they shall be killed'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.3).

583 Lit. 'shame'; 'defect'.

584 Lit. 'shame'; 'defect'.

585 Lit. 'shame'; 'defect'.

586 Lit. 'shame'; 'defect'.

587 Lit. 'fountain; spring'.

588 Lit. 'fountain; spring'.

nakedness⁵⁸⁹ of your mother's sister and of your father's sister. Whoever uncovered the nakedness⁵⁹⁰ 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, |they shall die childless⁵⁹¹. [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 childless⁵⁹². [20:22] And you shall keep all my statutes and all my judgments and do them |so that⁵⁹³ the place where I am bringing you to dwell therein 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 grape molasses. 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 pronounce⁵⁹⁴ 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 killed⁵⁹⁵, |they shall stone them with stones⁵⁹⁶, 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

589 Lit. 'shame'; 'defect'.

590 Lit. 'shame'; 'defect'.

591 Lit. 'they shall die |being| depraved |of children|'.

592 Lit. 'deprived (plural) |of children|'.

593 Lit. 'and'.

594 Lit. 'make'.

595 Lit. 'dying they shall be killed'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.3).

596 Lit. 'they shall stone with stone'.

their heads¹⁵⁹⁷ 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 one¹⁵⁹⁸ and they shall not take a woman |divorced from¹⁵⁹⁹ 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 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 divorced⁶⁰⁰ |woman| or a depraved⁶⁰¹ |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 |has any defect¹⁶⁰², he shall not approach to offer the offerings of his God. [21:18] Because any person who has |any defect¹⁶⁰³ 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 (short) or has a |defect

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in his eyes¹⁶⁰⁴ or scabies or a curved joint or pierced testicles. [21:21] Any person |who has any defect¹⁶⁰⁵ from the offspring of Aaron the priest shall not come near to bring forward the offerings of the Lord made by fire, if |he has any defect¹⁶⁰⁶, he shall not

597 Lit. ‘they shall not pluck pluck’.

598 Lit. ‘|one| with a vicious path’.

599 Lit. ‘driven out by’.

600 Lit. ‘expelled’.

601 Lit. ‘|the one| with a vicious path’.

602 Lit. ‘if becomes trick in him’.

603 Lit. ‘in him trick’.

604 Lit. ‘one in whose eye white has fallen’.

605 Lit. ‘in him trick’.

606 Lit. ‘trick in him’.

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 *he has a defect*⁶⁰⁷, 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

[22:1] And the Lord spoke to Moses, saying, [22:2] ‘Speak to Aaron and his sons that⁶⁰⁸ they shall be separated from the holy things of the sons of Israel, and | that | 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] *Any person*⁶⁰⁹ 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 *has come out*⁶¹⁰, [22:5] Or a soul, who touches any creature that swarms⁶¹¹ and becomes unclean by them, or touches a man and becomes unclean by them, *whatever his uncleanness*⁶¹²: [22:6] If a soul touches *such a thing*⁶¹³, 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*⁶¹⁴ nor *terefa*⁶¹⁵ 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 therefore⁶¹⁶ 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

607 Lit. ‘there is trick in him’.

608 Lit. ‘and’.

609 Lit. ‘person person’. Probably a calque of Biblical Hebrew (see 2.3.1.1).

610 Lit. ‘comes out’.

611 Lit. ‘lays eggs’.

612 Lit. ‘to all his uncleanness’.

613 Lit. ‘it’.

614 An animal that died a natural death (CEDHL, 402).

615 An animal torn by wild beasts (CEDHL, 252).

616 Lit. ‘with them’.

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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 is married to a foreigner¹⁶¹⁷, she may not eat of the offering part of the holy things. [22:13] And if a priest's daughter becomes a widow or divorced⁶¹⁸ 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 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 guilt⁶¹⁹ 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 a person¹⁶²⁰ of the congregation of Israel or of the strangers in Israel offers his offering, for all his vows⁶²¹ 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 has a blemish¹⁶²². Because it will not be acceptable for you. [22:21] And if a person offers a peace offering to the Lord to dedicate a vow⁶²³ or as generosity |offering| from the cattle or from the sheep, it shall be healthy to be accepted; there shall be no blemish⁶²⁴ 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 any additional joints¹⁶²⁵ or any missing joints¹⁶²⁶: you may do it for a generosity |offering|, but for a vow⁶²⁷, 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 blemish⁶²⁸ 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

617 Lit. ‘becomes to |a| stranger’.

618 Lit. ‘expelled’.

619 Lit. ‘regret’.

620 Lit. ‘person person’. Probably a calque of Biblical Hebrew (see 2.3.1.1).

621 Lit. ‘intentions’.

622 Lit. ‘in him trick’.

623 Lit. ‘intention’.

624 Lit. ‘trick’.

625 Lit. ‘with extra’.

626 Lit. ‘with absent’.

627 Lit. ‘intention’.

628 Lit. ‘trick’.

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 ¹⁶²⁹on the same day
[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] 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 ¹⁶³⁰at twilight 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. On 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, ¹⁶³¹on the next day after the Sabbath 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*⁶³²". [23:14] And you shall not eat bread or groats, or heads of barley

⁶²⁹ Lit. 'in one day'.

⁶³⁰ Lit. 'to between two evenings'.

⁶³¹ Lit. 'from the morning of the Sabbath'.

⁶³² A measure of liquid (CKED, 358).

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until the selfsame day, until you have brought a offering of your God; it is a ¹⁶³³statute forever throughout your generations in all your dwellings. [23:15] And you shall count for yourselves ¹⁶³⁴from the next day after the Sabbath, from the day that you brought the sheaf of wave offering: seven Sabbaths shall be complete. [23:16] You shall count until ¹⁶³⁵the day after 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 firstfruits⁶³⁶ 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 offer⁶³⁷ 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 firstfruits⁶³⁸ 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 ¹⁶³⁹statute forever |for you| in all your dwelling places throughout your generations. [23:22] And when you reap the harvest of your land, ¹⁶⁴⁰you shall not reap 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 praise⁶⁴¹, 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.

⁶³³ Lit. ‘statue of world’.

⁶³⁴ Lit. ‘from the morning of the Sabbath’.

⁶³⁵ Lit. ‘the morning of’.

⁶³⁶ Lit. ‘the offering of firsts’.

⁶³⁷ Lit. ‘do’.

⁶³⁸ Lit. ‘firsts’.

⁶³⁹ Lit. ‘statue of world’.

⁶⁴⁰ Lit. ‘you shall not finish’.

⁶⁴¹ ‘Shout; cry’.

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[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 your Sabbath⁶⁴². [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 break⁶⁴³; 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 trees of choice fruits (for a booth), the leaves of date palms, and the branches of thick leafy trees 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 forever⁶⁴⁴ 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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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

642 Lit. ‘do Sabbath your Sabbath’.

643 Lit. ‘delay; constipation’.

644 Lit. ‘statue of world’.

before the Lord constantly to be a ⁶⁴⁵statue 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] ⁶⁴⁶On every Sabbath day he shall arrange it before the Lord always, from ⁶⁴⁷the sons of Israel |by| an ⁶⁴⁸everlasting 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 ⁶⁴⁹statue 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, ⁶⁵⁰to 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 ⁶⁵¹a person curses his God, then he shall bear his sin. [24:16] And the one who curses the Name, ⁶⁵²shall surely be put to death. All the congregation ⁶⁵³shall 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, ⁶⁵⁴he shall surely be put to death. [24:18] ⁶⁵⁵And the killer of an animal's life shall pay for it: a life for a life. [24:19] And if a person ⁶⁵⁶causes a blemish in his fellow: as he has done, so shall it be done to him. [24:20] ⁶⁵⁷Fracture for fracture,

⁶⁴⁵ Lit. 'statue of world'.

⁶⁴⁶ Lit. 'on the Sabbath day on the Sabbath day'. Probably a calque of Biblical Hebrew (see 2.3.1.1).

⁶⁴⁷ Lit. 'the side of the sons'.

⁶⁴⁸ Lit. 'covenant of world'.

⁶⁴⁹ Lit. 'statue of world'.

⁶⁵⁰ Lit. 'to be brain'.

⁶⁵¹ Lit. 'person person'. Probably a calque of Biblical Hebrew (see 2.3.1.1).

⁶⁵² Lit. 'dying he shall be killed'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.3).

⁶⁵³ Lit. 'stoning they shall stone'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.3).

⁶⁵⁴ Lit. 'dying he shall be killed'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.3).

⁶⁵⁵ Lit. 'and |the| beater of animal's life'.

⁶⁵⁶ Lit. 'if he gives trick'.

⁶⁵⁷ Lit. 'fracture instead of fracture'.

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eye for eye¹⁶⁵⁸, tooth for tooth¹⁶⁵⁹: as he has caused a blemish¹⁶⁶⁰ in a man, so shall it be done¹⁶⁶¹ to him. [24:21] And the killer of an animal¹⁶⁶² shall pay for it, and the killer of a man¹⁶⁶³ 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 grapes⁶⁶⁴ of your vineyard. There shall be a year of a remitting to the land. [25:6] And the remitting of the land shall be food⁶⁶⁵ 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 crying⁶⁶⁶ in the seventh month, on the tenth day of the month: on the day of atonement you shall blow the trumpet of crying⁶⁶⁷ 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.

658 Lit. ‘eye instead of eye’.

659 Lit. ‘tooth instead of tooth’.

660 Lit. ‘if he gives trick’.

661 Lit. ‘it shall be given’.

662 Lit. ‘and |the| beater of animal’.

663 Lit. ‘and |the| beater of man’.

664 Lit. ‘seeds’.

665 Lit. ‘to eat’.

666 Lit. ‘you shall pass the voice of the trumpet of crying’.

667 Lit. ‘you shall pass the voice of the trumpet of crying’.

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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 grapes⁶⁶⁸ (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 |you make a sale⁶⁶⁹ to your friend or |make a purchase⁶⁷⁰ from |your friend⁶⁷¹, 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 |selling price⁶⁷² and according to the fewness of years you shall decrease its |selling price⁶⁷³. Because he sells you |according to| the number |of years| of crops. [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 produce⁶⁷⁴ 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 comes, then he shall redeem what his brother has sold. [25:26] And if a person has no redeemer, but |is able to redeem it by himself⁶⁷⁵ and |finds enough⁶⁷⁶ |for his redemption⁶⁷⁷: [25:27] Then he shall count the years of his sale and restore the remainder to the person to whom

668 Lit. ‘seeds’.

669 Lit. ‘if you sell sale’.

670 Lit. ‘buying if you buy’. A construction which is usually attributed to a Biblical Hebrew influence (see 2.3.1.3).

671 Lit. ‘the hand of your friend’.

672 Lit. ‘sale’.

673 Lit. ‘sale’.

674 Lit. ‘do’.

675 Lit. ‘his power does suffice’.

676 Lit. ‘if attains’.

677 Lit. ‘according to his redemption’.

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he sold it and he shall return to his possession. [25:28] And if ¹⁶⁷⁸he cannot afford 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 period⁶⁷⁹ until the year of its sale ends. His redemption period⁶⁸⁰ shall be for a year. [25:30] And if it is not redeemed by the completion of a full year, then ¹⁶⁸¹the house that is in the walled city 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 ¹⁶⁸²possession forever. [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 for a servant's work. [25:40] He shall be with you like a hired hand, like a guest, he shall 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 ¹⁶⁸³by force and fear your God. [25:44] And your servants and maidservants:

⁶⁷⁸ Lit. 'his power does not suffice'.

⁶⁷⁹ Lit. 'deadline'.

⁶⁸⁰ Lit. 'deadline'.

⁶⁸¹ Lit. 'in the city which there is not to it wall'.

⁶⁸² Lit. 'possession of world'.

⁶⁸³ Lit. 'by hard'.

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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 forever⁶⁸⁴. But your brothers, the children of Israel, a man toward his brother: you shall not rule over them oppressively⁶⁸⁵. [25:47] And if a stranger or a settler with you |can afford it⁶⁸⁶, and your brother with him becomes poor and is sold to the stranger |and| settler with you or to a member⁶⁸⁷ of a gentile of a stranger's family: [25:48] After he is sold |he shall have redemption⁶⁸⁸. One of his brothers shall redeem him. [25:49] Either his uncle or his uncle's son shall redeem him or a |close relative⁶⁸⁹ of his family shall redeem him, or if |he can afford it⁶⁹⁰, 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 |according to⁶⁹¹ the number of years. It shall be with him like the days of a hired worker. [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 oppressively⁶⁹² in your sight. [25:54] And if he is not redeemed by these |years|, he shall go out 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 |you shall not set up⁶⁹³ 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.

684 Lit. 'until word'.

685 Lit. 'by hard'.

686 Lit. 'his strength suffices'.

687 Lit. 'base'.

688 Lit. 'redemption shall become to him'.

689 Lit. 'from his relative of his body'.

690 Lit. 'his strength suffices'.

691 Lit. 'by'.

692 lit. 'by hard'.

693 Lit. 'you shall not give'.

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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 sowing⁶⁹⁴ |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 ,I will set⁶⁹⁵ 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 ,by keeping your head up high⁶⁹⁶. [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 and fever⁶⁹⁷ 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 ,even if⁶⁹⁸ there is none who drives away you. [26:18] And if until ,this time⁶⁹⁹ 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 ,I will make⁷⁰⁰

694 Lit. 'seed sowing'.

695 Lit. 'I give'.

696 Lit. 'with upright stature'.

697 Lit. 'heat |causing| disease'.

698 Lit. 'and'.

699 Lit. 'these'.

700 Lit. 'I give'.

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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, ¹⁷⁰¹despite all this, 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 ¹⁷⁰²I will destroy your hills and I will cut off your sun-images and ¹⁷⁰³I will cast your carcasses on the carcasses of your idols⁷⁰⁴, and my spirit 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, 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] Then⁷⁰⁵ the land will complete its remittings in all the days of its desolation, and you will be in the land of your enemies, then⁷⁰⁶ 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

⁷⁰¹ Lit. 'with this'.

⁷⁰² Lit. 'I make your high places disappear'.

⁷⁰³ Lit. 'I give'.

⁷⁰⁴ Lit. 'disgustingness'.

⁷⁰⁵ Lit. 'at that time'.

⁷⁰⁶ Lit. 'at that time'.

be no one who drives away you. [26:37] And they will stumble over ¹⁷⁰⁷one other, as if |to escape| before a sword, when ⁷⁰⁸there 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 |contrary| to 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 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 ⁷⁰⁹a special vow ⁷¹⁰by 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

⁷⁰⁷ Lit. ‘every person with his brother’.

⁷⁰⁸ Lit. ‘and’.

⁷⁰⁹ Lit. ‘separates’.

⁷¹⁰ Lit. ‘intention’.

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 ¹⁷¹¹ can afford 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 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 redeems⁷¹² 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 stones of a fruit shall make a shekel. [27:26] Just: a firstborn, which as a firstborn from the cattle to the Lord: a person

⁷¹¹ Lit. 'if his power suffices'.

⁷¹² Lit. 'redeeming if he redeems'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.3).

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, he shall be killed⁷¹³. [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 redeems⁷¹⁴ 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 if he does change it⁷¹⁵, 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.

713 Lit. 'dying he shall be killed'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.3).

714 Lit. 'redeeming if he redeems'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.3).

715 Lit. 'changing if he changes'. Probably a calque of a Biblical Hebrew construction which has an intensifying function (see 2.3.1.3).

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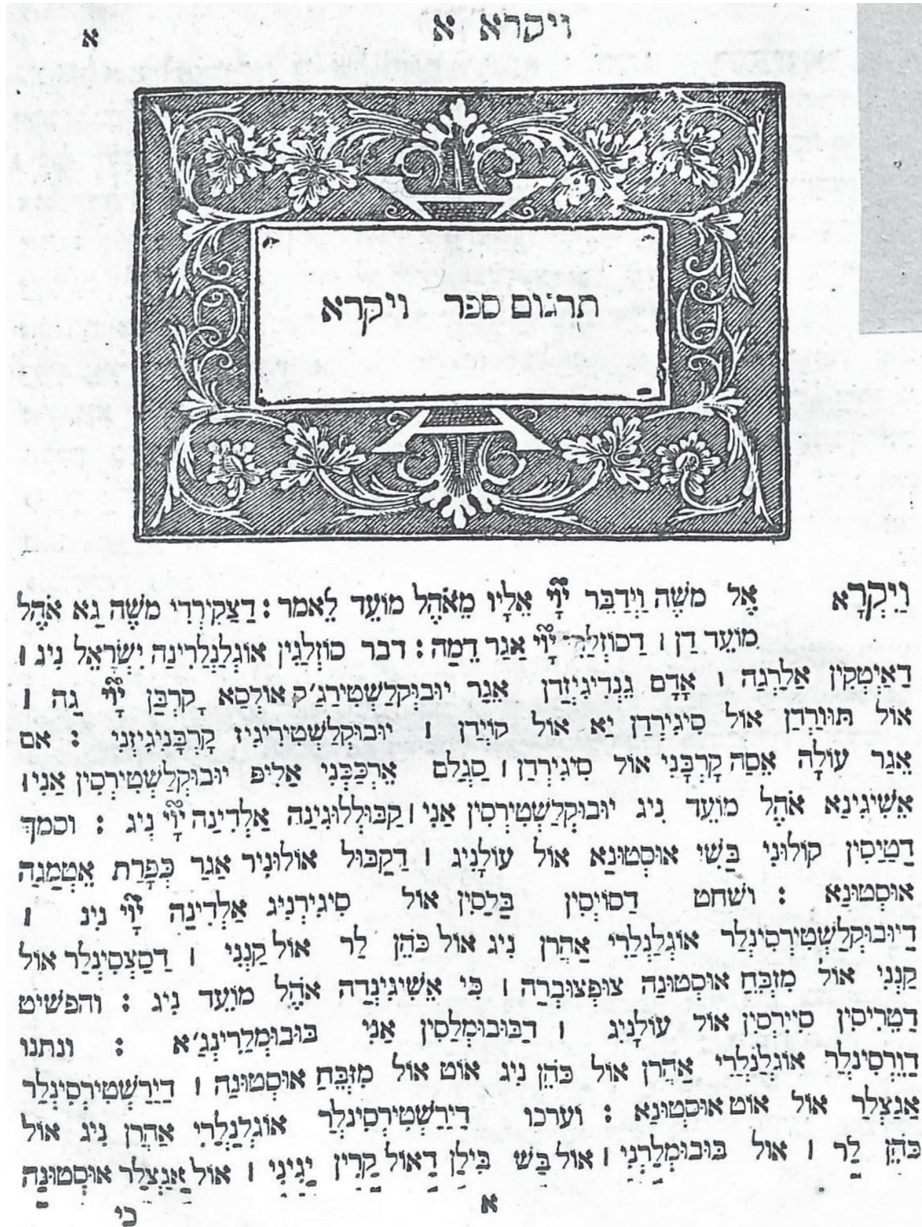
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וִיקָרָא

פִּי אוֹל אוֹט אוֹסְמוֹנָה וּ פִי אוֹל מִזְבַּח אוֹסְמוֹנָה : וְקָרְבוֹ דְּמַרְיָנִי דְּאִקְלָרִינִי
 יוֹבְסִין סוֹבְלָר פִּילן וּ דְמִיטְמָסִין אוֹל פֶּהֶן אוֹל גִּימְלָא נִי אוֹל מִזְבַּחַּתְהוּ עוֹלָה דִּיר אוֹל
 אוֹטְלוֹ קָרְבֵּן קוֹסִי קְבוּלָלִיקְנִיג יִי גָא : וְאִם דְּאִגֵּר אוֹל קוִיבֵּן אִסְה קָרְבֵּן וּ
 אוֹל קוִילָרְדֵּן יֵא אוֹל אֶצְבִּילָרְבֵּן עוֹלָה וּ סְגִלְס אֶרְפֵּב נִי אֶלִיפ יוֹבְקֶלְשְׁמִירְסִין
 אֲנִי : וְשַׁחַט דְּסוֹסִין אֲנִי אִיגִי יִנְיָדָא אוֹל מִזְבַּח נִיג וּ פִי צָפֹן מִרְפִּיגְדָא
 אֶלְדִּינָה יִי נִיג וּ דְסַצְסִנְלָר אִיגְלִלְרִי אֶהֱרֵן נִיג אוֹל פֶּהֶן לֵר קְנִינִי וּ אוֹל מִזְבַּח
 אוֹסְמוֹנָה צַפְצוֹבְרָה : וְנִתַּח דְּפּוֹבּוֹמְלָסִין אֲנִי פּוֹבּוֹמְלָרִינָה וּ דְאֶפְשִׁין דָּא
 קָרִין נִינִי וּ דְרִשְׁמִירְסִין אוֹל פֶּהֶן אֶלְרִנִי וּ אוֹל אֶנְצֶלָר אוֹסְמוֹנָה וּ פִי אוֹל אוֹט
 אוֹסְמוֹנָה וּ פִי אוֹל מִזְבַּח אוֹסְמוֹנָה : וְהִקְרַב דְּאוֹל קָרְנִי דְּאוֹל אִקְלָרִינִי
 יוֹבְסִין סוֹבְלָר פִּילן וּ דְיּוֹבְקֶלְשְׁמִירְסִין אוֹל פֶּהֶן אוֹל גִּימְלָא נִי דְמִיטְמָסִין אוֹל
 מִזְבַּח טָה וּ עוֹלָדִיר אוֹל וּ אוֹטְלוֹ קָרְבֵּן קוֹסִי קְבוּלָלִיק נִיג יִי גָה : וְאִם
 וְאִם דְּאִגֵּר אוֹל קִישְׁטֵן אִסְה וּ עוֹלָה קָרְבֵּן יִי גָה וּ דְיּוֹבְקֶלְשְׁמִירְסִין אוֹל
 קוֹמְרוֹלָרְדֵּן וּ יֵא אוֹ פּוֹנְדִּיצִין פִּלְלִרִינְדֵּן קָרְבֵּן : וְהִקְרִיבּוּ דְיּוֹבְקֶלְשְׁמִירְסִין אֲנִי
 אוֹל פֶּהֶן אוֹל מִזְבַּח קָה וּ דָא פֶּסְסִין פִּשְׁיָנִי וּ דְמִיטְמָסִין אוֹל מִזְבַּחַּתְהוּ וּ
 דְּמִלְנִלְסִין קָנִי וּ דּוֹכְרִי אוֹסְמוֹנָה אוֹל מִזְבַּח נִיג : וְהִסִּיר דְּפִמְרִסִין קָרְנִינִי
 יוֹנֵי פִילן וּ דְמִשְׁלָסִין אֲנִי נִינָה אוֹל מִזְבַּח נִיג גּוֹן דּוֹגוֹשִׁי מִרְאָף קָא וּ אוֹל
 פּוֹל טוֹפֶלן יִרְגָה : וְשַׁסַּע : דְּיִרְמָסִין אֲנִי קְנִמְלִרִינְדֵּן (סִירְמִינְדֵּן) אִיִּרְמָסִין וּ
 דְמִיטְמָסִין אֲנִי אוֹל פֶּהֶן אוֹל מִזְבַּחַּתְהוּ וּ אוֹל אֶנְצֶלָר אוֹסְמוֹנָה פִי אוֹל אוֹט
 אוֹסְמוֹנָה וּ עוֹלָה דִּיר אוֹל וּ אוֹטְלוֹ קָרְבֵּן קוֹסִי קְבוּלָלִיקְנִיג יִי גָה :

ב וְנִפְשׁ דְּנִין פִּי יוֹבְקֶלְשְׁמִירְסָא קָרְבֵּן מִנְחָה יִי גָא וּ אוֹזֵב אוֹלְסִין
 קָרְבֵּן וּ דְמִיטְמָסִין אוֹסְמוֹנָה יֵג דְּוִרְסִין אוֹסְמוֹנָה מְמִינִין : וְהִבִּיאַה
 דְּגִמְרִסִין אֲנִי אִיגְלִלְרִינָה אֶהֱרֵן נִיג אוֹל פֶּהֶן לִרְגָה וּ דְאֶבּוֹצֶלְסִין אֶנְדֵּן דּוֹלֵי
 אֶבּוֹצִינִי אִיגְלִלְרִינָה דְּיִגְלִלְרִינָה גִימְלָא מְמִינִי פִילן וּ דְמִיטְמָסִין אוֹל פֶּהֶן טוֹמְאֶרְמָסִין
 אוֹל מִזְבַּחַּתְהוּ וּ אוֹטְלוֹ קָרְבֵּן קוֹסִי קְבוּלָלִיקְנִיג יִי גָא : וְהִנּוֹתֵרַת דְּאוֹל
 קָלְגִנִי אוֹל מִנְחָה בֵּן אֶהֱרֵן גָּה דְּאוֹגְלִלְרִינָה דִּיר וּ קוֹדֶשִׁי קוֹדֶשׁ לִרְנִיג אוֹטְלוֹ
 קָרְבִּילְרִינְדֵּן יִי נִיג : וְכִי דְאִגֵּר יוֹבְקֶלְשְׁמִירְסָג קָרְבֵּן מִנְחָה תְּנִדִיר פִּישִׁירְמָסִי
 אוֹזֵב

ב

ו'קרא

אונז מלון מצלר קרישלינגלר יג פילן | דיופקא מצלר סילינגלר יג פילן : ואם
 דאגער מנחה אור טנה איצינדא אסה קרפניג | אונז קרישילג יג פילן מצה
 בולסין : פמות טילימלמה טילימלגין אני טילמלר דקויגין אוסטונה יג |
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 יג פילן קילינסין : והבאת דבטירגין אור מנחה ני בולדרן יי' גה |
 דיובוקלשטירסין אני אור פהן גה | דיובוקלשטירסין אני אור מנחת קה : והרים
 דאיי'רסין אור פהן אור מנחה דן טוטמסיני | דטוטמסין אור מנחתה | אומלו
 קרפן קוקסי קבוליקניג יי' גה : והנותרת דאול קלנגני אור מנחה דן |
 אהרן גא דאונגלריגה דיר | קודשי קודש לרניג אומלו קרפניגלרניגן יי' גה :
 כל דהר אור מנחה פי יובוקלשטירסין יי' גה | מלינמסין חמן | מיטל
 היין אצי כמור דהיין ב'מזו | טוטממני אנדן אומלו קרפן יי' גה : קרבן
 אילפ קרפני יובוקלשטירניג | אלרני יי' גא | דאור מנחת קה ציקמסינלר
 קוקסינא קבוליקניג : וכל דג'ומלא מנחה קרפניגני טון פילן טולגין |
 דאדסיממין שרט טוין מנרינגני | אוסטמניגן מנחניג | דהר קרפניג אוסטמניג
 יובוקלשטירגין טון : ואם דאגער יובוקלשטירסג | אילפלר מנחה סיני
 יי' גה | ארפה בשי צירפניגן אומקה טון ארפא פורפסי יובוקלשטירגין אלפלרינגניג
 מנחה סיני : ונתתי דורגין אוסטמניג יג | דקויגין אוסטמניג טמין | מנחה
 דיר אור : והקטיר דטוטמסין אור פהן טוטמסיני פורפסינן דנגינדן | ג'ומלא
 טמייני פילן אומלו קרפן יי' גה :

ג ואם דאגער שלמים קרפני אסה קרפני | אגער אור סיגירן אור
 יובוקלשטיריר אסה | גרפ ארפב גרפ דישני סגלס ני יובוקלשטירסין
 אני אלדניא יי' גה : וסמך דטיסין קולוני בשי אוסטמניג קרפניגניג |
 דסויסין אני אשיגינדא אהל מועד ניג | דסצסינלר אוגללרי אהרן ניג אור פהן
 לר | אור מנני אור מנחת אוסטמניג צופצוברח : והקריב דיובוקלשטירסין
 אור שלמים קרפניגין | אומלו קרפן יי' גה | אור יגני אור יפקן אור מריני |
 דא ג'ומלא אור יגני | פי אור מרין אוסטמניג : ואת דא אפי אור פונרפלרניג
 דאול

ויקרא

דאול יגני פי אוסטרינדא | פי אול אמזלר אוסטניא | דאול ארטיקסיני פי
 אול בגיר אוסטניא | אול בוגרפלר בילן פטרסין אני : והקטירו דמיטמסנילה
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 אול קוירן אסה קרבניו שקמים קרבנינה יי גה | ארפכ יא מישו | סגלם
 גי יובוקלשטירסין אני : אם אגר קוזו אול יובוקלשטירר אסה קרבניני |
 דיובוקלשטירסין אני אלדינה יי גיג : וסמך דמיסין קולוני בשי אוסטניא
 קרבניניג | דסויסין אני אלדינה אהל מועד גיג | דסצטיגלר אוגלגלרי אחרן גיג
 קניני אול מזבח אוסטניא צופצוכרה : והקריב דיובוקלשטירסין אול שקלמים
 קרבניניגן אוטלו קרבן יי גה | תמס אול קוירק יגני | קרשיסינה אול יומולגניג
 פטרסין אני | דאול יגני אול יפקן אול טריני | דא גומלא אול יגני פי אול
 קרין אוסטניא : ואת דא אפי אול בוגרפלרני | דאול יגני פי אוסטרינדא |
 פי אול אמזלר אוסטניא | דא ארטיקסיני אול בגיר אוסטניא | אול בוגרפלר בילן
 פטרסין אני : והקטירו דמיטמסין אני אול פהן אול מזבחמה | אוטלו
 קרבן יי גה : ואם דאנר אצבי אסה קרבני | דיובוקלשטירסין אני אלדינה
 יי גיג : וסמך דמיסין קולוני בשי אוסטניא | דסויסין אני אלדינה אהל מועד
 גיג | דסצטיגלר אוגלגלרי אחרן גיג קניני אול מזבח אוסטניא צופצוכרה :
 והקריב דיובוקלשטירסין אנהן קרבניני | אוטלו קרבן יי גה | אול יגני אול
 יפקן אול קריני דא גומלא אול יגני | פי אול קרין אוסטניא : ואת דא
 אפי אול בוגרפלרני | דאול יגני פי אוסטרינה | פי אול אמזלר אוסטניא |
 דא ארטיקסיני פי אול בגיר אוסטניא | אול בוגרפלר בילן פטרסין אני :
 והקטירם דמיטמסין אלרני אול פהן אול מזבחמה | אוטלו קרבן קוקסיניא
 קביליקניג | גומלא יגני יי גה : חקת אומורליב רסים דוורלריגניא | גומלא
 אומורשלירגניא :
 ד וידבר דסולגלי יי משה נא דמה : דבר סולגין אוגלגלרינא
 ישראל גיג דמה | ג'ן פי ייזקלי בולסה יגלישליק בילן | גומלא מצוה
 לרינדן

וּיְקָרָא

ג

לְרִיבֵנָהּ יְיָ נִיג בִּי קִלְיָנִם סְלָרְדִּיר וּ דְקִלְסָא בִּירְסִי בִירְדֵּן אֶלְרֵדֵן וְ אַם אַנְר
 אֹל סִלְיָנָהּ בְּהֵן יִזְקֵלִי בֹלְסָה גִנְתִּי אֹצֵן אֹל אִלְכִּנִּי וּ דְיִבְקֵל שְׁמִירְסִין
 יִזְיִי אֹצֵן בִּי יִזְקֵלִי בֹלְדִי וּ בֹגָה בְּלָסִין סִיגִירְנִי סָגִלִּם נִיז יְיָ גִּאֹחְטָא תְּקָה :
 וְהִבִּיא דְפִטְרִסִין אֹל בֹּגְנִי אֲשִׁיגִיא אֶהֱל מוֹעֵד נִיג אֶלְרִינָה יְיָ נִיג וְדִמְסִין
 קֹלֹנִי בְּשִׁי אֹסְטֹנָא אֹל בֹּגְנִי וּ דְסוּסִין אֹל בֹּגְנִי אֶלְרִינָה יְיָ נִיג : וְלִקַּח
 דְּאֶלְסִין אֹל סִלְיָנָהּ בְּהֵן קִנְיָדֵן אֹל בֹּגְנִי וּ דְגִיגִיזְסִין אֲנִי אֶהֱל מוֹעֵד גִּא :
 וְטֹבֵר דְּמַנְצִסִין אֹל בְּהֵן פִּרְמִינִי אֹל קִנְגָא וּ דְסַצִּסִין אֹל קִנְדֵּן יִרְ בְּרִטְלֵר
 אֶלְרִינָה יְיָ נִיג וְ אֶלְרִינָה פִּרְדִּסִּינִי אֹל קֹדֶשׁ נִיג : וְנָתַן דְּוֶרְסִין אֹל בְּהֵן
 אֹל קִנְדֵּן קֹוֶשׁ בֹּוֹשְׁדֵרִי אֹסְטֹנָא אֹל אֹטְיִמְלֵר מוֹטְסוֹסִי מוֹבְחִינִי אֶלְרִינָה
 יְיָ נִיג וּ בִּי אֶהֱל מוֹעֵד דֵּה וְדֵה גִוְמֵלָא קִנְיָן אֹל בֹּגְנִי וּ מוֹבְסִין מְמִלְנָא מוֹבְחִי
 דִּינִיג אֹל עוֹלָנִי בִּי אֲשִׁיגִינְדָא אֶהֱל מוֹעֵד נִיג : וְאֵת דֵּה גִוְמֵלָא יִגִּין
 אֹל חֲטָאֵת בֹּגְסִינִי אִירְסִין אֶנְדֵּן וְ אֹל יִגְנִי אֹל יִפְקֵן אֹל קִרִּין
 אֹסְטֹנָא דֵּה גִוְמֵלָא אֹל יִגְנִי בִּי אֹל קִרִּין אֹסְטֹנָא : וְאֵת דֵּה אֶפִּי אֹד
 בֹּוֹרְכִלְנִי וְדֵה יִגְנִי בִּי אֹסְטֹלְרִינָה וּ בִּי אֹל אִמְיֹלְרֵר אֹסְטֹנָא וְדֵה
 אֶרְמִקְסִינִי בִּי אֹל בְּגִיר אֹסְטֹנָא וְ אֹל בֹּוֹרְכִלְרֵר בִּילֵן פִּטְרִסִין אֲנִי : כֹּאֲשֶׁר
 גִּצִּיפִי אִירִילִיר אֹוֹנִינְדֵּן אֹל שְׁקִמִּים קֶרְבְּנִינִי וּ דְמִטְסִין אֶלְרִינָה אֹל
 בְּהֵן מוֹבְחִי אֹסְטֹנָה אֹל עוֹלָנִי : וְאֵת דֵּה מִרְסִין אֹל בֹּגְנִי דֵּה גִוְמֵלָא
 יִאֲמִין וּ בְּשִׁין אִיקְלֵרִי בִּילֵן דְּמִרִּינִין דְּטוֹגִין : וְהוֹצִיא דְּצִיגִרְסִין מִפְּמִיל
 אֹל בֹּגְנִי אֶבְלֵדֵן צִיבְרִי וּ מִמִּין יִרְגָה אֹל פּוֹד טוֹפֵן יִרְגָה וּ דְפִיִּדְמִסִין אֲנִי
 אֶנְצֵלֵר אֹסְטֹנָה אֹטְקָא וְ אֹל פּוֹל טוֹפֵן יִרְדָּא בִּיִּדְוֹוֹלְסִין : וְאֵם דֵּה אֶנְר
 גִּוְמֵלָא גִ'מַּעֲטִי יִשְׂרָאֵל נִיג יִגִּילְסֵר וּ דִישִׁירִין בֹּוֹלְסָא בִּיר שְׁיִי גוֹזְלִינְדֵּן אֹל
 קַחֵל נִיג וּ רְמִילְסֵר בִּיר נִי גִוְמֵלָא מַצָּה לְרִינְדֵּן יְיָ נִיג בִּי קִלְיָנִם סְלָרְדִּיר וּ
 דְּגִנְחֵלִי אֹלְסֵר : וְנֹוֹדַע דְּפִילְיָנְסָא אֹל יִזִּיס בִּי יִזִּיק בֹּוֹלְדִיר אֲנִיג אֹצֵן וּ
 דְיִבְקֵל שְׁמִירְסִינִי אֹל קַחֵל בֹּוֹגָה סִיגִיר בְּלָסִינִי חֲטָאֵת קַה וּ דְגִטְרִסִין אֶלְרִינָה
 אֲנִי אֶלְרִינָה אֶהֱל מוֹעֵד נִיג : וְסִמְכוּ דְמִסִּיגֵרֵר קֶרְטִלִּי אֹל גִ'מַּעֲטִינִי קוֹלְרִינִי
 בְּשִׁי אֶסְטָנָא אֹל בֹּגְנִי אֶלְרִינָה יְיָ נִיג וּ דְסוּסִין אֹל בֹּגְנִי אֶלְרִינָה יְיָ נִיג :
 וְהִבִּיא

ויקרא

והביאו דגירגיסין אול סלינגן כהן מנינן אול פוגניגו אהל מועד גא :
 וטבל דמנצסין אול כהן פרמניני אול קנרן ו דסצסין ידי פרטלר אלדינא
 יי נג ו אלדינא אול פרדניג : ומן דאור קנרן ורסין פוגקלרי אוסמונא
 אול מופת נג ו פי אלדינא יי נג פי אהל מועד דה ודא גומלא אול קנני ו
 טופסין פנימינא מופחיניג אול עולה נג ו פי אשיגינדה אהל מועד נג : ואת
 דא גומלא יגיני אירסין אנרן ו דטוטטסין אול מופחטה : ועשה דקילסין
 אול פוגנא נציפי קילרי פוגסינא אול חטאת נג ו על קילסין אנר ו דפפרת
 אמסין אוסטרינא אול כהן דפושטילר אלרגה : והוציא דציגרסין אול פוגני
 אבולרן ציפרי ו דפידורסין אני ו נציפי פידורדי אול פורונני פוגני ו חטאתי אול קהל
 נג דיר אול : אשר אנר אנה יי קלי פולסא דקילסה פירני גומלא מצוה לרינרן יי
 מרגיסיניג ו פי קירימסלרדיר ו גלישליק פילן ו דגונחלי פולסה : או יא
 פילינסה אנר ייני ו פי יי קלי פולדי אנני אוצון ו דגטירסין קרפניני אוילגין
 אציפילרניג סגלס ארפב : וסמך דטוסין קולוני פשי אוסמונא אול אוילקניג ו
 דטוסין אנינא ירדה פי סויסה אול עולני אלדינה יי נג ו חטאת דיר אול :
 ולקח דאלסין אול כהן מנינן אול חטאת נג פרמני פילן ו דורסין קויש
 פושטרי אוסמונא מופחיניג אול עולניג ו דא קניני טופסין טמלי נא מופחיניג
 אול עולניג : ואת דא גומלא יגיני טוטטסין אול מופת טה ו יגי גיפי
 קרפניניג אול שלמים לריניג דפפרת אמסין אוסמונא אול כהן ו יינינרן
 דפושטילר אנר : ואם דאנר פיר ג' ו יי קלי פולסה גלישליק פילן אוילסינרן
 אול ירניג ו קלגנינדה פיר ני מצוה לרינרן יי נג ו פי קילימסלרדיר ו דגונחלי
 פולסה : או יא פילינסה אנר ייני פי יי קלי פולדי ו דגטירסין קרפניני
 אוילגין אציפילרניג סגלמני ו ייני אוצון פי יי קלי פולדי : וסמך דטוסין
 קולוני פשי אוסמונא אול חטאת נג ו דטוסין אול חטאת ני ירנינדה אול
 עולניג : ולקח דאלסין אול כהן מנינן פרמני פילן ו דורסין קויש פושטרי
 אוסמונא מופחיניג אול עולניג ו דא גומלא קניני טופסין טמלינא אול
 מופת נג : ואת דא גומלא יגיני פטרסין ו נציפי פטרילדי יג אוסמונרן
 קרפניניג

ד

ויקרא

קרפניג אול שלמים לרניג | דמומסין אול פהן אול מזבח מזה קוקנינה
 קבוליקניג | דפפרת אמסין אוכמונא אול פהן | דפושטיליר אנר : ואם
 דאנר קווי גמירסה קרפניג חטאת קה | סגלם מישני גמירסין אני : וכמד
 דמיסין קולניג בשי אוכמונא אול חטאת ניג | דכוסין אני חטאת קה | נא
 ירדה פי סויר אול עולני : ולקח דאלסין אול פהן קנינדן אול חטאת ניג
 פרמני בילן | דורסין בוצמקלרי אוכמונא מזבחניג אול עולניג דא גומלא
 קניני מוכסין בנטימנה אול מזבח ניג : ואת דא גומלא תיני פטרסין |
 נציפי פטריליר ניג אול קויניג קרפנינדן אול שלמים לרניג | דמומסין אול
 פהן ארני אול מזבחטה | אומלו קרפנילרי אוכמונא ייני ניג | דפפרה אמסין
 אוכמונא אול פהן ייני אוצון פי יינקלי בולדי | דפושטיליר אנר :
 (ה) ונפש דגן פי יינקלי בולסה | דאשימסה אווין אנמניג | דאול שחר
 יא גורדי יא בילרי | אנר אגלטמסה דפוטריסין גונחין : או
 יא גין פי מייסה גומלא מונדר גמנה | יא גוכרסינה מונדר בייפניג | יא
 גוכרסינה מונדר תונריג | יא גוכרסינה מונדר קולנגניג | דישירין בולסה
 אנן | דאול מונדר בולדי דגונחלי בולדי : או יא פי מייסה מונדרלנגה
 אדם ניג | גומלא מונדרליגניגה | פי מונדר בוליר אניג בילן | דישירין
 בולסה אנן | דאול בירדי דגונחלי בולדי : או יא גין פי אנם אמסה
 סולמה ארינלר בילן ימן אממה יא יכשי אממה | גומלא פי סולד אול אדם
 אנם בילן | דישירין בולסה אנן | דאול בילדי דגונחלי בולדי בירנה בולרדן :
 והיה דבולגי פי פשמן בולסה בירנה בולרדן | דאקרר אמסה פי יינקלי
 בולדי אניג אוצון : והביא דגמירסין פשמליגני ייני גא ייני אוצון פי
 יינקלי בולדי | מישני אול קינדן | קווי יא אילגין אצפירניג חטאת קה |
 דפפרת אמסין אוכמונא אול פהן יינינדן : ואם דאנר ימסה קובט קוינה |
 דגמירסין פשמליגני פי יינקלי בולדי | אפי קימוריר יא אפי בללרין
 גונרצניג ייני גה | בירני חטאת קה דפירני עולנה | והביא דפטרסין
 ארני אול פהן גא | דיובמלשמירסין בירני פי חטאת ניג בורון | דמלקה
 אמסין

ויקרא

אֲמַסִּין בְּשִׁנֵּי קְרָשִׁינִדְרִן אֲנִסְטִינִיג דְּאִירְמִסִּין : וְהוּה דְּמַסְסִין מְנִינְדִן אֹול
חֲטָאת נִיג דְּיִכְרִי אֲוִסְטִינִיג אֹול מִזְבֵּחַ נִיג וְדָאֹול מְלָגִן אֹול מְנִינְדִן וְמַסְסִין בְּנִימִינִיג
אֹול מִזְבֵּחַ נִיג וְחֲטָאת דִּיר אֹול : וְאֵת דָּאֹול אֲבִינִיגִי קִלְסִין עֹולָה טֹורְצָא ו
דְּכַפֶּרָה אֲמַסִּין אֲוִסְטִינִיג אֹול כְּהֵן וְיִזְיָגִנְדִן בִּי יִזְיָקְלִי בֹולְדִי דְּבֹושְטִילִיר
אַגֶּר : וְאֵם דְּאֶגֶר קִיבְטִי יִמְסִמָּה אֲבִי קִימְלָדְגָא יֵא אֲבִי בְּלָלְרִינָה גִוְגִוִּצְוִנִיג ו
דְּגִמִּירְסִין קִרְפִּנִיג וְכִי יִזְיָקְלִי בֹולְדִיו אֲוִנִיגִי פִין אֹול בְּכִינִיג וְאֲוִזֵּב חֲטָאת
מָה וְקִימְסִין אֲוִסְטִינִיג נִיג דְּוִרְמִסִּין אֲסִמְנָה מְסִין וְוִירָא חֲטָאת דִּיר אֹול : וְהִכִּיָּא
דְּגִמִּירְסִין אֲנִי אֹול כְּהֵן גָּא דְּאֲכִוְצִלְסִין אֹול כְּהֵן אֲנִדְרִן דֹּולִי אֲכִוְצִי בִילְטִימְסִין
נִיג דְּטִימְסִין אֹול מִזְבֵּחַמָּה וְאִשְׁלִי קִרְפִּנְלִיר אֲוִסְטִינִיג יְיָ נִיג וְחֲטָאת דִּיר
אֹול : וְכַפֶּר דְּכַפֶּרָה אֲמַסִּין אֲוִסְטִינִיג אֹול כְּהֵן וְיִזְיָגִי אֲוִצֵּן בִּי יִזְיָקְלִי בֹולְדִיו
בִּירְסִינְדִן בֹּולְרָבִן דְּבֹושְטִילִיר אֲגֶר רְבֹולְסִין אֹול כְּהֵן גָּא מְנַחָה גִיבִי : וְיִדְכֵר
דְּסֹוּלְדִי יְיָ מִשָּׁה גָא דְּמָה : נֶפֶשׁ גִּן בִּי מְנַסָּא מְנַמָּה וְדִיזְיָקְלִי בֹולְסָא
יְגִלִּישְׁלִיק בִּירִן וְקֹודֶשׁ לְרִינְדִן יְיָ נִיג וְדְּגִמִּירְסִין פֶּשְׁמִלְיָגִי יְיָ גָה וְסִגְלָם
קֹודֶשׁ אֹול קִנְדִן קִימְטִיג בִּילְן גִּוְמוֹשׁ מִסְקִל לָר וְמִסְקִלִי בִילְן אֹול קֹודֶשׁ נִיג
אֲשֶׁם גָא : וְאֵת דָּא נִיג בִּי יִזְיָקְלִי בֹולְדִי אֹול קֹודֶשׁ דִּן אֹוִרְסִין וְדָא בְּשִׁנִּיגִי
פֶּאֲרִינִי אֲרִמְטִירְסִין אֲסִמְנִיג וְבֹוִרְסִין אֲנִי כְּהֵן גָה וְדָאֹול כְּהֵן כְּכַרְהָ אֲמַסִּין
אֲוִסְטִינִיג וְקֹודֶשְׁרִי בִילְן אֹול אֲשֶׁם נִיג וְדְּבֹושְטִילִיר אֲגֶר : וְאֵם דְּאֶגֶר גִּן בִּי
יִזְיָקְלִי בֹולְסָה וְדְּמִילְסָה בִירְנִי גִוְמִלָּא מְצִוָּה לְרִינְדִן יְיָ נִיג בִּי קִילִינְמִסְלִירִיר ו
דְּפִילְמִדִי דְּגִוְנַחְלִי בֹולְדִי וְדְּצִפְסִין גִּוְרִימִין : וְהִכִּיָּא דְּגִמִּירְסִין קֹודֶשׁ מְגִלָּם
אֹול קִיבִין וְמִינִסִּיג בִּירִן אֲשֶׁם גָה אֹול כְּהֵן גָא וְדְּכַפֶּרָה אֲמַסִּין אֲוִסְטִינִיג אֹול
כְּהֵן וְיְגִלִּישְׁלִיגִי אֲוִצֵּן בִּי יְגִילְדִי וְדָאֹול בִּילְמִדִי דְּבֹושְטִילִיר אֲגֶר : אֲשֶׁם
אֲשֶׁם דִּיר אֹול וְגִוְנַחְלִי בֹולְמָא גִוְנַחְלִי בֹולְדִי יְיָ גָה : וְיִדְכֵר דְּסֹוּלְדִי יְיָ
מִשָּׁה גָא דְּמָה : נֶפֶשׁ גִּן בִּי יִזְיָקְלִי בֹולְסָא וְדְּמִנְסָא מְנַמָּה יְיָ גָא וְדְּמִנְסָא
דְּוִסְטִינִיג אֲמַנְמָא וְיֵא קֹול בִּילְן קִינְנִיג וְיֵא וְזֹלוֹס בִּילְן יֵא דֹוּטִיפִי אֲלִירִי אִיסָא
דְּוִסְטִינְדִן : אוֹ יֵא טְפִסָא מִס בֹּולְנִיג וְדְּמִנְסָא אֲגֶר דְּאֵנְטִי אֲמַסָּה יְגִנְנִיג ו
בִּיר אֲוִצֵּן גִּוְמִלְאִירִן בִּי קִילִיר אֹול אֲרָם וְיִזְיָקְלִי בֹולְמָה אֲלִיר בִּילְן : וְהִיָּה
דְּבֹולְגִי

וִירָא

ה

דבולני פי יוקלי בולסה רפשמן בולסא ו דמיטסין אול זולמני פי זולמלרי ו
 יא אול דוטופ אלמקני פי דוטופ אלרי ו יא אול אמנטני פי אמנט קוילרי
 פירגסינא ו יא אול מס בולגני פי טפטי : או יא גומלארן פי אנט אמסה
 אניג אוצון ילגנה ו דאודסין אני בשי בילן ו רבשיג'יסין ארמטסין
 אוסמינא ו אנר פי אול אניג ורסין אני פשמן בולגן גוננדא : ואת דא
 פשמניגני גטירסין יי גה ו סגלס קוצקר אול קידן ו מיסיג בילן אלשם
 גה אול כהן גא : וכפר דכפרה אטסין אוסמינא אול כהן ו אלרינה
 יי נוג דבושטילר אנר ו בירסי אוצון גומלארן פי קידר ו גונחלי
 בולמה אניג בילן :

פרשת צו

וירבר

יי אל משה לאמר : דבולרי יי משה גא דמה :
 צו סימרגין אהרן גא דאוגללרינא דמה ו בודיר תורסי
 אול עולניג ו אולריר אול עולה אוצני אוסמינא כיאוד מזבח אוסמינא ו גומלא
 אול גצא אול ארמנה דגין ו דאומי אול מזבח זיג ינסין אנדה : ולבש
 דגיסין אול כהן פייסי אופרק ו דפיסי פונצב פייסין אטי אוסמינא ו דאירסין
 אול בולני ו פי אורטר אול אוט אול עולני אול מזבח אוסמינא ו דמיסין אני
 ינינה אול מזבח נוג : ופשט דצשסין אופרקלריני ו דגיסין אוגנה אופרקלרו
 דציקרסין אול בולני אבולדן ציכרי ו ארוב ירגא : והאש דאול אוט אול מזבח
 אוסמינא ינסין אנדה סונמסין ו דנידירסין אוסמינא אול כהן ו אנצלר ארמה
 בילן ארמה בילן ו דירשמירסין אוסמינא אול עורני ו דמיטסין אוסמינא
 יגלרין אול שלמים לרניג : אט דיים אמש ינסין אול מזבח אוסמינא ו
 סונמסין : וזאת דבודיר תורסי אול מנתה נוג ו יובוקלשמירמא
 יובוקלשמירסין אני בירסי אוגללרי נוג אהרן נוג אלרינה יי נוג ו אלרינה
 אול מזבח נוג : והרים דאירסין אנדן אביצי בילן אוניגדן אול מנתה נוג
 בית
 דיגינד

צו

ו

במקום נא ירדה פי סוֹסֶדֶר אול עולה גי ו סוֹסֶנְלֶר אול אֶשֶׁם גי ו דא
 קניני סעסין אול מוֹבַח אוסמונה צופצוֹבֶרֶה : ואת דא ג'ומלא יגני
 יובקלשטירסין אנדן ואל קוירקני דאול יגני אול יפקן אול קריני : ואת דא
 אבי אול בונרפלרני ו דאול יגני פי אוסמלרינה ו פי אול אמולר אוסמונה ו
 דאול ארמיקסיני אול בגיר אוסמונה ו אור בונרפלר בילן פטרסין אני : והקמיר
 דמוטמסין אלרני אול פהן אול מוֹבַחֶמָה ו אוטלו קרפן ייִ גה ו אֶשֶׁם דיר
 אול : כל הר ארפפ פהן קרדה אשסין אני ו אירוכסי ירדה אשסין ו קודשי
 קודש לרניג דיר אול : כחמאת נציפי חמאת עלי אשם ביר תורה אלרנה ו
 אול פהן פי כפרה אמסה אניג בילן ואגר בולסין : והכהן דאול פהן אול
 יובקלשטירגן פישניג עולסיני ו מריסי אול עולניג או פהן גא פי
 יובקלשטירדי אני ואגר בולסין : וכל דהר מנחה פי פישסה תנדורדה ו דהר קלינגן
 מננירדה יא טיה איצינדא אול פהן גא אור יובקלשטירגן אני ואגר בולסין :
 וכל דהר מנחה קרישילגן יג בילן יא קורי ו ג'ומלא אוגלנרינא אהרן
 יג בולסין ו הר פישגא קרדשי גיפי : וזאת דבנדיר תורסי אול שלמים
 קרפניג ו פי יובקלשטירסא ייִ גה : אם אגר שובורליפ אוצון יובקלשטירסה
 אני ו יובקלשטירסין אול שובורליפ קרפני בילן קלין מצלר קרישילגנלד
 יג בילן ו דיופקא מצלר סלינגנלר יג בילן ו דקוורלגן אוניג ו קלינלר
 קרישילגנלד יג בילן : על חמץ קלין אוטמפלר בילן יובקלשטירסין קרפניני
 שובורליפ שלמים קרפני גי ינינא : והקריב דיובקלשטירסין אנדן בירר
 אבמב הר ביר סוי קרפן אבמניגדן איירמק ייִ גא ו אול פהן גה אול סעקן
 אול שלמים קניני אגר בולסין : ובשר דאמי שובורלפ קרפניג שלמים לריניג ו
 קרפן אמפן גונגדה אשסין ו קונמסין אנדן ארמנה דגין : ואם דאגר
 אנייט יא ג'ומרטליק אסה שלמים קרפני ו יובקלשטירדיני גונדה קרפניג
 אשסין דסבחנידא אול קלגן אנדן אשסין : והגותר דאול קלגן אול
 שלמים אטינדן ו אול אוצוניג גונדה ו אוטקה בידורולסין : ואם דאגר
 אשלא אשלה אטינדן שלמים קרפניג אול אוצוניג גונדה מקבול בולמכטיר
 אול

צ"ו

אול יובקלשטירן אני קרפן טיילמו אגר פוט (פסול) פוליר ו דאול ג'ן
 אול אשגן אנדן געהיני צפר : וחכשר דאול אט פי טייסא פירסינא הר דוקלי
 מונדר שייניג אשלמסין ו אומקה פוידוולסין ו דאול קודש אטי הר טמיו
 פיש אשסין קדש אטיני : וחנפש דאול ג'ן פי אשסא אט ו אול שלמים
 קרבנינדן פי יי גא ו מונדרליגי אולסא אויננדא ו דפסילר אול ג'ן אולסלרינדן :
 ונפש דג'ן פי טייסא ג'ומלא מונדרגה ו מונדרליגינא אדם גיג ו יא מונדר
 הונדא ו יא ג'ומלא מונדר ארנציגה ו דגילי אשסה אטינדן אול שלמים
 קרבניניג פי יי גא ו פסילר אול ג'ן אולסלרינדן : וידבר דכונדריי
 משה גא דמה : דבר סולגין אוגללרינא ישראל גיג דמה ו היגין אוגוויג
 גא קויניג גא אציניג אשמיג : וחבר דגיג נבלה גיג דגיג מדפה גיג
 קלינסון הר אישפה אנצא אשמה אשמיג אני : כי זירא הר אשגן פיססא
 גא אול הונדן ו פי יובקלשטירר אנדן אומלו קרפן יי גא ו פסילר אול
 גילי אשגן ג'ן אולסלרינדן : וכל דהין קו גי אשמיג ו ג'ומלא
 אוטורשלינגדא ו גא קישטן גא דתונדן : כל ג'ומלא ג'ן פי אשסה היג
 קן דפסילר אול ג'ן אולסלרינדן : וידבר דכונדריי משה גא דמה :
 דבר סולגין אוגללרינא ישראל גיג ו אול יובקלשטירן שלמים קרבניניג יי
 גא גטירסין קרבניניג יי גא קרבנינדן שלמים לרניג : ודיו קוללרי גטירסילר
 אומלו קרבנלרין יי גיג ו אול יגני אול טוש פילן גטירסין אני ו אול
 טושיני סללמא אני אוגונא סללמק ארדינא יי גיג : וחקמיר דמוטמסין
 אול פהן אול יגני אול מוזבחטהודבוקסין אול טוש אהרן גה דאוגללרינא ואת
 דא אול אוג בוטני והיגין בוטריפ סללמקאול פהן גה וקרפנלרינדן שלמיםלריניג : המקריב
 אול יובקלשטירן אול שלמים קניני ו דאול יגני ו אוגללרינדן אהרן גיג ו
 אגר פולסין אול אוג בוט פניג : כי זירא אול אוגונא סללמק טושיני דא
 אול יוקרי סללמק בוטני ו אלדים יאנינדן אוגללריניג ישראל גיג ו שלמים
 קרבנלרינדן ו דורדים אלרני אהרן אול פהן גה ו דאוגללרינא רסימינא דוניניגו
 יאנינדן אוגללריניג ישראל גיג : זאת פוקיר פויפלליכ פאיי אהרן גיג דפויפלליכ
 פאיי

צו

פאיי אוגלגריניג ו אוטלו קרבגלריניג ייִ נג ו יובוקלשטירניג גונדן אלרני
 פהנליפ אטמנה ייִ גא : אשר בי סימלרי ייִ ורמא אלרנה סילדיני
 גונדן אלרני ו יאניגן אוגלגריניג ישראל נג אומירליפ רסימי דוור לרינה :
 זאת בודיר אול תורה ו עולנה מנחנה ו רחמאת קה דאשם גה ו
 דמלואים גה ו דאול שלמים קרבנינה : אשר בי סימלרי ייִ משה גא
 מגינדא סיני נג ו סימלדיני גונדא אוגלגרינא ישראל נג ו יובוקלשטירמנה
 קרבגלריני ייִ גה יפגינדא סיני נג :

(ח) וידבר דסולרי ייִ משה גא דמה : קח אלגין אהרן גי דא
 אוגלגריני פירגסינה ו דאול אופרקלרי דא אול סילמב יגיני ו
 דאול חמאת פונסיני דא אפי אול קוצקלרני ו דאול מצלר סלליסיני :
 ואת דא גומלא אול ג'מעטני מופלגין ו אשיגינה אהל מועד נג : ויעש
 דקילרי משה נציפי סימלרי ייִ אגר ו דמופלגרי אול ג'מעט אשיגינה אהל
 מועד נג : ויאמר דאיטמי משה אול ג'מעטקה ו בודיר אול סוז בי סימלרי
 ייִ קדמנה : ויקרב דייבוקלשטירי משה אהרן גי דא אוגלגריני דייבדי
 אלרני סוכלר בילן ו ויתן דודרי אוסטונא אול גולמבני ו דקושרי אני
 אנצקיר בילן ו דגיידירי אגר אול שושמניגן ו דודרי אוסטונא אול אפוד גי ו
 דקושרי אני בגי בילן אול אפוד נג ו דבגלרי אני אניג בילן : וישם דקוירי
 אוסטונא אול חשן גי ו דודרי אול חשן גא אול אורים גי דאול תומים גי :
 וישם דקוירי אול סריק גי פשי אוסטונא ו דקוירי אול סריק אוסטונא
 קרשיסינה יולריניג אול אלמין ציצב גי אול קודש טניני ו נציפי סימלרי ייִ
 משה גא : ויקח דאלרי משה אול סילמב יגיני ו דסולרי אול משגני
 דא גומלא גי בי אנדה ו דאירוכסי אטמי אלרני : ויו דסצמי אנדן אול
 מופח אוסטונא ירי ברמלר ו דילרי אול מופח גי דא גומלא טמלריני
 דאול קומנני דא מסלפניני אירוכסי אטמנה אלרני : ויצק דמוכטי יגינדן
 אול סילמבניג ו פשי אוסטונא אהרן נג ו דסילרי אני אירוכסי אטמנה אני :
 ויקרב דייבוקלשטירי משה אוגלגרינ אהרן נג ו דגיידירי אלרנה גולמפלר ו
 קושרי

צו

קוֹשְׁדֵי אֱלֹהֵי אֵינְצִקֵר בִּילָן וּ דְגִידִירְדִי אֱלֹהֵי אֵינְצִקֵר קְבוֹקֶר וּ גְצִיפִי סִימְלֵרְדִי
 יִי מִשָּׁה גֵא : וִיגֵשׁ דִּיבֹקֶלְשְׁמִירְדִי אֹל חֲטָאֵת בּוֹגִסְנִי וּ דְמִירְדִי
 אַהֲרֹן דְּאוֹגְלֵלְרִי קוֹלֵלְרִי בְּשִׁי אוֹסְמוֹנָא אֹל חֲטָאֵת בּוֹגִסְנִי : וִישַׁחַט דְּסוֹיְדִי
 דְּאֱלֵרִי מִשָּׁה אֹל קִנְיִי וּ דְוֹרְדִי בּוֹצְקֵלְרִי אוֹסְמוֹנָא אֹל מִזְבֵּחַ נִיג צוֹפְצוֹבֶרְהָ
 בְּרַמְגִי בִילָן דְּסַצְמִי אֹל מִזְבֵּחַ נִי וּ דְאֹל קִנְיִי מִזְבֵּחַ אֹל מִזְבֵּחַ נִיג וּ
 דְּאִירוֹכְסִי אֲטָמִי אֲנִי כְּפֶרֶת אֲטָמְכֵבָא אוֹסְמוֹנָא : וִיקַח דְּאֱלֵרִי גִ'וּמְלָא אֹל יִגְנִי
 כִּי אֹל קִרִין אוֹסְמוֹנָא וּ דְא אֹל בְּגִירְנִיג אֲרִמְיָקְסִינִי דְא אֲכִי אֹל בּוֹגְרֶכְלֵרְנִי
 דְא יִגְלֵרְנִי דְמוֹטְטִי מִשָּׁה אֹל מִזְבֵּחַטָה : וְאֵת דְּאֹל בּוֹגְנִי דְא טְרִיסְנִי
 דְא אֲטָמִי דְא מִזְנִיגִי בּוֹדִירְדִי אוֹמְקָה וּ אֲבִילָדֵן צִיכְרִי וּ גְצִיפִי סִימְלֵרְדִי יִי
 מִשָּׁה גֵא : וִיקַרֵּב דִּיבֹקֶלְשְׁמִירְדִי אֹל עוֹלָה קוֹצְקֵרְנִי וּ דְמִירְדִי אַהֲרֹן
 דְּאוֹגְלֵלְרִי קוֹלֵלְרִי בְּשִׁי אוֹסְמוֹנָא אֹל קוֹצְקֵרְנִי : וִישַׁחַט דְּסוֹיְדִי דְּסַצְמִי
 מִשָּׁה אֹל קִנְיִי וּ אֹל מִזְבֵּחַ אוֹסְמוֹנָא צוֹפְצוֹבֶרְהָ : וְאֵת דְּאֹל קוֹצְקֵרְנִי
 בּוֹבִמְלֵרִי בּוֹבִמְלֵרִינְגָה וּ דְמוֹטְטִי מִשָּׁה אֹל בְּשִׁנִי דְאֹל בּוֹבִמְלֵרְנִי דְאֹל
 קִרִין יִגְנִי : וְאֵת דְּאֹל קִרְיִנִי דְאֹל אִיקְלֵרְנִי יִבְדִי סוֹבֵלֵר בִּילָן וּ דְמוֹטְטִי
 מִשָּׁה תְּכִמִּיל אֹל קוֹצְקֵרְנִי אֹל מִזְבֵּחַטָה וּ עוֹלָה דִיר אֹל קוֹקִיסְנִי קְבוֹלֵלְקֵנִיגוּ
 אוֹמְלֵי קֶרֶבֶן דִיר אֹל יִי גֵא וּ גְצִיפִי סִימְלֵרְדִי יִי מִשָּׁה גֵא : וִיקַרֵּב
 דִּיבֹקֶלְשְׁמִירְדִי אֹל אֲפִינְגִי קוֹצְקֵרְנִי אֹל מְוֹאִים קוֹצְקֵרְנִי וּ דְמִירְדִי אַהֲרֹן
 דְּאוֹגְלֵלְרִי קוֹלֵלְרִי בְּשִׁי אוֹסְמוֹנָא אֹל קוֹצְקֵרְנִי : וִישַׁחַט דְּסוֹיְדִי דְּאֱלֵרִי
 מִשָּׁה מְנִינֵן וּ דְוֹרְדִי יִמְשְׁנִי אוֹסְמוֹנָא אֹל אוֹג קוֹלֵלְרִינִיג אַהֲרֹן נִיג וּ דְבֶשׁ בְּרַמְגִי
 אוֹסְמוֹנָא אֹל אוֹג קוֹלֵלְרִינִיג וּ דְבֶשׁ בְּרַמְגִי אוֹסְמוֹנָא אֹל אוֹג אִיגִינִיג : וִיקַרֵּב
 דִּיבֹקֶלְשְׁמִירְדִי אוֹגְלֵלְרִין אַהֲרֹן נִיג וּ דְוֹרְדִי מִשָּׁה אֹל קִנְדֵן יִמְשְׁנִי אוֹסְמוֹנָא אֹל
 אוֹג קוֹלֵלְרִינִיג וּ דְבֶשׁ בְּרַמְגִי אוֹסְמוֹנָא אֹל אוֹג קוֹלֵלְרִינִיג וּ דְבֶשׁ בְּרַמְגִי
 אוֹסְמוֹנָא אֹל אוֹג אִיקְלֵרִינִיג וּ דְסַצְמִי מִשָּׁה אֹל קִנְיִי אֹל מִזְבֵּחַ אוֹסְמוֹנָא
 צוֹפְצוֹבֶרְהָ : וִיקַח דְּאֱלֵרִי אֹל יִגְנִי דְאֹל קוִירְוִקִנִי וּ דְא גִ'וּמְלָא אֹל יִגְנִי כִי
 אֹל קִרִין אוֹסְמוֹנָא וּ דְאֹל בְּגִירְנִיג אֲרִמְיָקְסִינִי דְא אֲכִי אֹל בּוֹגְרֶכְלֵרְנִי וּ
 דְא יִגְלֵרְנִי דְאֹל אוֹג בּוֹמְנִי : וְסָל דְּאֹל מְעֵלֵר סִלְיִסְיֵנֵן כִּי אֱלֵרִינְהָ יִי

נח

צו

נִיג וְאֶלְדִּי בִיר קִלִּין מִצָּה וְדַפִּיר קִלִּין יִגְלִי אֹמְמִם וְדַפִּיר יִפְקֶה וְדַקִּוִּדִי
 אֹל יִגְלֶר אִסְמִנָּא דְאֹל אוֹג בּוּט אִסְמִנָּה : וְיִתֵּן דְּוֹדִי אֹל גְּוִמְלִי
 אֲבוּצֶלְרִי אִסְמִנָּא אֲהֶרֶן נִיג וְדַבּוּצֶלְרִי אִסְמִנָּא אוֹגְלֶלְרִינִיג וְדַסְלֶלְרִי אֲלֶרְנִי
 אוֹגְנָא סְלִמֶק אֲלֶרְנִה יְיָ נִיג : וְיִקַּח דְּאֶדִי מִשֶּׁה אֲלֶרְנִי אֲבוּצֶלְרִי אִסְמִנָּה
 דְּמוֹטְמִי אֹל מִזְבֵּחַטָּה אֹל עוֹלָה אִסְמִנָּא וְ מְלוּאִים דִּיר אֲלֶר קוֹסִסְנָה
 קְבוּלִיקֶנִיג וְ אוֹמְלִי קְרִבְדִּיר אֹל יְיָ גָּא : וְיִקַּח דְּאֶלְדִּי מִשֶּׁה אֹל מִשְׁנִי
 דַּסְלֶלְרִי אֲנִי כְלִמֶק אֲלֶרְנִה יְיָ נִיג וְ קוּצֶקְרִינִיג אֹל מְלוּאִים נִיג וְ מִשֶּׁה גָּא
 בּוּדִיר פִּנָּה וְ נִצִּיבִי סִמְלֶלְרִי יְיָ מִשֶּׁה גָּא : וְיִקַּח דְּאֶלְדִּי מִשֶּׁה יִגְיֶבֶן אֹל
 סִלְמֶנִיג וְ דְאֹל קִנְדֵּן בִּי אֹל מִזְבֵּחַ אִסְמִנָּא דְסִצְמִי אֲהֶרֶן אִסְמִנָּא אוֹפֶרְקֶלְרִי
 אִסְמִנָּא וְ דְאוֹגְלֶלְרִי אִסְמִנָּא דְאוֹפֶרְקֶלְרִי אִסְמִנָּא אוֹגְלֶלְרִינִיג בִּירְנִסְנָה וְ
 דְאִירִיכְסִי אֲטִמִי אֲהֶרֶן נִי אוֹפֶרְקֶלְרִינִי וְ דְאֹגְלֶלְרִינִי דְאֹגְלֶלְרִינִיג אוֹפֶרְקֶלְרִינִי
 בִּירְנִסְנָה : וְיֹאמֶר דְּאִיטְמִי מִשֶּׁה אֲהֶרֶן גָּא דְאוֹגְלֶלְרִינָה וְ פִישִׁירִיגִיז אֹל
 אֲטִמִי אֲשִׁיגְנָה אֲהֶל מוֹעֵד נִיג וְ דְאֶנְדָּה אֲשִׁנִי אֲנִי וְ דְאֹל אֹמְמֶנִי בִּי אֹל
 מְלוּאִים סְלִיכִינָה וְ נִצִּיבִי סִמְלֶלְרִים דְמָה וְ אֲהֶרֶן דְאוֹגְלֶלְרִי אֲשִׁסְנֶלְרִי
 אֲנִי : וְהִנֵּה דְאֹל קִלְגֶנִי אֹל אֲטֶרֶן דְאֹל אֹמְמֶנִי וְ אוֹמְמָה בִּירְדִּוּיִגִיז : וּמִפְתַּח
 דְּאֲשִׁיגְנָה אֲהֶל מוֹעֵד נִיג צִימְנִיגִיז דְּרִי גוּנְלֶר תִּמְסִי בּוֹלֶגֶן גּוּנִיגָה דְגִין מְלֹאִים
 גוּנְלֶרִי גִיז וְ זִירָא דְרִי גוּנְלֶר טוֹלְדִירִיפִי אֲלִישְׁמִירִיר קוֹדִיגִיזִי : כְּאִשֶּׁר נִצִּיבִי
 קִילְדִי אוֹשְׁבִי גוּנְדָה סִמְלֶלְרִי יְיָ קִילְמֶנָה בְּפֶרָה אֲטִמָּה אִסְמִנָּה : וּפְתַח
 דְּאֲשִׁיגְנָה אֲהֶל מוֹעֵד נִיג אוֹמְרוּגִיז גּוֹן דְּגֶצָה דְרִי גוּנְלֶר וְ דַּסְקֶלְגִיז סְקִלְבִין
 יְיָ נִיג דְאוֹלְמִגִיז וְ זִירָא עֲלִי סִמְלֶלְרִים : וְיַעֲשֶׂה דְקִילְדִי אֲהֶרֶן דְאוֹגְלֶלְרִי
 גְּוִמְלָא אֹל סוּלְרֶנִי בִּי סִמְלֶלְרִי יְיָ קוֹלִי בִּילֵן מִשֶּׁה נִיג :

פרשת שמיני

ט וְיָרִי בְּיוֹם הַשְּׁמִינִי קָרָא מֹשֶׁה לְאַהֲרֹן וּלְבָנָיו וּלְיִשְׂרָאֵל : דְּאִדִּי אֹל
 סְפִיזִינִי גוּנְדָה וְ צִמְרִירִי מִשֶּׁה אֲהֶרֶן נִי דְאוֹגְלֶלְרִינִי דְקִמְלֶלְרִין
 יִשְׂרָאֵל

שמיני

ישראל נג : ויאמר דאָמט אַהרן גא אַהרן אוונגה פיוזב פלסין סיגירניג
 חטאת קה | דקוצקר עולגה סגמלרגיו דייבוקלשטירגין אַלדינה ייִ נג : ואל
 דאוגלנדינא ישראל נג סוזקין דמה | אליגיו אולגין אַצבילניג חטאת קה |
 דפיוזב דקוי פירר ישראל סגמלרני עולגה : ושור דאוגני דקוצקר שלמים
 לרגה | קרפן אַממה אַלדינה ייִ נג | דמנחה קרישילגן יג בילן | פי סחי
 פוגן פבורי ייִ נג אַשפרה בולגיר סוזגה : ויקחו דאדירלרני פי סימלרדי
 משה אַלדינא אהל מועד נג | דייבוקלשטיילר גומלא אול ג'מעט | דמירדיר
 אַלדינא ייִ נג : ויאמר דאָמט משה פודיר אול סוז פי סימלרדי ייִ
 קליגיו | דאַשפרה בולסין סוזגה פבורי ייִ נג : ויאמר דאָמט משה
 אַהרן גא | יובקלשקן אול מזבח קה דקילגין חטאתיגני דעולגני | דפפרה אַמבין
 גנדיג איצון דאול אולס אוצון | דקילגין אול אולוסניג קרפניג | דפפרה
 אַמבין אלר אוצון | גציפי סימלרדי ייִ : ויקרב דייבוקלשטי אַהרן אול
 מזבח קה | דסודי אול חטאת פיוזבני פי אַניג : ויקריבו דייבוקלשטיירדילר
 אוגללרי אַהרן נג אור קנני אַגר | דמנצטי פרמגיני אול קנגה דודורי פוצקלרי
 אַסמונה אור מזבח נג | דאול קנני טוכט | פנימינא אול מזבח נג : ואת
 דאול יגני דאול בוגלרני דאול אַרטיקסיני אול פגירן אול חטאת דן |
 טוטמטי אול מזבחטא | גציפי סימלרדי ייִ משה גא : ואת דאול אַמני
 דאול מריני | פודירדי אומקה אבירן ציכרי : וישחט דסודי אול עולגני |
 דירישימירדילר אוגללרי אַהרן נג אַגר אול קנני דסצטי אַני אול מזבח אַסמונא
 צופצוקרה : ואת דאול עולגני דירישימירדילר אַגר פובמלרניגה | דאול
 פשני דטוטמטי אול מזבח אַסמונא : וירחץ דייבדי אול קריניג דאול
 אַמלרני | דטוטמטי אול עולה אַסמונא אול מזבחטא : ויקרב דייבוקלשטיירדי
 קרפניג אול אולוסניג | דאלי אול חטאת אולגני פי אולוסניג | דסודי אַני
 דחטאת אַמטי אַני פורניגני גיפי : ויקרב דייבוקלשטיירדי אול עולגני דקילדי
 אַני שרעמטא : ויקרב דייבוקלשטיירדי אול מנחני | דמירדירי אבוצניגניגן |
 דטוטמטי אול מזבח אַסמונא | עולסיגן פשקה אול אַרמה נג : וישחט
 דסודי

ט

שמיני

דסידרי אול אוגוני דאול קוצקני ואל שלמים קרפניני כי אוסניג | דירישמירדילר
 אוגלגלי אחרן ניג אול קני אגר | דסצמי אני אול מזבח אוסניג צופצוכרא:
 ואת דאול יגלני אול אוגוני דאול קוצקני | אול קירקני דאול יפדני
 דאול פוגרלני | דארשקסיסין אול פגירניג איירדילר: ווישמו דקנדילר אול יגלני
 אול טושלר אוסניג | דמיסממי אול יגלני אול מזבחמה: ואת דאול טושלני
 דאול אוג פוגני | סללרי אחרן סללמק אוגני ייני | גציקי סימרדרי ייני
 משה גא: וישא דבומרדי אחרן קוללני אול אוסניג דארגישלרי אלני |
 דאקבל אנדי קלמקמן אול חמאת גי דאול עולני דאול שלמים לרני: ויבא
 דגלרי משה דאחרן אהל מועד גא | דציקמילר דאגישללר אול אוסני |
 דאשברה בולרי פבורי ייני גי גומלא אול אוסניג: ותצא דציקמי אומ
 אירני ייני גי | דיקמי אול מזבח אוסניג | אול עולה גי דאול יגלני | דגורדי
 גומלא אול אירוס דקוצקנירדילר | דטושמילר יולרי אוסניג: ויקחו דאדילר
 אוגלגלי אחרן ניג נדב דאביהא חר פישו מחמסיני | דורדילר אלרדה אומ |
 דקורדילר אוסניג טושמו | דיובוקלשמירדילר אלדני ייני גי יט אומ | כי
 סימרלמרי אלניג: ותצא דציקמי אומ אירני ייני גי | דיקמי אלני |
 דאדילר אלדני ייני גי: ויאמר דאמימי משה אחרן גא | אולדיר גא
 כי סולרי ייני דמה | יובוקלרימא אירוס פולרימין | דאלדני גומלא אול
 אוסניג חורמליריין | דסיסמו אחרן: ויקרא דצקורדי משה מישאל גי
 דאלפני אוגלגלין טיאל אנצסיניג אחרן גי | דאמימי אלרגא | יובוקלשיגני
 סליריגני קרדשכריגני | יאניגני יולריגני אול קודש גי | אכולדן ציכרי:
 ויקרבו דיובוקלשמילר דקורדילר אלני גולמלרי פילן | אכולדן ציגרי |
 גציקי כוללרי משה: ויאמר דאמימי משה אחרן גא | דאלעזר גא דאיתמר
 אוגלגליגא | פשלריגני אצמיג | דאופקלריגני ירממיג | דאולמניג |
 דגומלא אול גמעט אוסניג צעובלגמסין | דקורדשלריגני גומלא גמעט ישאל
 גי | יולסניגלר אול פוימני כי פוירדרי ייני: ומפתח דאשיגניגן אהל מועד
 גי ציקמניגן אולמיא אורסי | זירא סילמפ ייני ייני גי אוסניגניג | דקורדילר
 גומל

כוניצא

שמיני

כוונתא משה נג : וידבר דכולרי יי אהרן גא דמה : יי נג שרפ גא
 אכפי שרפ איצמנין : גא סן גא ראוגלריג פירגא : גירגניגידן
 פורן אהל מועד גא ראומנין : אומרליכ בסיס דוירלריגיה : ולהבריל דעלי
 איירמנה גליפ ארסינא אול קודש נג דארסינא אול יגליניג : דארסינא אול
 מוירדניג דארסינא אול ארובניג : ולהורות דאוגרממא גליפ אוגלרינא
 ישראל נג : גומלא אול רסימלריג : פי כוונרי יי אלהנה קולו פילן משה
 נג : וידבר דכולרי משה אהרן גא : דאלעזר גא דאיתמר אוגלרינא
 אול קלגלרינה : אליגיו אול קלגן מנהגי ני אוטלי קרפגלריגן יי נג : דאשגיו
 אני מצרר ינינא אול מזבח נג : זירא קודשי קודש לרגיגדיר אול : ואכלתם
 דאשגיו אני איריכסי ירה : זירא חקמי חקמי אוגלריגניגדיר אול : אוטלי
 קרפגלריגן יי נג : פי עלי סימלריגים : ואת דאול סלמק מושיני דא
 אול איירמק בוטוני אשגיו סמיו ירה : סן דאוגלריג דמירליג פירגה : פי
 חקמי חקמי אוגלריגניג ויילדיר : שלמים קרפגלריגן אוגלריגניג ישראל
 נג : שוק אול איירמק בוטוני דאול סלמק מושיני אוטלי קרפגלריג פילן אול
 יגלריג גמיריגלר : כללמנה סלמק אלרינה יי נג : דפולסין סנה דאוגלריגניג
 פירגא אומרליכ רסינא : גציפי סימלריג יי : ואת דא אול חטאת
 אליגיו ארמא אראדי משה : דמונא פוירדורלי : דעצובלריג אלעזר אוכסינא
 דאיתמר אוכסינא אול קלגן אוגלריג אהרן נג דמה : מדוע נוצון אשמריגיו
 אול חטאת ני אול מודש אורנינה : פי קודשי קודש לרגיגדיר אול : דאני וררי
 פירגה : פוטרמנה גונחין אול ג'מעטניג : פפרת אטמנא אלר אוצין אלרינא
 יי נג : הן מונה קני גירגיולמדי אול קודש גא איצברי : אשמא אשגיו
 אני איריכסי ירה : גציפי סימלריגים : וידבר דכולרי אהרן משה גא :
 מונה פונון יובמלשטירדילר חטאת לרגיגדיר אול עולריגניג אלרינא יי נג : דאוגלריגלר
 מנה פולר גיפי דאשכס אידים וחטאת אמיני פונון : יכשי פולרימי
 אדי ענייטלרינא יי נג : וישמע דאשימטי משה : דכשי פולרי גולרינא :
 נג וידבר דמירליג יי משה גא דאהרן גא דמא אלרינה :
 דבר

שמיני

דברו סולגיו אוולרניא ישראלין דמא בידור או חנונת בי ייסונו וימלא
או תורדן בי או יר אוזניא : כל הר צמל מירנקלי ואיריגני איירמני
מירנקני גוושמב גמירנני תורדא אינו אשאני : אך אממא גוושמב
גמירנלרדן ומירנק צמלילרדן בולרי ימיסיוואו דווי פרנס בי גוושר אממא
תמס איירי מירנקלי רגיל דיר ומיררר דיר או סיוא : ואת ואו אדא טוושן
(פרפי) ני פרנס בי או גוושר אממא תמס מירנק איירמו ומיררריר או סיוא :
ואת ואו טוושני פרנס בי גוושר אממא תמס מירנק איירמדי ומיררריר
או סיוא : ואת ואו חינורי (חיוירני) פרנס בי צמל מירנקלידיר ותמס איירר
איירמסין מירנקני אממא או גוושמא גוושמז ומיררריר או סיוא : מבשרם
אמלרנידן ימני ולשלרניא דמני חרם דיר אולר סיוא : את בוני ייסו
ג'ומלא דן בי כוב דא הר שיי בי אונא קנטופול סוכרדא דג'ולרדא דאונלרדא
אולרי ייסו : וכל וחר שיי בי יוק אונא קנטופול דג'ולרדא אונלרדא
ג'ומלא קוזמסינדן סוכנין וג'ומלא או דירי ג'ן דן בי סוכרדא / מיקרוח דיר
אולר סיוא : ושקן ומקרוח אולסונלר סיוא / אמלרנידן ימיסיו ולשלרני
איקרר אידיסו : כל הר שיי בי יוק אונא קנטופול סוכרדא מיקרוח דיר
או סיוא : ואת ובולרי איקרר אידיגיו או קושטן אשלמסינלר מיקרוח דיר
אולר / או קרמלני (קרא קושני) ואירוני ורגיו קרמלני : ואת ואק בבני
וא צילקני ג'ינסניא : את הר קוזני ג'ינסניא : ואת ודוא קושני
ובני קושני וקיקו קושני ודוני ג'ינסניא : ואת ואני קושני וקרא כמקני
וטויני : ואת וקוזני וקשיקצי קושני ורחמיני : ואת ולגלני ובלקציני
ג'ינסניא ודור הדירי ושפרני : כל וחר איצן קישו דורס אייק אוזניא ג'ן /
מיקרוח דיר או סיוא : אך סלט בוני ייסו ג'ומלא דוגרדוגנידן או קושני
או ג'ן דורס אייק אוזניא / בי אונא דיוזר יוקרדן אייקלרניא / סצירמא
אולר אילן או יר אוזניא : את בולרי אולר דן אשני או צירטבני
ג'ינסניא / וג'ידנידיני ג'ינסניא / וחרגולני ג'ינסניא וחרבני ג'ינסניא :
וכל וג'ומלא דוגרדוגני או קושן ניג בי אונא דורס אייקלר / מיקרוח דיר או
סיוא

שמיני

סוּא : ולא לה . ובולר נא טיפ מונדר אולרסו . הר דגון לשלרינא מונדר
 אולסין או עכשמה דגין : וכל ואו (משניו) קלדין לשלרינא ימסין או פלריני
 ומונדר אולסין או עכשמה דגין : לכל הר חיון פי או צמל מונקלי דיר
 ותסם איירמק איירמיויר וגו'שמה גמירמיויר מונקלר דיר אויר סוּא . הר
 דגון לשלרינא מונדר אולסין או עכשמה דגין : וכל ג'ומרא גון מונקלי
 אוירינא וג'ומלא ג'ונורדא או גון דורט אייק אוירינא חקמלר או לר סוּא . ג'ומלא
 או טיגן לשלרינא מונדר אולסין או עכשמה דגין : והנשא ואו קלדין
 לשלריני ימסין רופלריני מונדר אולסין או עכשמה קבר . חקמלר דיר אויר
 סוּא : וזה . ובדור סוּא או חרם דוגן רא או קולגן או יר אוירינא .
 או גלינציפ ואו סוּא ואו קפלי בגא ג'ינסניגא : והאנקה וסיכרי סוּא
 וגוש פלרסי וילדיו פלרסי . ובדמן פלסי וגו' מופא : אלה פולר או חקמלר
 סוּא ג'ומלא או דוגן . רא . ג'ומלא או דגון אוירא אולדיפלינא כורא
 חרם אולסין או עכשמה דגין : וכל וחר שוי פי דושרסא אוירינא אולרין
 אולדיפלינא כורא חרם אולסין . ג'ומלא אגן עכנליקדן (סגוממן) יכור
 אכפפ יא דרי יא צויל הר עכנליק פי יפולור איש אויר איקן . סוכלר
 ג'יגיוולסין וחרם אולסין או עכשמה קבר ופק אולור : וכל וג'ומלא סקסי
 קפי פי דושרסא בירסי אולרין איצריסינא . הר נא פי איצריסינא חרם
 אולסין רא קפני קריניו : מכל ג'ומלא או ימפ דן פי אשליר פי גלירסא אוירינא כוב
 חרם אולור . וג'ומלא איצבי פי איצילר הר קפ איצנידא חרם אולור :
 וכל וחר שוי פי דושרסא אוירינא לשלרינא חרם אולור פורין ואוצק פוולסין
 חקמלר דיר אויר . וחקמלר אולסונלר סוּא : וכי טב צשמה וסרנין
 דושרסא כונקן אולור חלל . ודגון לשלרינא חרם אולור : וכי דאג
 דושרסא לשלרינא הר דורלו אפילמיש אפין אוירינא פי אפילסא . חלל דיר
 או : וכי דאג דושרסא כוב תוהם אוירינא דושרסא לשלרינא אוירינא .
 חרם דיר או סוּא : ופי דאג אולרסא או מוורדן פי חלל דיר או סוּא
 ימא . או דגון לשויא חרם אולסין או עכשמה קבר : והאבל ואו יין
 לשנידן

יא

שמיני

לשינן. יקסין אויפלייני דמוינדר אויסן או אכשםא קדר. ואו. קלדין. לשיני
 יקסין. רויכלייני דמוינדר אויסן או אכשםא קדר : וכל. וג' וילא או דוגן
 שיי. פי דוגיר או יר. אוינא. מ'קרוח שיי. דיר. יילמסין : כל. דר. גזן
 קורסק. אוינא. וחר. גזן. דורט. איינ. אוינא. ג' וילא. או. דוגן. בן. פי. דוגיר. או
 יר. אוינא. וימסין. אוילי. זירא. מ'קרוח שיי. דיר. אויל. : אל. איקרה
 אידימקני. ג' נלר. גזי. פירי. אילן. או. דוגן. גיג. פי. קוליר. דמוינדר. אוילמקני. או
 לר. אילן. זירא. מפני. אקיליני. אויל. אילן : כי. פי. מן. מן. יי. מ'קרוח. אוינא
 אוילמקני. וואלוגני. קודשיל. זירא. קודשאים. בן. וחרס. אידימסין. ג' נלריני. ג' וילא
 או. דוגן. אילן. או. קימילדין. או. יר. אוינא : כי. פי. מן. מן. יי. או. צימן
 סיו. ירינן. מ'סירן. אוילמא. סיוא. מ'קרוח. וואלוגני. קודשיל. זירא. קודשאים
 בן : זאת. פודור. תורהסי. או. טור. גיג. ואו. קוש. גיג. וג' וילא. או. דירי
 ג' נגנין. או. קימילדין. סיכלרדא. וג' וילא. ג' נגנין. או. דוגן. או. יר. אוינא :
 להבדיל. פרק. אידימא. אראסינא. או. חרמין. ווארסינא. או. חללן. ווארסינא
 אשלב'ק. חיונא. גיג. ווארסינא. או. חיונא. גיג. פי. אשלב'ק :

פרשת תזריע

ב וידבר

יי. אל. משה. לאמר : דכולרי. יי. משה. נא. דמה : דבר
 סולגין. אוינלדינה. ישראל. גיג. דמה. בן. פי. אוילוק. אטסה
 דווגורסה. אדפ. דמוינדר. בולסין. ידי. גונדר. גונלרי. גיגי. ארסינא. גיג. נדה
 ליגיניג. מונדר. בולסין : וביום. דאול. ספיוניגי. גונדה. כונטלנסין. אמי
 אקלפיניג. ושלשים. דאומז. אוין. גונדר. אוטורסין. קנלרי. פילן. סמיו
 לימניג. היין. קודש. גה. מיימסין. דאול. קודש. קה. גלמסין. פמס. בולנינה. דגין
 גונלרי. סמיו. ליגיניג. ואם. דאנר. מיישיני. דווגורסה. דמוינדר. בולסין. אפי. הפטא
 נדה. ליגי. אוצן. דאלמשיש. אלמי. גונלר. אוטורסין. קנלרי. אוצן. סמיוליגיניג :
 וכמלאת. דתמס. בולנינה. גונלרי. סמיוליגיניג. אוגלנה. יא. קינה. גימסין
 פיר. ישר. קוי. עולנא. דבלסין. גונדציניג. יא. קומרי. חטאת. קה. אשינינה. אהל
 מועד

תזריע

מועד ניג אול כהן גה : והקריבו ריבוקלשטירסין אני אלהיני יי גיג דפפרה
אמסין אוסטניא | בארוב בולסין צוקניגנדן קנלריניג | פודיר תורסי אול
דוגרניג | ארפני יא מישני : ואם דאגר ימסמא קיכטי קויגה | דאלסין
אפי קומולר יא אפי כללרין פוגרניגניג פירני עולגא דפירני תצאת מה | דפפרה
אמסין אוסטניא אול כהן דמיו אולור :

ג. וידבר בסולרי יי משה גא דאחרן גה דמה : אדם : אדם פי
בולסא מריסניגה אמניג שישק יא אויו יא אק לפא |
דפולסא מריסניגה אמניג כסמליג גיוס דרדליכניג | דגטירלסין אחרן אול
כהן גה | יא בירסניגה אוגלניגנדן אול כהן לרגה : וראה דגורסין אול כהן
אול כסמליקני מריסניגה אול אמניג | דסין כסמליקמה דגישירלדי איסא אק |
דגורמי אול כסמליקניג מרן איסא מריסניגה אמניג | כסמליג גיוס דרדליכניג
אול | דגורסא אני אול כהן דמונדר אמסין אני : ואם דאגר אק לפא
אסא אול מריסניגה אמניג | דשרן דוגל אסא גורמי אול מירין | דסצי
דגישירלמדי אסא אק | דפפולסין אול כהן אול כסמליקני ירי גיגלר : וראה
דגורסין אני אול כהן אול יריג' גיגלר | דמונא אול כסמליק מורדי ריגניגדא
יילמדי אול כסמליק מירידה | דפפולסין אני אול כהן ירי גיגלר אפיג' : וראה
דגורסין אול כהן אני אול יריג' גיגלר גיגלר אפיג' | דמונא סונגבן
אול כסמליק | דגישירלמדי אול כסמליק מירידה | דמיו אמסין אני אול כהן
אוייו דיר אול | דייבסין אופרקלרין דמיו בולסין : ואם דאגר ייקמה
יילסה אול אויו מירידה | גורניגניגנדן סוגרה אול כהן גה דמיו בולניגנדן
סוגרה | דגורסין אפיג' | דמיו אול כהן גה : וראה דגורסא אול כהן
דמונא יילדי אול אויו מירידה | דמונדר אמסין אני אול כהן גיוס דרדליכדי
אול : גגע כסמליג גיוס דרדליכ פי בולסה אדסדה | דגטירלסין אול כהן
גה : וראה דגורסין אול כהן דמונא אק שישק מירידה | דאול דגישטי אק
סין | דסגליג ציי אמניג שישק דה : צרעת אסניגנדן גיוס דרדליכדי
אול מריסניגה אמניג | דמונדר אמסין אני אול כהן | דפפולסין אני זירא מונדר

דיר

תזריע

יב

דיר אול : ואם ראגר יילכא יילכא אול ג'וים דרדליפ מרידה ו נפכא אול
 ג'וים דרדליפ ג'ומלא מריסין אול כסמליקניג ו בשינרן דאנקלרינה דגין ו ג'ומלא
 גורוניא ג'ולריניג אול פהן ניג : וראה דגורסין אול פהן דמונה יפמי אול
 ג'וים דרדליפ ג'ומלא אמיני ו ממזי אמיסין אול כסמליקני ו ג'ומלאסי
 דגישדי אק ו נמי דיר אול : וביום דגורוניג גונדא אנדה ציי אט ומונדר
 בולסין : וראה דגורסין אול פהן אול ציי אמיני דמונדר אמיסין אני ו אול
 ציי אט מונדריר אול ג'וים דרדליפדיר אול ו או יא בי קמטה אול ציי אט
 דגישירילדי אסא אקקה ו דגלסין אול פהן גה : וראה דגורסין אני אול
 פהן ו דמונה דגישירילדי אול כסמליק אק קה ו דממזי אמיסין אול פהן אול
 כסמליקני ממזי דיר אול : וכשר דאט פי בולסה אנדה מריסנדה ציבן ו
 דאולסה : והיה דבולסה ירינדה אול ציפניג אק שייפ ו יא אק לפא ו
 קירמיוגא דגורנסין אול פהן גא : וראה דגורסין אול פהן דמונה גורומי
 אלצק אול מרידן ו דכצי דגישדי אק ו דמונדר אמיסין אני אול פהן
 כסמליג ג'וים דרדליפ ניג דיר אול ו ציפנדה יילדי : ואם ראגר 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 ראגר יילמה יילסא
 מרידה דמונדר אמיסין אול פהן אני כסמליק דיר אול : ואם ראגר ירינדה
 מורסה אול אק לפא יילמכה ו פוויג אול ציפניגדיר אול דממזי אמיסין אני
 אול פהן : או יא אט פי בולסה מריסנדה פוויגני אמיניג ו דבולסה ציי
 סני אול פוויגניג פיוצא קירמיוגא לפאויא אק : וראה דגורסין אני אול
 פהן ו דמונה דגישירילדי אק סין פ' דה ו דגורומי דין אול מרידן ו ג'וים
 דרדליפדיר אול ו פוויפדא יילדי ו דמונדר אמיסין אני אול פהן ו כסמליג ג'וים
 דרדליפ ניג דיר אול : ואם ראגר גורסה אני אול פהן ו דמונה יוקמיר לפא
 דא אק סין ו דאלצק דוגל דיר אול מרידן ו דאול סונפפן : דפפסין אני אול
 פהן ידי גונלר : וראה דגורסין אני אול פהן אול ירינדי גונדה ו אנר
 יילמה יילסא מרידה ו דמונדר אמיסין אול פהן אני ו כסמליג ג'וים דרדליפגדיר
 אול

תזריע

אול : ואם דאגער ירדיגטא טורסא אול לפא ו יולמסא טרידה ראול
 סונקפן ו שישניי אול פויכניג דיר אול ו דמיו אסין אני אול פהן ו זרא
 פויכני אול פויכניגדיר אול : ואיש דפישנייא כסין פי פולסה אנדה כסליק ו
 פישמא יא סקלדה : וראה דגורסין אול פהן אול כסליקני ו דמונה גורמי
 טרן אול טרידן דאנדה סרי סין אינגא ו דמונדר אסין אני אול פהן נתק
 דיר אול ג'ום דרדיליני אול פשניג יא אול כסליקניגדיר אול : וכי דאגער
 גורסא אול פהן כסליקניג אול נתק ניג ו דמונה דוגלדיר גורמי טרן אול
 טרידן דקרה סין יוקמיר אנדה ו דפסלסין אול פהן כסליקניג אול נתק ניג
 ידי גונלר : וראה דגורסין אול פהן אול כסליקניג אול ירדיגני גונדה ו דמונה
 יולמדי אול נתק ו דפולמדי אנדה סרי סין ו דגורמי אול נתק ניג ו טרן
 דוגל אול טרידן : והתנלה דטירש אולסין דאול נתק ני טירש אידמסין ו
 דפסלסין אול פהן אול נתקני ו ידי גונלר אינגני פרט : וראה דגורסין
 אול פהן אול נתק ני אול ירדיגני גונדה ו דמונה יולמדי אול נתק טרידה ו
 דגורמי טרן דוגל אול טרידן ו דמיו אסין אני אול פהן ו דויכסין אויפקלדין
 דא טמיו פוליר : ואם דאגער יולמא יולמא אול נתק טרידה ו
 טמיו פולגניגן סונרא : וראהו דגורסין אני אול פהן ו דמונה יולדי אול
 נתק טרידה ו אראמסין אול פהן אול סרי סצקה ו מונדר דיר אול : ואם
 דאגער הנדיגטא טורדי אסא אול נתק ו דקרה סין פישמא אסא אנדה אונלדי אול
 נתק טמיו דיר אול דארוכ אסין אני אול פהן : ואיש דפישנייא כסין פי
 פולסה טריסינדה אטריניג לפאלר אק לפאלר : וראה דגורסין אול פהן
 דמונא טריסינדה אטריניג אק לפאלר סונקפנלר ו פהק דיר אול ו יולדי
 טרידה טמיו דיר אול : ואיש דפישנייא פי יורמולסא סצי פשניג ו קרת דיר
 אול טמיו דיר אול : ואם דאגער יולדיניג טריפניגן יורמולסא סצי פשניג ו
 גבת דיר טמיודיר אול : וכי דאגער פולסה ארמטה יא אלדדה כסליק אק
 קורמיניגא ו יולי טורגן ג'ום דרדליב אול ירדיגדה יא אלדינדה : וראה דגורסין
 אני אול פהן דמונא שישניי אול כסליקניג אק קורמיניגא ו ארדיגדא יא
 אלדינדה

105 v°

שמיני

מקמדה ילקו דרך דיר אול ואומקא פירדנין אני נני כי אנדא אול כסמליק :
 והבגר דאול אופרק יא אול בון יא אול ארקוב יא גומלא אול מרי פקם
 פי יובסג | דפסטא אלהן אול כסמליק | דיובולסין אפינגי פרט דמזין
 פולסין : זאת פוקיר תוקסי כסמלינגי ג'ומס דרדליפניג אול יון אופרקניג
 יא אול אוספולניג | יא אול פוינגי יא אול ארקובניג יא גומלא מרי מקמניג |
 טמין אסמנא אני יא מונדר אסמנא אני :

פרשת מצורע

יד וירפר כסולרי יי משה גא דמה : זאת פו קסין תוקסי
 אול ג'ומס דרדליפניג טמין פולג'ק גוננדה | דפמירליסין
 אול כהן גה : ויצא דציקסין אול כהן אכולן ציכרי דגורסין אול כהן |
 דמונה אוגלי כסמליג אול ג'ומס דרדליפניג | אול ג'ומס דרדלי פולגנן :
 וצוה דסימלסין אול כהן דאלסין טמין פולג'ק אוצין אפי יפני הלל קושלרי |
 דסלי אנצי דקירמין אירגלי ייפ דאוב : וצוה דסימלסין אול כהן |
 דסוקסין אול ביר קושני צורפ כגיטרה | טמלי סובלר אוסמונה : את אול
 יפן קושני אלסין אני | דאול סלוי אנצני | דאול קירמין אירגלי ייפני
 דאול אוובני | דמנצסין ארני דאול יפן קושני | כנינה אול סוילגן קושניג
 אול טמלי סובלר אוסמונא : והוה דסצסין אול טמילגנן אוסמונא |
 אול ג'ומס דרדליקמן ידי כרמר | דממין אסין אני | דיפירסין אול יפן
 קושני יווי אוסמונא אול דונני : וכבס דיוכסין אול טמין פולגן אופרקלריני
 דמירש אידסין גומלא סציני דיוכנסין סובלר בילן דממין פולסין | דאנדר
 סוגרה גסין אול אבילגה | דאומורסין צדירינדן ציכרי ידי גונלר : והיה
 דפולגי אול יינגי גונדה מירש אידסין גומלא סציני | פשיני דא סקליגי דא
 פירפקלרין גולרינג | דא גומלא כציני מירש אידסין | דיוכסין אופרקלריני |
 דיוכסין אמיני סוב בילן דממין פולסין : וביום דאול ספיונגי גונדה אלסין
 אבי

יד

מצורע

אָבִי סָגֵלְס קִיֶּלֶר | דְּבִיר מִיִּשִׁי מוֹן בִּיר יִשָּׁר סָגֵלְס | דֶּאִין פֶּאִי אֹנְגִי |
 אוֹזֵב קִרְיִשְׁלֵגֵן יֵג בִּילֵן | דְּבִיר סִיֵּב יֵג : וְהַעֲמִיד | דְּמִירְגוֹסִין אֹל | מִמִּין
 אָמְבֵן כְּהֵן אֹל | מִמִּירְגוֹסִין פִּישִׁינִי דֶּאֶלְרִנִּי | אֶלְרִינֵה יִי נִיג אִשְׁיִגִּנְדֵּא אֶהֱל
 מוֹעֵד נִיג : וְלֶקַח | דֶּאֶלְסִין אֹל כְּהֵן אֹל בִּיר קוֹיִנִּי | דִּיֹּבְקֶלְשְׁמִירְסִין אִנִּי
 אָשֶׁם גֵּא | דֶּאֹל סִיֵּב יֵג | דְּסֶלְלִסִין אֶלְרִנִּי סֶלְלֶמֶק אֹנְגֵּא יִי נִיג :
 וְשַׁחַט | דְּכוֹסֵן אֹל קוֹיִנִּי גֵא יִרְדֵּה בִּי סוֹיר אֹל חֲטָאֵת נִי דֶּאֹל עוֹלָנִי יִרְיִנְדֵּה
 אֹל קוֹדֶשׁ נִיג | בִּי חֲטָאֵת גִּיִּבִּי דִּיר אֹל אָשֶׁם אֹל כְּהֵן גֵּה | קוֹדֶשִׁי קוֹדֶשׁ
 לְרִינִיֶּדִיר אֹר : וְלֶקַח | דֶּאֶלְסִין אֹל כְּהֵן מְנִינְדֵּן אֹל אָשֶׁם נִיג | דְּרוֹסִין אֹל
 כְּהֵן יִמְשְׁנִי אוֹסְמִינֵא אוֹג קוֹלְגִינִי אֹל מִמִּין בּוֹלְגִינִי דְּבֶשׁ בְּרַמְנִי אוֹסְמִינֵא
 אוֹג קוֹלְגִינִי | דְּבֶשׁ בְּרַמְנִי אוֹסְמִינֵא אוֹג אִיגִינִי : וְלֶקַח | דֶּאֶלְסִין אֹל כְּהֵן
 אֹל סִיֵּב יֵגֵדֵן | דְּכוֹסֵן אֹר כּוֹל אֲבוּצוֹ אוֹסְמִינֵא (אֹוּוֹנִיג) אֹל כְּהֵן נִיג :
 וְשַׁבֵּל | דְּמִנְצִסִין אֹל כְּהֵן אוֹג בְּרַמְנִינִי אֹל יֵגֵדֵן בִּי אֹל כּוֹל אֲבוּצוֹ אוֹסְמִינֵא |
 דְּסֶצֶסִין אֹל יֵגֵדֵן בְּרַמְנִי בִּילֵן יְדִי בְּרַמְלֵר אֶלְרִינֵא יִי נִיג : וְמוֹתֵר | דְּכֶלְגֵן
 אֹר יֵגֵדֵן בִּי אֲבוּצוֹ אוֹסְמִינֵא | וְרוֹסִין אֹל כְּהֵן יִמְשְׁנִי אוֹסְמִינֵא אוֹג קוֹלְגִינִי
 אֹל מִמִּין בּוֹלְגִינִי | דְּבֶשׁ בְּרַמְנִי אוֹסְמִינֵא אוֹג קוֹלְגִינִי | דְּבֶשׁ בְּרַמְנִי
 אוֹסְמִינֵא אוֹג אִיגִינִי | אֹל אָשֶׁם קִינִיג יְדִי אוֹסְמִינֵא : וְהַנּוֹתֵר | דֶּאֹל
 מְלִגְנִי יֵגֵדֵן בִּי אֲבוּצוֹ אוֹסְמִינֵא אֹל כְּהֵן נִיג | וְרוֹסִין בְּשִׁי אוֹסְמִינֵא אֹל מִמִּין
 בּוֹלְגִינִי | דְּכַפֶּרֶה אָמְסִין אוֹסְמִינֵא אֹל כְּהֵן אֶלְרִינֵא יִי נִיג : וְעִשָּׂה
 דְּמִלְסִין אֹל כְּהֵן אֹל חֲטָאֵת נִי | דְּכַפֶּרֶה אָמְסִין אֹל מִמִּין בּוֹלְגֵן אוֹיִצֵן
 מוֹיִנְדִּלְיִגֵּדֵן | דֶּאֶנְדֵּן כּוֹגֵרֵא סוֹיִסִין אֹל עוֹלָנִי : וְהַעֲלֵה | דְּעִיגִרְסִין אֹל כְּהֵן
 אֹר עוֹלָנִי | דֶּאֹל מְנַחֶה נִי אֹל מוֹזֶבֶת קֵה | דְּכַפֶּרֶה אָמְסִין אוֹסְמִינֵא אֹל כְּהֵן
 דְּמִמִּין בּוֹלְסִין : וְאִם | דֶּאֶנְר יִרְלִי אִסָּה אֹל דְּקוֹבֶטִי יִמְמֵן אִסָּה | דֶּאֶלְסִין בִּיר
 קוֹי אָשֶׁם גֵּא סֶלְמֶקְהֵא כְּפֶרֶה אָמְמֵא אוֹסְמִינֵא | דֶּאֹנְדֵּא בִּיר פֶּאִי אוֹזֵב קִרְיִשְׁלֵגֵן
 יֵג בִּילֵן מְנַחֶה דְּסִיֵּב יֵג : וְשָׁתִי | דֶּאֶפִי קוֹמְרוֹלֵר יֵא אָפִי בְּלֶרֶדִין בּוֹגוֹרְצִנִּי
 גֵּא בִּי יִמְסָה קוֹבֶטִי | דְּבּוֹלְסִין בִּירְסִי חֲטָאֵת דֶּאֹל בִּירְסִי עוֹלָה : וְהִבִּיא
 דְּגִמְרְסִין אֶלְרִנִּי אֹר סְפִיִּינִי גִיגִנְדֵּא מִמִּין בּוֹלְגִינֵא אֹל כְּהֵן גֵּא | אִשְׁיִגִּנְדֵּא

אהל

תזריע

אהל מועד נג אֶלְדִּינָה יִי נִיג : ולקח רֶאֱלָסִין אול פֶּהֶן אול אֶשֶׁם קוֹיִנִי דֶאֱוֹל
 כִּי־נִיג יִנִי | דֶסְלֶלְסִין אֶלְרִנִי אול פֶּהֶן סֶלְלֶמֶס אֶלְדִּינָה יִי נִיג : ושחט
 דֶסוֹסִין אול אֶשֶׁם קוֹיִנִי | דֶאֱלָסִין אול פֶּהֶן סֶנִינֶרן אול אֶשֶׁם נִיג | דוֹרְסִין
 יִמְשִׁנִי אִיכְמוֹנָה אִיג קולִינִיג אול טִמִּזוּ בולִגְנִיג | דֶפֶש בֶרְמִי
 אִיכְמוֹנָה אִיג קולִינִיג | דֶפֶש בֶרְמִי אִיכְמוֹנָה אִיג אִיגִינִי :
 וּמִן דֶאֱוֹל יִגְרִן קוֹסִין אול פֶּהֶן אול כול אִיכְמוֹנָה אִיכְמוֹנִיג (אִיכְמוֹנִיג) אול פֶּהֶן נִיג :
 והוּה דֶסֶצֶסִין אול פֶּהֶן אול אִיג קולִינִיג בֶרְמִי פִילן אול יִגְרִן | פִי אול כול אִיכְמוֹ
 אִיכְמוֹנָה | יִדי בֶרְמֶלֶר אֶלְדִּינָה יִי נִיג : ונתן דוֹרְסִין אול פֶּהֶן אול יִגְרִן
 פִי אִיכְמוֹ אִיכְמוֹנָה | יִמְשִׁנִי אִיכְמוֹנָה אִיג קולִינִיג אול טִמִּזוּ בולִגְנִיג דֶפֶש
 בֶרְמִי אִיכְמוֹנָה אִיג קולִינִיג דֶפֶש בֶרְמִי אִיכְמוֹנָה אִיג אִיגִינִי | אורִנִי אִיכְמוֹנָה
 קִינִיג אול אֶשֶׁם נִיג : והגותר דֶאֱוֹל קִינִיג אול יִגְרִן פִי אִיכְמוֹ אִיכְמוֹנָה
 אל פֶּהֶן נִיג | וִרְסִין בֶשִׁי אִיכְמוֹנָה אול טִמִּזוּ בולִגְנִיג | כִפְרָה אִיכְמוֹנָה אִיכְמוֹנָה
 אֶלְדִּינָה יִי נִיג : ועשה דֶקִיֶסִין פִירִנִי אל תוֹרְלֶרֶן | יִא כִפְרָה יִגְרִן אל
 כוֹנֶרֶצֶנִיג גֶרֶן פִי יִמְסָה קוֹבֶטִי : את נִגָא פִי יִמְסָה קוֹבֶטִי אל פִירִנִי חֲמָתוֹ
 דֶאל פִירִנִי עוֹלָה אל מִנְחָה אִיכְמוֹנָה | דֶכִפְרָה אִיכְמוֹנָה אל פֶּהֶן אל טִמִּזוּ בולִגְנִי
 אִיכְמוֹנָה אֶלְדִּינָה יִי נִיג : זאת בודיר תוֹרְסִי פִיכְנִיג פִי אִנְדָה כִסְלִיגִי גִוֹם
 דֶרְדִלִיכְנִיג | דֶפִיכְנִיג פִי יִמְסָה קוֹבֶטִי טִמִּזוּ בולִגְנִיג : וידבר דֶסוֹלֶרִי
 יִי מִשָּׁה גִא דֶאֶחֶרן גִא דֶמָה : כִי פִי גִלְסִיגִי יִרִינָה כְנֶעֶן נִיג פִי מִן וִרִיִדִרְמִן
 סִינָה טוֹמְבִלִיכְמָה | דוֹרְסִס כִסְלִי גִין גִוֹם דֶרְדִלִיכְנִיג | אִינְדָה יִרִינִי טוֹמְבִלִיכְנִיג :
 וְכִא דֶגֶלְסִין פִיס פִי אִינִיג אול אִיב | דֶאֶגֶלְסִין אול פֶּהֶן גִא דֶמָה | כִסְלִיג
 גִיבִי גוֹרִינִי מִנָה אִינְדָה : וְצוּה דֶסִימְרֶלְסִין אול פֶּהֶן דֶפֶשֶׁמְסִינֶלֶר אול אִינִי |
 פֶלְמִסִינֶרן בורון אול פֶּהֶן גוֹרְמֶנָה אול כִסְלִיכְנִי | פִי מוֹינֶר בולִמִי גִוִמְלָא פִי
 אול אִינְדָה | דֶאֶנְדֶן סוֹנְרָה גֶלְסִין אול פֶּהֶן גוֹרְמֶנָה אול אִינִי : וְרִאָה דוֹרְסִין
 אול כִסְלִיכְנִי | דֶמוֹנָה אול כִסְלִיגִי דוֹבֶרְלִינְדָה אול אִינִיג יוֹל יוֹל יִשִׁילֶלֶר
 יִא קִרִימִזִילֶר | דֶגוֹרִמֶרִי אֶלְצֶס אול דוֹבֶרְדֶן : וְיִצָא דֶצִיקְסִין אול פֶּהֶן אול
 אִינְדָה אִשִׁינִיג | דֶכְבֶלְסִין אול אִינִי יִדי גוֹינֶר : וְשִׁב דֶכְבֶלְסִין
 אול

טו

מצורע

אול פהן אול יִדְנִיגִי גונדה דגורסא ו דמונה יִלְדִי אול בסמליק דובלרִיגֶדה
 אול אָוִיג : וצוה דסימלסין אול פהן דסובורסינלר אול משלרני פי אלרדה
 אול בסמליק ו דמשלסינלר אלרני שחרדן ציכרי מונדר יִרגה : ואת דאול
 אָוִי קירסין איצברטין צופצוכרה ו דמונסנלר אול מופרקני פי קורדילר ו
 שחרדן ציכרי מונדר יִרגה : ולקחו דאלסינלר אוגנה משלר ו דפמירסינלר
 אורנינה אול משלרניג ו דאוגנה מופרק אלסין דסילסין אול אָוִי : ואם דאנר
 קיטסה אול בסמליק דפיטסה אול אָוִי ו סובורגנינדן סוגנה אול משלרני ו
 דמורגנינדן סוגנה אול אָוִי ו דסילגנינדן סוגנה : וכא דגלסא אול פהן
 דגורסא ו דמונה יִלְדִי אול בסמליק אול אָוִי ו סילמניג ג'וזם דרדליפדיר
 אול ו אול אָוִי מונדריר אול : ונתן דיקסין אול אָוִי משלרני דאול
 אָוִי דא ג'ומלא מופרגין אול אָוִיג ו דציגרסין שחרדן ציכרי מונדר
 יִרגה : והכא דאול פלגן אול אָוִיג ו ג'ומלא פפלגן גונלרדא אָוִי ו
 מונדר בולסין אול עכשםגא דגין : והשוכב דאול יטמן אול אָוִיג יוכסין
 אופרקלרני דאול אָוִיג אול אָוִיג ו יוכסין אופרקלרני : ואם דאנר גלמה
 גלסה אול פהן ו דגורסא דמונה יִלְמִרי אול בסמליק אול אָוִיג סילגנינדן
 סוגרא אול אָוִי ו דטמין אָוִיג אול פהן אול אָוִיג ו זירא אונלרני אול בסמליק :
 ולקח דאלסין סצמנא אול אָוִיג אָוִי קושלר ו דסלוי אָוִיג דקירימין אירגפלי
 ייפפ דאָוִיג : ושחט דסוסיין אול פיר קושני צורפ סגיטקה ו מטלי סובלר
 איסמינא : ולקח דאלסין אול סלוי אָוִיג דאול אָוִיג ני דאור קירמיני
 אירגפלי ייפפני דאול יפן קושני ו דמנצסין אלרני קנינא אול סוילגן קושניג
 דאור מטלי סובלרנה ו דסצסין אול אָוִיג יִדִי פִּרְמִלר ו וחטא דסצסין
 אול אָוִיג קני פילן אול קושניג ו דאול מטלי סובלר פילן ו דאול יפן קושני
 פילן ו דאול סלוי אָוִיג פילן דאָוִיג פילן דאול קירימין אירגפלי ייפפ פילן :
 ושלח דיפירסין אול יפן קושני שחרדן ציכרי ו יוזו איסמינא אול דוונג ו
 דפפרה אָוִיג אול אָוִיג דטמין בולסין : זאת פודיר אול תורה הר
 בסמליגנינא אול ג'וזם דרדליפניג דנחק קה : ולצרעת דג'וזם דרדליגנינא אול
 אופרקניג

מִצֹרֵעַ

אֶפְרָתָהּ יִשְׂרָאֵל : וְלִשְׂאֵת רֵשִׁי שִׁיק כֹּא דְאִוְיָנָא דְלִבָּא גַא : לְהוֹרֹת אֶפְרָתָהּ
אֹל מוֹנֶדֶר וְקִמְנִי דְאֹל טְמִיז וְקִמְנִי וּפְדִיר תּוֹרְסִי אֹל גְּזִיז דְּרִדְלִיפְנִי :
פִּי וִידְכֵר דְּסוֹלְרִי יְיָ מִשָּׁה גַא דְאֶהֱרֹן גַּא דְמָה : דְכֵרו סוֹלְגִין
אֶפְרָתָהּ יִשְׂרָאֵל יִג דְאִמְיָגִיז אֶלְרִנָּה וּפִישִׁי פִישִׁי פִי פוֹלְסָה אֶקְמוּ
אִמְיָגִין זָב דִּיגִי מוֹנֶדֶר דִּיר אֹל : וְזֹאת דְּכִי אֹלָא מוֹנֶדֶר לִי זָב לִיגִינְדֹן ו
סִיבֹן אֶקְמִי אִיסָא אִיפְלִי אִמְיָגִין אֶקְמִי וּיָא קִוִּי אֶקֹּפּ קִפְדִי אִיסָא אִיפ
אִמְיָגִי אֶקְמִינְדֹן מוֹנֶדֶר דִּיר אֹל : כֹּל גְּזִימְלָא אֹד מוֹשֶׁב פִּי יִמְסָא אִיסְטִינָא
אֹל זָב מוֹנֶדֶר פוֹלְסִין וּדְגִימְלָא אֹל סְגִיט פִּי אִוְטִירְסָא אִיסְטִינָא מוֹנֶדֶר
פוֹלְסִין : וְאִישׁ דְּכִישִׁי פִי טִיִּסָה מוֹשֶׁבִּינָה וּיִבְסִין אֶפְרָתָהּ דִּיבִינְסִין
סִיבְלֵר פִּילֹן וּדְמוֹנֶדֶר פוֹלְסִין אֹל עֲכֶשֶׁם גַּא דִּגִּין : וְהוֹשֶׁב דְאֹל אִוְטִירְסִין
אֹל סְגִיט אִיסְטִינָא וּפִי אִוְטִירְסָא אִיסְטִינָא אֹל זָב וּיִבְסִין אֶפְרָתָהּ יִגִּי
דִּיבִינְסִין סִיבְלֵר פִּילֹן דְמוֹנֶדֶר פוֹלְסִין אֹד עֲכֶשֶׁם גַּא דִּגִּין : וְהוֹנוּעַ דְאֹל
טִיִּיגִין אִמְיָנָה אֹל זָב יִג וּיִבְסִין אֶפְרָתָהּ דִּיבִינְסִין סִיבְלֵר פִּילֹן וּדְמוֹנֶדֶר
פוֹלְסִין אֹל עֲכֶשֶׁם גַּא דִּגִּין : וְכִי דְכִי מוֹבִירְסָא אֹל זָב טְמִיזָא וּדִיבִינְסִין
אֶפְרָתָהּ יִגִּי וּדִיבִינְסִין סִיבְלֵר פִּילֹן דְמוֹנֶדֶר פוֹלְסִין אֹל עֲכֶשֶׁם גַּא דִּגִּין :
וְכֹל דְגִימְלָא אֹל פִּיגִב פִּי אֶמְלִנְסָא אִיסְטִינָא אֹל זָב וּמוֹנֶדֶר פוֹלְסִין : וְכֹל
דְגִימְלָא אֹל טִיִּיגִין גְּזִימְלָא פִי פוֹלְסָא מִיִּבִּינָא וּמוֹנֶדֶר פוֹלְסִין אֹל עֲכֶשֶׁם
גַּא דִּגִּין וּדְאֹל פּוֹמֶרֶן אֶלְרִנִּי וּיִבְסִין אֶפְרָתָהּ דִּיבִינְסִין סִיבְלֵר פִּילֹן ו
דְמוֹנֶדֶר פוֹלְסִין אֹל עֲכֶשֶׁם גַּא דִּגִּין : וְכֹל דְגִימְלָא פִי מִיִּיסָא אֶגֶר אֹד זָב ו
דְגִימְלָא פוֹלְסִין אֹל עֲכֶשֶׁם גַּא דִּגִּין וּדִיבִינְסִין אֶפְרָתָהּ יִגִּי וּדִיבִינְסִין סִיבְלֵר פִּילֹן
דְמוֹנֶדֶר פוֹלְסִין אֹל עֲכֶשֶׁם גַּא דִּגִּין : וְכֹל דְצִוְרֵפּ סְגִיט פִי טִיִּסָה אֶגֶר אֹל
זָב סִינְדִירִילְסִין וּדְגִימְלָא אֶגֶר סְגִיט יִמְלִסִין סִיבְלֵר פִּילֹן : וְכִי דְאֶגֶר
טְמִיז מְלִירְסָא אֹד זָב אֶקְמִינְדֹן וּדְסִיִּין אִוְיָנָא יְדִי גּוֹנֶלֶר מִיִּיִרְלִיגִי אִוְיָנָא ו
דִיבִינְסִין אֶפְרָתָהּ דִּיבִינְסִין אִמְיָגִי טְמִלִי סִיבְלֵר פִּילֹן דְטִמְזִין פוֹלְסִין : וְכִי
דְאֹל סְבִיזִינְגִי גִנְדָא אֶקְסִין אִוְיָנָא אֶגֶר קִימְרִילֵר וּיָא אֶפֶי פִלְלִין גּוֹנֶרֶץ עֲנִיג ו
דְגִלְסִין אֶלְרִינָא יְיָ יִג וּאִשְׁיָנָא אֶהֱל מוֹעֵד יִג וּדְרִסִין אֶלְרִנִּי אֹל פִּהֵן גַּה :
וְעִשָּׂה

מצורע

טו

ועשה דמלסין אלהי אול בהן | בירני תמאת דאול בירני עולה | דכפרה
אמסין אוסמונא אול בהן | אלהינא יי נוג זבלניגנדן : ואיש דפוישי פי
ציקסא אנדן מופמגי אוהלוקניג | דיובסין סובלר פילן ג'ומלא אמיגי | דמוגדר
בולסין אול עכשם גא דגין : ופל דג'ומלא אופרק דג'ומלא מרי פי בולסה
אוסמונא מופמגי אוהלוקניג | דיובולסין סובלר פילן | דמוגדר בולסין אול עכשם
גא דגין : ואשה דכמין פי ימסא פוישי אני מופמגין אוהלוקניג | דיובונסין
סובלר פילן | דמוגדר בולסין אול עכשם גא דגין : ואשה דכמין פי
בולסה זכה | מן בולסה אקמני אמנידן | ידי גונלר בולסין יידקליגי איצין |
דג'ומלא אול מייגן אגרו מוגדר בולסין אול עכשם גא דגין : וכל דהר
גא פי ימסה אוסמונא נדה ליגנידה | מוגדר בולסין ודהר גא כי אוסמוסא
אוסמונא | מוגדר בולסין : וכל דג'ומלא אול מייגן מושגינא | יובסין
אופקלריני | דיובונסין סובלר פילן | דמוגדר בולסין אול עכשם גא דגין :
וכל דג'ומלא אול מייגן הר דורלי סגימקה פי אוסמוסא אוסמונא | יובסין
אופקלריני דיובונסין סובלר פילן דמוגדר בולסין אול עכשם גא דגין : ואם
דאגר אול מושב אוסמונא אסה אול | יא אול סגיט אוסמונא | פי אול
אומירדיר אוסמונא | מייגנידה אגרו מוגדר בולסין אול עכשם גא דגין : ואם
דאגר ימסה ימסה פוישי אני דבולסא נדה ליגי אוסמונא | דמוגדר בולסין ידי
גונלר | דג'ומלא אול מושב פי ימסה אוסמונא מוגדר בולסין : ואשה
דכמין פי אקסא אקמני קניניג צוק גונלר | דוגול וקמי פילן נדה ליגניג |
יא פי אקסא זיידע נדה ליגי וקמי אוסמונא | ג'ומלא גונלרינא אקמניג
מוגדרליגניג | גונלרי גיפי נדה ליגניג בולסין | מוגדריר אול : כל ג'ומלא
אול מושב פי ימסה אוסמונא ג'ומלא גונלרינא זבלניגניג | מושני גיפי נדה
ליגניג בולסין אגר | דג'ומלא אול סגיט פי אוסמוסא אוסמונא | מוגדר בולסין
מוגדרליגי גיפי נדה ליגניג : ופל דג'ומלא אול מייגן אלהי מוגדר בולסין |
דיובסין אופקלריני דיובונסין סובלר פילן | דמוגדר בולסין אול עכשם גא
דגין : ואם דאגר ממי קלירסא אקמנידן | דסין אוזנה ידי גונלר דאגדן

סוגרא

מצורע

סוּגְרָא מִיָּזוּ פּוֹלְסִין : וְכִיּוֹם דְּאֹל סִבְיוֹנִתִּי גִנְדָּה אֶלְסִין אֶזְוֹנָא אֶבִּי
 כּוֹמְרִילֵר יֵא אֶבִּי בְּלִדְרִין פּוֹגְרִינְגִּיג וְדִמְיִרְסִין אֶלְרֵי אֹדֵר בְּהֵן גַּה אֶשְׁיִנְיָה
 אֶהֱל מִעֵד נִיג : וְעֵשָׂה דְקִלְסִין אֹל בְּהֵן אֹל בִּירְנִי חֲטָאת דְּאֹל בִּירְנִי
 עֹדָה וְדִפְפָּרָה אֶמְסִין אוֹסְמוֹנָה אֹל בְּהֵן אֶלְרִינָא יִיִי נִיג וְכִלְיִנְיָן מוֹנְדְּרִינְגִּיג :
 וְהוֹרְתִם דְּאִירִיגִיז אוֹגְלִנְרִין יִשְׂרָאֵל נִיג מוֹנְדְּרִינְגִּיגֵנְדֵן וְדֹאֹלְסִגְלֵר
 מוֹנְדְּרִינְגִּיג בִּילֵן וְמוֹנְדְּרִי אֶמְבְּלִינְדָּה מִשְׁבְּנִימְנִי כִי אוֹרְטִלִינְדָּה : זֹאת
 בּוֹדִיר מוֹרְסִי אֹל זֶב נִיג וְדִפִּים כִּי צִיָּקָה אֶנְדֵן מוֹבְמִנִי אוֹרְלִינְגִיג וְמוֹנְדְּרִי
 פּוֹלְמָה אֶנִּיג בִּילֵן : וְהוֹרֹחַ דְּאֹל נְדָה יִרְקִלִינְדָּה וְדֹאֹל זֶב וְכִלְיִנְיָה וְאֶרְבָּה
 דְּמִישִׁינָה וְדִפִּישִׁינָה כִּי יִמְסָה מוֹנְדְּרִי כִטִּין בִּילֵן :

פרשת אחרי מות

יִי נִירְבֵּר יִי אֶל מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֶהֱרֹן בְּקִרְבָּתָם לִפְנֵי יִי
 נִימְתִּי : דְּסוֹדְרִי יִי מֹשֶׁה גַּה אוֹלְגִינְיָן סוּגְרָה אֶבִּי אוֹגְלִנְרִי
 אֶהֱרֹן נִיג וְיִבְקִלְשְׁקִנְרִינְדָּה אֶלְרִינָה יִי נִיג דְּאֹלְרִילֵר : וְיֹאמֶר דְּאֶיִּמְסִי
 יִי מֹשֶׁה גַּה סוֹלְגִין אֶהֱרֹן קִרְבְּשִׁינָה וְדִגִּרְמִסִּין חֵר וְכִטְמָה אֹל קוֹדֶשׁ גַּה וְ
 אֶיִּצְבְּרִמִּין אֹל בִּירְנָה וְאֶלְרִינָה אֹל קִפְקִיג כִּי אֹל סִנְדוּק אוֹסְמוֹנָה דְּאֹלְמִסִּין וְ
 כִּי פּוֹלֹט בִּילֵן אֶשְׁבֵּרָה פּוֹלְרִמִּין אֹל קִפְאָק אוֹסְמוֹנָה : פּוֹזֵאת מוֹנִיג בִּילֵן
 גִּירְסִין אֶהֱרֹן אֹל קוֹדֶשׁ גַּה וְפּוֹנֵה קִנִּי בִילֵן פִּלְסִי סִיגִירְנִיג חֲטָאת קַה דְּקוֹצְקֵר
 עוֹלָנָה : כְּתַפֶּת פִּיסִי קוֹדֶשׁ גּוֹרְמִנִי גִיִּסִין וְדִפִּיסִי פּוֹנֵצֶפֶל דְּפּוֹלְסִנְגֵלֵר אֶמְיִ
 אוֹסְמוֹנָה וְדִפִּיסִי אֶיִּנְצְקִיר בִּילֵן בְּגִלְנִסִין וְדִפִּיסִי סִרִּיק בִּילֵן סִרִּילְסִין קוֹדֶשׁ
 אוֹפְקִלְרִי דִיר אֶלְרֹן דִּיבְקִסִין סוּבְלֵר בִּילֵן אֶמְיִנִי דִּיגִיִּסִין אֶלְרִינָה : וּמֵאֵת דְּמִישִׁינְדֵן
 גִּ'מְעִמִּינִיג אוֹגְלִנְרִינְגִיג יִשְׂרָאֵל נִיג וְאֶלְסִין אֶבִּי אוֹלְמִלְרִין אֶצְבִּירְנִיג חֲטָאת קַה וְ
 דְּבִיר קוֹצְקֵר עוֹלָנָה : וְהַקְרִיב דִּיבְקִלְשְׁמִירְסִין אֶהֱרֹן אֹל חֲטָאת פּוֹנְסִינִי כִי
 אֶנִּיג וְדִפְפָּרָה אֶמְסִין גִּנְרִי אֶיִּצְעִין דְּאֹי אֶיִּצְעִין : וְלִקַּח דְּאֶלְסִין אֶבִּי אֶל אוֹלְמִלְרִין
 דְּמִירְגִיוֹסִין אֶלְרִינָה יִי נִיג וְאֶשְׁיִנְיָה אֶהֱל מִעֵד נִיג : וְנָתַן דְּוִירְסִי
 אֶהֱרֹן

אחרי מ"ת

י

אחרן אבי אול אולקלר אוסטמנא צגלר ו ביר צב יי גא דביר צב עזאול
 גה : והקריב דיובוקלשטירסין אחרן אול אולקלר פי ציקט אוסטמנא אול צב
 יינגה דקלסין אני חטאת : והשעיר דאול אולקלר פי ציקט אוסטמנא אול צב עזאול
 גה ו מירגוולסין דירי אלדינה יי נג פפרה אטמה אוסטמנא ו יפרמנה אני
 עזאול גא אול יפנה : והקריב דיובוקלשטירסין אחרן אול חטאת פניסני
 פי אניג ו דפפרה אטסין גנדי אוצון דאני אוצון ו כוסין אול חטאת פניסני
 פי אניג : ולקח דאלסין דולי אור מחתה נז פוז אולקלר אוסטמנא אול מזבח
 נג אלדינה יי נג ו דדולי אבולדיני מוטסונסין אוסטמלניג אנגא ו
 דגירגיסין איצפרטין אול פדרגה : ונתן דורסין אול מוטסני אול אול אוסטמנא
 אלדינה יי נג ו דפסין בולמי אול מוטסונג אול פקני פי אור שחרתליב
 אוסטמנא דאולמסין : ולקח דאלסין קניגין אול פונגין ו דססין פרמני
 פילן אלדינה אול פקניג גון דוגושי גא ו דאלדינה אול פקניג ססין ירי
 פרמלר ו אול קנן פרמני פין : ושחט כוסין אולגין אול חטאת נג פי
 אולסניג ו דגירגיסין קניג איצפרטין אול פדרגה ו דקלסין קניג נציגי קלדי
 קניג אול פונגין ו דססין אני אול פק אוסטמנא ו דאלדינה אול פק נג :
 וכבר דפפרה אטסין איל קודש אוצון מונדרליקלדיגין אוגלדיניג ישראל
 נג ו דמנקלדיגין גומלא וימלדינה ו דעלי קלסין אהל מועד גה ו אול
 מוטסון פירגלדינה ו אורמסניגה מונדרליקלדיניג : וכל דהן אדם בולמסין
 אהל מועד דה ו גירדיגנא פפרה אטמנה קודש דה ציקמניג דגין ו דפפרה
 אטסין גנדי אוצון דאני אוצון ו דגומלא קדלי אוצון ישראל נג : ויצא
 דציקסין אול מזבח קה ו פי אלדינה יי נג ו דפפרה אטסין אניג אוצין ו
 דאלסין קניגין אול פונגין קניגין אול אולקניג ו דורסין פונקלר אוסטמנא
 אול מזבח נג צופצברה : והזה דססין אוסטמנא אול קנן ו פרמני
 פין ירי פרמלר ו דממיז אטסין אני דאירוכסי אטסין אני מונדרליקלדיגין
 אוגלדיניג ישראל נג : וכלה דפוטירסין פפרה אטמנא אול קודש נג ו
 דא אהל מועד נג דאול מזבח נג ו דיובוקלשטירסין אול מירי אולקני : וסמך

דמיסין

הא

אדרי מית

דמיסין אדרן אזי קוללרני פשי איסמונא אול טירי אילקניג ו דאיקרר אטסין
 איסמונא ו גומלא נוקרני ו דורסין אלרני פשי איסמונא אול אילקניג ו
 דיפירסין קולו פילן חריר פישניג אול יפנגא : ונשא דפומרסין אול אילק
 אזי איסמונא גומלא גינלרני ורן ירגא ו דיפירסין אול אילקניג יפנגא : ובא
 דגלסין אדרן אהל מועד גה ו דצשסין אול פיסיי אופרקלרני פי גידי גידרניערא
 אול קודש גא ו דקיסין אלרני אנדה : ורחין דייבסין אטיני סוכלר פילן
 אירופסי ירגא ו דגייסין אופרקלרני ו דציקסין דקיקסין עולסיני דא עקסין
 אול אולקניג ו דפפרה אטסין גנדי אוצין ראור אולוס אוצין : ואת דא יגין
 אול חטאת ניג טומטסין אול מזבחטה : והמשלה דאול יפירגן אול אילקני
 עזאל גא ו יובסין אופרקלרני ו דייבסין אטיני סוכלר פילן ו דאנדן סוגרא
 גירסין אול אכולגה : ואת דא אול חטאת פונסיני דא אול חטאת
 אילגיני ו פי גירגיזלדי קנלרי פפרה אטמנא קודש דה ציגרסין אכילגן ציכרי ו
 דפידורסיגלר אומקא ו טרילרני דא אטלרני דא מזכרני : והשרף דאול
 פידורגן אלרני יובסין אופרקלרני ו דייבסין אטיני סוכלר פילן ו דאנדן סוגרה
 גלסין אול אכולגה : והיתה דפולסין סוגה רסימינה דוניגניג ו אול ירגני
 עידה אונגנדה אול עניג ו קניגני ג'גלרניגני ו דהין איש קילמניג ו אול ירלי
 דאול גריפ אול דירילגן אורמניגודה : כי פי אושכו גונדא פפרה אטר
 אוקטוניגה טמיז אטמנא סיני ו גומלא נוקרניגידן אלדינא יי' ניג טמיז
 בולוניג : שבת שבת שבתון דיר אול סוגה ו דקניגני ג'גלרניגני ו רסימי
 דוניגניג : וכפר דפפרה אטסין אול פהן פי סילסא אזי דבי דולדורסא קולוני
 פהנליפ אטמנא אטיניג ירגא ו דגייסין אול פיסיי אופרקלרני אול קודש
 אופרקלרני : וכפר דפפרה אטסין מקדשין אול קודש ניג ו דא אהל מועד
 ני ו דאול מזבח ני פפרה אטסין ו דאול פהנלר אוצין ו דגומלא אולסי
 אוצין אול קהל ניג פפרה אטסין : והיתה דפולסין פי סוגה רסימינא
 דוניגניג ו פפרה אטמנה אולגלרני אוצין ישראל ניג גומלא נוקרניגידן ו פיר
 פרט יללה ו דקלרני גציפי סימלרני יי' משה גא :

וידבר

יח

אחרי מות

יז וידבר דכחלדי יי משה נה דמא : דבר סוולגין אחרן גא
 דאונגלרינא ו דגומלא אונגלרינא ישראל ניג ו דאוממן אלרגה
 בודיר אול סוז פי סוולרי יי דמה : איש פיש פיש ג'מעטנדן ישראל
 ניג ו אגר סוסא אונז יא קון יא אצפי אכולה ו יא פי סוסה אפולרן ציכרי :
 ואל דאשיגנא אהל מועד ניג גטירמסא אני יוכול לשמירמנא ו קרפן יי
 גא ו אלרינא משפניג יי ניג ו קן סאיליר אול פישנא קן מוכמי ו
 דפסילסין אול פיש אורטסינדן אולסלריניג : למען אנג אונזן פי פטירגילר
 אונגלרי ישראל ניג קרבנלריני (שחילריני) פי אלר קרפן (שחיסה) אטירלר
 יוזו אוקטונא אול מונג ו דגטירסינלר אלרני יי גא ו אשיגנא אהל מועד
 ניג אול פהן גא ו דקרפן אפילר אלרני קרבנלרין שלמים לרגי יי גה :
 וורק דפסין אול פהן אול קנני מופת אוקטונא יי ניג ו אשיגנא אהל
 מועד ניג ו דטוטסין אול יגני קוקסינא קפוללקניג יי גא : ולא דקרפן
 אטמסינלר ארטיק קרבנלריני שמינלרגא (אולק סיפמרינא) ו פי אלר אונדירלר
 ארדרינדן ו אומקליפ רסיס פולסין פו אלרגא דונלרינא : ואלהם דאלרגה
 אוממן פיש פיש ג'מעטנדן ישראל ניג ו יא אול גריפמן פי דירידסא
 אורטלרינא ו אגר ציגרסה עולה יא קרפן : ואל דאשיגנא אהל מועד
 ניג פטירמסה אני ו קילמנא אני יי גה ו דפסילסין אול פיש אולסלרינדן :
 ואיש דפיש פיש ג'מעטנדן ישראל ניג ו יא אול גריפמן אול טירילגן
 אורטלרינא ו אגר אשסה הין קן ו דורומין כישמימני אול קנני אשגן ג'גה
 רפסרמין אני אורטסינדן אולסניג : כי זירא ג'ני אול אטניג אול קן איצינדא
 דיר אול ו דמן ורדים אני סונגה אול מופת אוקטונא ו פפרה אטמנה ג'נלריני
 אונזן ו פי אול קן אור ג'ן אונזן פפרה אטר : על אנג אונזן אטמנים
 אונגלרינא ישראל ניג ו הין ג'ן סונדן אשסין קן ו דאול גריפ אול טירילגן
 אורטגנידה אשסין קן : ואיש דפיש פיש אונגלרינדן ישראל ניג ו דאול
 גריפמן אול טירילגן אורטלרינא ו פי אולסה און פייבניג יא קושניג פי אשלירו
 דטוקסא קניג ו יפסין אני טופק בילן : כי זירא ג'ני גומלא מנגיג
 קני

אחרי מות

כִּי בָּנִי בִּילָן וְקִישִׁיק דִּיר אֹהֶל וְדִמְסִים אוֹגְלֵרִינָא יִשְׂרָאֵל גִּיג וְחִין
מִנְיָג מִנְיָג אֲשֶׁמֶן וְזִרָא גִּנִּי דִּיר מִנְיָג מִנְיָדִיר אֹהֶל וְגִמְלָא אֲשֶׁבְעִידִיר
פִּסְלִסִין : וְכֹל דִּהַר גִּן פִּי יִגְלִיפִי אֲשֶׁסָּה גְבֻלָּה גִיג יֵא טֶרְפָּה גִיגְרָב יִרְלִידִין
גֶּרֶב גִּרְפֶּסֶן וְדִיבְסִין אוֹפֶרְקֶלֶרִינִי דִיבְסִין אֲמִינִי כֹכְלֶר בִּילָן וְדִמוֹנֶר
בֹּלְסִין אֹהֶל עֲבָשֶׁם גֵּא גִגִּין דִּמְסִין בֹּלְסִין : וְאֵם דִּאֲנֶר אוֹפֶרְקֶרִינִי יִבְמָסָה
דִּאֲמִין יִבְמָסָה וְגִינְחִינִי צֶפֶר :

יח וידבר דסולרי יי משה גה דמה : דבר סולגין אוגלרנה
ישראל גיג דאמטין ארגה ו מנמין יי מנריגו : כמעשה אישי
גיגי מוסר יריגו פי אמרדריגו אנדה קלמגו ו ראשי גיגי פנען יריגו
פי מן גמירידימין סוין אורגא קלמגו ו בקנילרי בילן גזמגו : את
שרעטרימני קלגו ו דא רסימרימני סקלגו גזמגא אלר בילן ו מנמין
יי מנריגו : ושמרתם דסקלגו רסימלרימני דא שרעטלרימני ו פי קלסס
אלרני אול אדם דמירליר אלר בילן ו מנמין יי : איש פישו פישו חין
יובניגה מניגו ו יבוקלשמגו אשדממגא עיפ ו מנמין יי : ערות
עיפין אמניג יעני עיפין אמניג אצמגין אנדיר אול ו אצמגין עיפני :
ערות עיפין במניג אמניג אצמגין ו עיפני אמניגדיר אול : ערות
עיפין קו קרדשיגני קו אמניג יא קו אמניג ו גרב דוגני אמניג (אמנדו)
גרב דוגני צירניג (גיריסינדן) ו אצמגין עיפלריג : ערות עיפין
קוניג אוגלניג ו יא קוניג קוניג ו אצמגין עיפלריג ו זירא עיפנידיר
אדר : ערות עיפין קוניג במניג אמניג ו דוגרמני אמניג סאיליר ו
קו קרדשיגדיר אול ו אצמגין עיפני : ערות עיפין קו קרדשיג אמניג
אצמגין ו זירא יובני אמניג דיר אול : ערות עיפין קו קרדשיג אמניג
אצמגין ו זירא יובני אמניג דיר אול : ערות עיפין קרדשיג אמניג
אצמגין ו (יעני) במניגא יבוקלשמגין ו יגצגדיר אול : ערות עיפין
פלניגניג אצמגין במניג אוגלניג דיר אול ו אצמגין עיפין : ערות עיפין
במניג קרדשיגניג אצמגין ו עיפני קרדשיגדיר אול : ערות עיפין במניג
קוניג אצמגין ו יא קוניג אוגלניג גא קוניג קוניג אלמגין אצמגה עיפניג יבוקמיר
אלר

יט

אחרי מות

אלר | אינציליקטיר אול ואלמק) : ואשה דכמין קין קרדשי אוסטמא
 אלמין | פונדש אידמא אנה סגליגנדא | אצמא אייפיני אטיג אלדינא :
 ואל דכטינגה נדה ליגינדה מונדרליגיניג | יובקלשמין אצמא אייפיני :
 ואל דכטינגה דוסטינגיג (קרשירפינגיג סגליגנדא) ורמין יטוביניג אירלוק
 וירמא | מונדר בולמגה אטיג פילן : ומזרעה דאורלוגיגן ורמין אמשין
 בצירמא מלך פא | דיגיל אצמין מנרינגיג אריני | מנמין יי :
 את דארפ פילן יטמין יטובין כטינגיג | איקרחליקטיר אול : וככל
 דהין תורגה ורמין יטוביניג | מונדר בולמגה אטיג פילן | דכמין טירמסין
 אלדינא תורניג קושולמגה אגר | איקרחליקטיר אול : אל מונדר בולמגה
 ג'ומלא פולר פילן | זירא ג'ומלא פולר פילן מונדר פולדיר אול אוילקלר |
 בי מן סורדירמן אלדיגיזן : ותטמא דמונדר פולדי אול יר | דסגנידים
 גונחיני אוסטמא | דקוסמו אול יר אוטוריגלריני : ושמרתם דסמלגין סין
 רסימלרימני דא שרעטלרימני | דקלמגין ג'ומלא אושבו איקרחליקלרן | אול
 ירלי דאול גריפ אול טירלגן אורמגידה : כי זירא ג'ומלא אושבו איקרחליקלרן
 קילדיר פישילרי אול ירניג בי סוזן פורן | דמונדר פולדי אול יר : ולא
 דקוסמסין אול יר סוזנדא | מונדר אטפניגידה אני | גציפ קוסמו אול
 אוילסני בי סוזן פורן : פי סחי חר בימבי גיזילי קילסה | ג'ומלא אושבו
 איקרחליקלרן | פסילרלר אול קיגן ג'ולר אורמסיגן אוילסלריניג : ושמרתם
 דסמלגין סקלובומני | קילממגה קנוגלריגן אול איקרחליקלרניג בי קילגדילר
 אלדיגיזנה | דמונדר בולמגין אלר פילן | מנמין יי מנריניג :

פרשת קדושים

(יט) וידבר יי אל משה לאמר : דכזולדי יי משה גא דמה :
 דבר סוזלגין ג'ומלא ג'מעטינה אוגללריניג ישראל יגו |
 דאימין אלנה אירוקסילר פורניג | פי אירוקסי דיר מן יי מנריניג : איש
 הר

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קדושים

ה' ב'ש' אנסין דאמסין קורמין | דא שבת לרימני כדלגין | מנמין יי
 מנמין : אל מירלמני אול יוקלרנא | דמופמא אפק קלמני אוונגין |
 מנמין יי מנמין : וכי דאגר קרפן אמסין שלמים קרפני יי גה |
 מורדיגין אוצין קרפן אמני : ביום קרפן אפן גונגין אשלסן
 דספחין | דאול קלן אול אוצניגין גונגה דגין | אוסקה פידורולסין : ואם
 דאגר אשלמה אשלסא אול אוצניגין גונגה | פידור (פסולדיר) אול שלמים
 קפול בולמסין : ואוכלי | דא (פידור) אשכצילרי גונגני צפר | זירא
 קרשין יי גיג יגיל אמני | דפסיליר אול גן אווסלרין : ובקצמם
 דאורנגין אורגין יריגין | טבוסמין קירין מרלוביגין אורמגה | דפשגין
 אורנגין פשקלמין : ופרמך | דפוללליגין צמילמין דדנסין פוללליגין
 צופלמין | ירליגה דגרפפה פמישגין ארני מנמין יי מנמין : לא בירסיליק
 אמני | דמנמין דאלמני פמסא קרשידיסני : ולא דאנט אמני
 אדים בילן ילגננה | דגיל אמני ארין מנמין יי : לא זולמלמין
 דוסמין דמופ אלקין | קונמסין יגיא חקי אירמגין ארטה דגין : לא
 קרמגין סניגין | דארליגה סוקירגין ורמגין סורונמפ | דוקרמין מנמין
 יי : לא קלמני קיגירליק שרעמטה | יוז אמני יוזרין ירליגין |
 דסילמין יוזרין גיג | דוגרליק בילן שרעט אמני דוסמגה : לא
 יורמגין קמפן אולוסגה | מורמגין קני אוקמנא דוסמגין | מנמין יי :
 לא דושמן טוממין קרדשיגין גולגה | אוונמלמה אוונמלגין דוסמגין |
 פי צפמניסין אוניג אוצין גורום : לא אוין אלמין דפין קורמגין אוונמלגה
 אולוסגין | דסגין ארמדיגין גנדיג ני גיפי | מנמין יי : את רסילרמני
 סקלגין | חורגין קושמין אפי גינס | מרלובגין סצמין אפי גינס | דאופרמ
 אפי גינס שערט | צקמסין אוקמנא : ואיש דפיש פי ימסה כמני
 מופמין אורלמגין | דאור קרבש אולופ פלשיגין פשגה | דילונמה יולמדי |
 נא אומריק פיתמי ורילמדי אגר | טפמיש בולסין | אולמסין | אגר אים
 בורמדי אים : וחביא | דפמירסין פשמליגין יי גא | אשיגנה אהל מעד
 גיג

קדושים

כ

ניג ו קדש אשם גא : וכפר דכפרה אטמן אנג אונזן אור פון קדש
 פילן אור אשם ניג אדנה יי' ניג ו יוגי אונזן בי יוקלי בולדי דבולשטילד
 אנר ו יוגינרן בי יוקלי בולדי : וכי אנר גלסניז אור ירגה דטיפסניז הר
 דורלי ימיש אנגי ו דאקלפלי סיניז אקלפניז יעני ימישיני ו אויך יילד בולסין
 סונגה ערל לר גיביו אשלמסין ו ובשנה דאול דורדונגי יילדא בולסין
 גומלא ימישי קדש ו מכמוכר יי' גא : ובשנה דאול בשניגי יילדה ו
 אשניז ימישיני ארטמירמגה סונגה מפסולוני מנמין יי' מגריגיו : לא אשמניז
 אור קן פילן ו קושנשליק אטמניז ו דבולמקה בקמניז : לא קורשלמניז
 אמרפין בשניזניג ו דציפמניז בגרין דכי סקלינגי : ושרט דירממק אול
 אונזן ורמניז אמניזדה ו דמגלי יאזי ו ורמניז אווניזדה ו מנמין יי' : אל
 יגיל אטמניז קוויגני אוירמגה אני ו דאומסין אור יר חלקי דטולמסין אור
 יר זינאליק : את שבת לרימני סקניז ו דמקדשימדרן קורקניז ו מנמין יי' :
 אל קוירלמניז אור קמציילרנה דאול פילדנילרנה ו איזלמניז מונדר בולמגה
 אנר פילן ו מנמין יי' מגריגיו : מכני אלריגן פירניג טורגין ו דסיילגין
 יולרין קרסניג ו דקורסקון טורגין מנמין יי' : וכי דאגר טירילסה
 פירנגה גריפ יריגיודה ו קנימניז אני : כאורח ירלי גיפי סיבון בולסין
 סונגה ו אור גריפ אור טירילגן פירנגיונה ו דסוגין אני גנדיגני גיפי ו זירא
 גריפלר אדיגיו מיסיר יריגנה ו מנמין יי' טגריגיו : לא קלמניז קיגירליק
 שרעמנה ו אוילצה מסקל דא דטרויזדה : מאוני דוגרו מרזי דוגרו טש ו
 דוגרו פפיין דוגרו סיב בולסין סונגה ו מנמין יי' טגריגיו ו בי ציגירדיס
 סיניז מיסיר יריגן : ושמרתם דסקלגיו גומלא דסימלרימני ו דא גומלא
 שרעמלרימני ו דקיריגיו אלרני ו מנמין יי' :

(כ) וידבר דסוולדי יי' משה גא דמה : ואל דאוגלנרנה ישראל
 ניג אטמן פישו פישו אוגלנרניגן ישראל ניג ו דאול גריפטן אור
 טירילגן ישראל דא ו בי ורסה אוילויגנר מולד בא ו אולמה אוילויגלסין ו
 אולסי אור יריג טופלסיגלר אני טש פילן : ואני דמן ורימין בישימני
 אור

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קרושם

אול (גיולי וירגון) בישירה ו דפכרמין אני אורמסנידן אולסניג ו פי אורלוגנידן
 נהרי מולך בא מונדר אטמב איצון מקדשימי ו דוגיל אטמנה אירוכסי אדימיני :
 ואם דאנר אורממא אורמסלר אולסי אול ירגניג גולרני אול בישירן ו אציקמן
 ורגנינדה אורלוגנידן מולך בא אורמממב אני : ושמתי דקונמין מן
 כישימימיני אול פישנה דמשפחסינה ו דפכרמין אני דא ג'מלא אול אונגלרני
 ארמנידן ו אומנה ארדינדן אול מולך ניג ו אורמסנידן אורמלריניג : והנפש
 דאול ג'ן פי מירילסה אול קמצילנה דאול בילרגילנה אומה ארמלרינדן ו
 דורמין בישמימיני אול ג'נה ו דפכרמין אני אורמסנידן אולסניג : והתקדשתם
 דאירוכסי פולוגיו דפולוגיו אירוכסילר ו פי מנמן יי מנריגיו : ושמרתם
 דסקלגיו רסימלרימיני ו דקולגיו אלרני ו מנמן יי אירוכסי אטיוצי סיוני :
 פי פי ביש ביש פי קרנכה אטסיני יא אנסיני אולמא אורמולסין ו
 אטסין יא אנסין קרנדי ו קנלרי בשינא אולא : ואיש דפיש פי נואפליב
 אטסה כמיני בילן בישניג ו פי נואפליב אטסה ו כמיני בילן ארמלריניג ו
 אולמה אורמולסין ו אול נואפליב אטסין ביש דאול נואפליב אטסין כמין :
 ואיש דפיש פי יטסה כמיני בילן ארמניג ו עיפין אטסיני אטיני ו אולמא
 אורמולסילר אטיסי ו קנלרי בשלרינא אולא : ואיש דפיש פי יטסה
 בליני ו בילן אולמא אורמולסילר אטיסי ו אירחליק קילרילר ו קנלרי בשלרינא
 אולא : ואיש דפיש פי יטסה ארפב בילן ימובון כמיניג ו אירחליק
 קילרילר אטיסי ו אולמה אורמולסילר ו קנלרי בשלרינא : ואיש דפיש
 פי אלסה כמיני דא אנסיני אירנציליפדיר אול ו אומנה בורמולסילר אני דפירני
 אלרדן ו דפולמסין אירנציליב אורמנינדה : ואיש דפיש פי ורסה ימובין
 תינרנה ו אולמה אורמולסין ו דאול תינרני בורמולריגיו : ואשה דכמן פי
 יובוקלשסה ג'מלא תינרני בירינא דורמ אירקפ יממגא אני ו דאורלריגין אול
 כמיני דאול תינרני ו אולמה אורמולסילר קנלרי בשלרינא : ואיש דפיש
 פי אלסה קיו דרדשיני : קיוני אטסיני יא קיוני אנסיניג דגורסה עיפני דאול
 גורסה אניג עיפניג אירנציליפמיר אול ו דפסילסילר גולרינעה אונגלריניג
 אורמלריניג

כא

קרושים

אולוסלריניג | עייפין קיז קרדשיניג אצמי | גונחני צבסין : ואיש דבישי
 פי ימסה נדה כטיני דאצסא עייפיני וצוגריני אצמי | דאול אצמי קנלריניג
 צוגריני | דבסילסילר אצמי אורמסינדן אולוסלריניג : וערות דעייפין קיז
 קרדשיניג אטניג אצמין | פיס פי יובוגיניג אייפיני אצמי | גונחלרין צבסילר :
 ואיש דבישי פי ימסה ינגצמני | אנצסיניג עייפיני אצמי | יוזקלרין צבסילר |
 מחרימלר אולסילר : ואיש דבישי פי אלסה קרדשיניג כטיניג נדה גיפי
 דיר אול | קרדשיניג עייפיני אצמי | מחרימלר בולסילר : ושמתם דסלגניז
 גומלא רסימלרימני | דא גומלא שרעטלרימני דקליגניז אלגני | דקסמסין
 סיניג אול יר | פי מן גמיריירמין סיניג אורגא אוטורמנא אנדה : ולא
 דיוורמניז רסימלרי בילן | אול אולוסניג פי מן סיכירימין אלריגיון | זירא
 גומלא בולגני קילרילר | דבזדים אלרין : ואמר דאימנים סינגה | סיז
 מרסלגניז ירלריגני דמן וריים אני סינגה מרסלמנה אני | יר אני מורגן סיז דבל |
 מנמין יי טגריגני | פי איירדים סיניג אול אולוסלרין : והברלתם דאיריגניז
 ארסינה אול הלל תונריגני מונדר | תור גא | דארסינה אול
 מונדר קושניג הלל גא | דאירנצי אטמניז ג'נדריגניז תונריגילן דא קוש בילן
 יא גומלא בילן פי קרמילר אול יר אוסמונה | פי איירדים סינגה מונדר
 אטמנה : והייתם דבולוגניז מנה ציריכסילר | פי ציריכסילר מן יי |
 דאירדים סיניג אול אולוסלרין בולמנה מגים : ואיש דבישי יא כטין פי
 בוקסה אלדה קמצי יא בילדג | אולמה אולדוהסילר | מש בילן משלסילר
 אלגני מנרי בשלרינא :

פרשת אמור

כא ויאמר יי אל משה אמור אל תביתנים בני אהרן ואמרם אלהם
 לנפש לא ימא בעמיו : דאיממי יי משה גה | אימקו
 אור פהן לרגה אוגלרינא אהרן גיג דאימקו אלגה | אולגה מונדר בולמסין
 ואו

אולוסלריגדה

אמור

אורכריןדה : כי פי אנצק קינינה אול יובוק אנר | אנסינה יא ראמסינה |
 יא אנלינא יא קינינה יא קרדשינה : ולאחותו דקין קרדשינא אול פויניו
 אול יובוק אנר | פי בולמדי קוג'א גה | אנר טויפ מונדר בולסין : דא
 מונדר בולסין קוג'א וטויפ כמינינה אורכריןדה | יגיל בולמנה אול : לא
 יורקמסילר יורמק בשלריןדה | דפנרין דכי כמלריןג טירש ארמסילר |
 דאמלריןדה צימסילר צימק : קרושים אורכסילר בולסילר סגרילריןדה |
 דיגיל אטמסילר ארין סגרילריןג | זירא אומלו קרפנלרין יי' נג קרפנן
 סגרילריןג אלר יובוקלשטיריידר | דבולסילר אורכסי : אשה זונה כמיני
 גא בוזוק יוללוי אלמסילר גא כורולגן כמיני ארינן אלמסילר | זירא
 אורכסידיר אול סגריסיןא : וקדשתו דאורכסי אטפין אני | זירא קרפנן
 סגריניג אול יובוקלשטיריידר | אורכסי בולסין סנה | פי אורכסידיר מן יי'
 אורכסי אטויצי סיני : ובת דקין פהן פישניג אנר בשלסא אומנה |
 אטמיניג כהגליני אול פכול אמידר | אומקה פוידורולסין : והכה דאול
 פוייב פהן קרדשלריןדן | פי קויילפה בשי אומסמנה אול סילמב יגי | ודולדורסה
 קולוי גיימנה אול קודש אופרקלרני | בשיני אצמסין דאופרקלרני ירמסין :
 ועל דהין אולי ג'ז גא גלמסין | דכי אטסינה גא אנסינה מונדר בולמסין :
 ומן דאול מקדש דן ציקמסין | דיגיל אטמסין מקדשין סגריסיןג | זירא
 ט'גי סילמב יגיניג סגריסיןג אומסמנה דיר מנמין יי' : והוא דאורכמיני
 פוילקלרי פילן אלסין : אלמנה טירני גא כורולגנני גא בוזוק יוללוי גאזונניו
 בולרני אלמסין | פי אנצק פוי קיני אולסלריןדן אלסין אוזונא כטין גא : ולא
 דיגיל אטמסין אורלויני אורכריןדה | פי מנמין יי' אורכסי אטויצי אני :
 וידבר דכולדי יי' משה גא דמה : דבר סוזלגין אדרן גה דמה | פיש
 אורלוינידן דוירלריןה פי בולסה אנדה חיללא יובוקלשמסין יובוקלשמירמה קרפנן
 סגריסיןג : כי פי ג'ומלא פיש פי אנדה חיללא יובוקלשמסין | סוקור כיש
 גא מופל גא אקסיב פובמלי גא ארטיק פובמלי : או יא פיש פי בולסה
 אנדה סיניק אק יא צולק קול : או יא קמפור יא אינג'א (כודיר) יא אק
 מושכן

כב

אמר

מוֹשֶׁבֶן גִּזְיִינָה יֵא קוֹטְרֵלִי יֵא אֲנִי בּוֹכְמֵלִי יֵא מִשֶּׁן : כֵּן גִּזְיִינָה
 פִּישִׁי כִּי אֲנִי חִילָא אוֹרְלוֹגִינָה אֲהֵרֵן אוֹל כֵּהֵן נִיג ו יוֹבְקֶלְשֶׁמֶסִין יוֹבְקֶלְשֶׁמֶרְמָה
 אוֹמְלו קְרֶבְנֵרִין יִי נִיג ו חִילָא אִיסָא אֲנִי ו קְרֶבְנִין מְגִרִיסִינִי יוֹבְקֶלְשֶׁמֶסִין
 יוֹבְקֶלְשֶׁמֶרְמָה : לַחַם קְרֶבְנִין מְגִרִיסִינִי קוֹדֶשׁ לְרִינָה אוֹל קוֹדֶשׁ לְרִינָה ו
 לִכִּין אוֹל קוֹדֶשׁ לְרִינָה אֲשֶׁסִין : אֵךְ מִבְּ אוֹל פֶּרְדָּה גִלְמִסִין ו דֹּאֹל מִזְבֵּחַ
 מָה יוֹבְקֶלְשֶׁמֶסִין ו זִירָא חִילָא ור אֲנִי ו דִּיגִיל אֲמִסִין מְקֶדֶשׁ לְרִינָה ו כִּי
 מְנָמִין יִי אִירֹכְסִי אֲמִינִי אֲלֵרִי : וידבר דְּסוֹלְרִי מִשֶּׁה אֲהֵרֵן גֵּה
 דְּאוֹגְלֶרִינָה ו דְּגִזְמֵלָא אוֹגְלֶרִינָה יִשְׂרָאֵל נִיג :

כב

וידבר דְּסוֹלְרִי יִי מִשֶּׁה גֵּה דְּמָה : דבר סוֹלְרִין אֲהֵרֵן גֵּה
 דְּאוֹגְלֶרִינָה דְּאִידִילְסִינֵל קוֹדֶשׁ לְרִינָה אוֹגְלֶרִינִי יִשְׂרָאֵל נִיג ו דִּיגִיל
 אֲמִסִין דְּאִירֹכְסִי אֲדִינִי ו כִּי אֵלֶר קוֹדֶשׁ אֲמִידִירְלֵר מִגֵּה מְנָמִין יִי : אִמֵּר
 אִימְקוֹן אֲלֵרְגֵה דְּוִירְלִינִינָה ו גִּזְמֵלָא פִּישִׁי כִּי יוֹבְקֶלְשֶׁמֶסִין גִּזְמֵלָא אוֹרְלוֹגִינָה
 אוֹל קוֹדֶשׁ לְרִינָה כִּי קוֹדֶשׁ אֲטֵרְלֵר אוֹגְלֶרִי יִשְׂרָאֵל נִיג יִי גֵה ו דְּמוֹנְרִינִי
 בּוֹלְסָא אוֹסְטִינָה ו דְּכִסְלִיר אוֹל גִּין אֲדִימִין ו מְנָמִין יִי : אִישׁ פִּישִׁי
 פִּישִׁי אוֹרְלוֹגִינָה אֲהֵרֵן נִיג ו דֹּאֹל גִּזְמֵן דְּרִדְלִי יֵא זָב ו קוֹדֶשׁ לְרִינָה אֲשֶׁסִין ו
 דְּגִינָצָא כִּי מִמִּזְבֵּחַ בּוֹדִיר ו דֹּאֹל מִינִין גִּזְמֵלָא מוֹנֵדֵר גִּזְלִינָה ו יֵא פִּישִׁי גֵּה כִּי
 צִיכְסָה אֲנִי טוֹכְמִי אוֹרְלוֹקִינִי : או יֵא פִּישִׁי גֵּה כִּי מִיִּסָּא גִזְמֵלָא
 קוֹלְגִנָּה כִּי מוֹנֵדֵר בּוֹדִיר אֲנִי בִילֵן ו יֵא אֲדֵס גֵּה כִּי מוֹנֵדֵר בּוֹדִיר אֲנִי בִילֵן
 גִּזְמֵלָא מוֹנֵדֵרִינִינָה : נִפְשׁ גִּין כִּי מִיִּסָּה אֲנִי ו דְּמוֹנֵדֵר בּוֹלְסִין אוֹל עֲכֶשֶׁם
 גֵּה דִּינִין ו דְּאֲשֶׁסִין אוֹל קוֹדֶשׁ לְרִינָה ו כִּי אֲנֵצֵק יוֹכְסָה אֲמִינִי סוֹכְלֵר בִילֵן :
 וְכֵּן דְּכִסְסָה אוֹל קוֹדֶשׁ דְּמִיזִי אוֹלִיר דְּאֲנִי סוֹגֵה אֲשֶׁסִין אוֹל קוֹדֶשׁ לְרִינָה ו
 זִירָא אֲשִׁדִיר אוֹל : נְכֵלָה נְכֵלָה נִי גֵּה מִרְפָּה אֲשֶׁסִין מוֹנֵדֵר בּוֹלְמָה
 אֲנִי בִילֵן ו מְנָמִין יִי : ושמרו דְּסִלְסִינֵל סְמִלּוֹבּוֹמִין ו דֹּא צִכְסִינֵל אֲנִי
 אוֹצֵן גִּינָה גִזְמֵן דְּאוֹרְלֵר אֲנִי בִילֵן אֲנִי גִיל אֲשֶׁלֵר אֲנִי ו מְנָמִין יִי
 אִירֹכְסִי אֲמִינִי אֲלֵרִי : וכל דִּהִין יִכְנִי אֲשֶׁסִין קוֹדֶשׁ נִיזְמוֹסְפִירִי כֵּהֵן נִיג
 גֵּה אִירְנִי אֲשֶׁסִין קוֹדֶשׁ נִי : וכהן דְּכֵהֵן אֲנִי מִמִּין אֲלֵסָה גִין מִמִּין
 אֲלֵגִין

אמור

אלגנין אכעסניג אול אשסין אנדן | דרוגני אוניג אלר אשסינר אשינדן :
 ובת | דמיז פהן ניג פי בולסה יט פישנה | אול איירמנינדן אול קודש
 לרניג אשססין : ובת | דמיז פהן ניג פי בולסה טול יא כורולגן | דאירליק
 בולמסה אנר | דמן משה אוניג אמסניג ישליקלרי גיפי | אוממנינדן אמסניג
 אשסין | דהין פנגי אשססין אנדן : ואיש | דפיש פי אשסה קודש ני יגלישליק
 בילן | דארמטירסין פשינג יסין אוסטונה | דורסין פהן גא אול קודש ני :
 ולא | דגיל אמסנילר קודש לרין אוגלנלריניג ישראל ניג | נני פי
 איירסלר יי גה : והשיאו | דצמטטנילר אלרנא פשמליק ג'ורומני |
 אשגלרינדה קודש לרין הן | פי מנמין יי אירוכסי אטוצי אלרני :
 וידבר | דסולרי יי משה גא דמה : דבר | סולגין אחרן גא דאוגלנלרינה |
 דג'מלא אוגלנלרינה ישראל ניג דאימקין אלרנה | פיש פיש ג'מעטנינדן
 ישראל ניג דאול גריפמן ישראל דאופי יובקלשטירסה קרפניני וגמלא איניטלריני דג'מלא
 ג'ומרטליקלריני | פי יובקלשטירסלר יי גא עולגה : דרצונכם פילגניז
 פילן סגלם ארפכ ני סיגירדן קוילרדן יא דאצבילרדן : כל | ג'ומלא פי
 אנדה חיללי יובקלשטירמניז | זירא קבולליקמא בולמו סיונא : ואיש
 דפיש פי יובקלשטירסה שלמים קרפניני יי גא | איירמנה איניט יא
 ג'ומרטליקמא | סיגירדן יא קוירן | סגלם בולסין קבולליקמא | חין חיללי
 בולמסין אנדה : עורת | סוקור ני גא קירקני גא סקמני גא סינידליני גא
 אויוולגני גא אנרי פובמליני | יובקלשטירמניז בולרני יי גא | דאומלו קרפן
 דרמניז אלרדן אול מזבח אוסטונא יי גא : ושור | דאוגני יא קו' ארטיקלי יא
 אפסוקלי | ג'ומרטליק קלגין אני | דאיניטפח קבול בולמסטיר : ומעוד
 דאזילגן ני גא יגצילגן ני גא אויוולגן ני יובקלשטירמניז יי גא |
 ביריגיודה קרמניז : ומיד | דקולונדן יט אויוסניג יובקלשטירמניז קרפניז
 סגריגניג ג'ומלא בולרדן | זירא פי ציפלמקלרי אלרדה חיללי ארדה | קבול
 בולמסלרדיר סיונא : וידבר | דסולרי יי משה גא דמה : שור | אוגוז
 יא קו' יא אצפי פי דוגסה | דבולסין ידי גנילר אנסיניג יאנינדא | דאול
 קפיוניגני גונדן דאומא גא קבול בוליר קרפנה | אומלו קרפן יי גא : ושור
 דאוגוז

אמור כג

ראונו יא קוי | אני רא פלסיני | סוימגיז פיר גונדה : וכי | ראנר קרפן
אמבגיז שובמלפ קרפניני יי גא | מורדיגיז אוצון קרפן אמיגיז : ביום אול
גונדה אשליסין | מלדימגיז אנדן ארמנה דנין | מנמין יי : ושמתם
בכמלגיז מצוה לרימני | דמליגיז אלרני | מנמין יי : ולא | דיגיל אמבגיז
אירובסי ארימני | באירובסי פולרמין אורמסינדה אוגלנרניג | ישראל נג |
מנמין יי אירובסי אמינצי סיוני : המוציא | אול צינרנן סיוני מיסירינרנן |
בולמה סיונה מגריגה | מנמין יי :

(כג) וידבר | בסוולרי יי משה גא דמה : דבר | סוולגין אוגלנרניג
ישראל נג באימקין אלרגה | ועדלרי יי נג פי צקירניסין
אלרני צקירמלרי קודש נג | פולדירלר אלר ועדלרים : ששת | אלמי גונדה
קולנסין איש | כאל ידינני גונדה שבת שבתון צקירמק קודש | הן איש
קילמגיז | שבת דיר אול יי גא | גומקא אומושלריגיז דא : אלה | פולדירלר
ועדלרי יי נג צקירמלרי קודש נג | פי צקירניסין אלרני ועדלרינדה : בחדש
אול פורוני עדה און דורדוני גונדה אול עיניג | אול אפי עכשם ארסינה |
פסח יי גא : ובחמשה | דאון פשינני גונדה אושבני עיניג | חגי אול
מצלניג יי גא | ידי גונלר מצלר אשגיז : ביום | אול פורוניג גונדה צקירמק
קודש פולסין סיונה | הן קוללוק אישיני קילמגיז : והקרבתם | דיבוקלשטיריגיז
אומלו קרפן יי וא ידי גונלר | אול ידינני גונדה צקירמק קודש | הן
קוללוק אישיני קילמגיז : וידבר | בסוולרי יי משה גא דמה : דבר | סוולגין
אוגלנרניג | ישראל נג באימקין אלרגה | פי גלסגיז אול ירגה | פי מן וריידימין
סיונה | דאורסגיז אורניני | דגטיריגיז אילפ אורגיניג פולמסיני | אול פהן גא |
והניח | בסלסין אול פולמגיז אוגונה יי נג מורדיגיז אוצון | כפחינרן אל שבת
נג | סלסין אני אול פהן : ועשיתם | דמליגיז כללגן גונגינדה אול פולמגי
סגלם | קוי פיר ישר עולגה יי גא : ומנחתו | דמנחסי אפי פאי אוניג |
אז | קרישילגן יג פילן | אומלו קרפן יי גה קוקסי | סבוליקניג | דקומגי
יג | שרפ דורדוני פאי | אול כיפניג : ולחם | דאמב גא קוורולן אריש גא ארפה
בשי

115 v°

אמר

בְּשֵׁי אֲשַׁמְנִי 1 גְּדִיסִינָה דָּגִין אִישְׁבוּ גּוּנְגִי 1 גְּמִירִיגִינָה דָּגִין קְרַפְנִין
 טַגְרִיגִינָה 1 רְסִימִי דּוּנִיגִי דּוּרְלִיגִינָה 1 גּוּמְלָא אוּטִירִיגִינָה 1 וּסְפִרְתִּים
 דְּסַנְגִי אוּוִיגִינָה סַפְחִינָן אוֹל שֶׁבֶת גִּיג 1 גְּמִירָנָן גּוּנְגִינָן אוֹל סְלֶמֶק
 פּוֹלְטִסִינִי 1 יְדִי שֶׁבֶת לֶר תְּמַמְלֶר פּוֹלְטִינֶלֶר : עַד סַפְחִינָה דָּגִין אוֹל יְדִינְגִי
 שֶׁבֶת גִּיג 1 סַנְגִי אֶלְלִי גּוּן 1 דִּיבּוֹקֶל שְׁמִירִיגִינָה 1 גִּי מְנַחָה יִי גַה : מְמוּשְׁכוּתִים
 אוּטִירִיגִינָן גְּמִירִיגִינָה סְלֶמֶק אוּמְמִינִי אֶבִי 1 אֶבִי אוֹלוּשִׁי אוּנְגִי 1 אוּזֶב
 פּוֹלְטִינֶלֶר חֶמֶן פִּישְׁטִינֶלֶר 1 אֵילִפְלֶר קְרַפְנִי יִי גַה : וְהַקְרַבְתִּים דִּיבּוֹקֶל שְׁמִירִיגִינָה
 אוֹל אוּמְמֶב פִּילָן 1 יְדִי סְגֶלֶם קוּיֶלֶר פִּירֶר יִשְׁרֶלֶר 1 דְּפּוּנָה סִיגִיר פֶּלְסִי פִירו
 דְּקוּצְקֶלֶר אֶבִי 1 פּוֹלְטִינֶלֶר עוֹלָה יִי גַה 1 דְּמְנַחָה לִרִי דְּקוּיֶמְקֶלֶרִי אוּטִלוֹ קְרַפְנִין
 קוּקוּסִי קַבִּילֶקֶנִיג יִי גַה : וְעִשִׂיתִם דְּקִילִיגִינָה אוֹלִיגִינָה אֶצְפִּילֶרִיגִינָה פִּירִנִי חֶטָּאת
 קַה 1 דְּאֶבִי קוּיֶלֶר פִּירֶר יִשְׁרֶלֶר שְׁלָמִים קְרַפְנִינָה : וְהַנִּיף דְּסֶלְסִין אוֹל פֶּהָן
 אֶלְרִנִי אוֹל אֵילִפְלֶר אוּמְמִינִי פִילָן סְלֶמֶק אוּגִנָה יִי גִיג 1 אֶבִי קוּיֶלֶר פִּילָן 1
 קוּדֶשׁ פּוֹלְטִינֶלֶר יִי גַה 1 אוֹל פֶּהָן גַּה : וּסְרֵאתִים דְּצִקִּירִיגִינָה גְּנִדִּיסִינָה אִישְׁבוּ
 גּוּנְגִי צִקִּירֶמֶק קוּדֶשׁ פּוֹלְסִין סִינָה 1 הֵן קוּלֶלֶק אִישִׁינִי קִלְמִינִי 1 רְסִימִי
 דּוּנִיגִי גּוּמְלָא אוּטִירִיגִינָה רֵא דּוּרְלִיגִינָה : וּבְקַצְרִים דְּאוּרִיגִינָה
 יְרִיגִינָה אוּרִיגִינִי 1 טַבּוּסִמִּין קִירִין טַרְלוּכּוּגִינָה אוּרִיגִינָה 1 דְּפִשְׁגִין אוּרִיגִינָה
 בְּשֶׁקֶלֶמִינִי 1 יְרִלִיגָה דְּגִרִיפָה בְּמִישְׁכִּין אֶלְרִנִי 1 מְנַמִּין יִי טַגְרִיגִינָה : וְיִדְבֵּר
 דְּסוּלְרִי יִי מֹשֶׁה נָא דְּמָה : דְּבֵר סוּלְגִין אוּגְלֶרִינָה יִשְׁרָאֵל גִּיג דְּמָה 1
 אוֹר יְדִינְגִי עִידָה פִּירִינָה אוֹל עִינִי 1 פּוֹדִסִין סִינָה שֶׁבֶתוֹן 1 סְנִימְקֶלִיגִי
 גְּנִצְדִּמְקִיגִי צִקִּירֶמֶק קוּדֶשׁ : כֹּל הֵן קוּלֶלֶק אִישִׁינִי קִלְמִינִי 1 דִּיבּוֹקֶל שְׁמִירִיגִינָה
 אוּטִלוֹ קְרַפְנִי יִי גַה : וְיִדְבֵּר דְּסוּלְרִי יִי מֹשֶׁה נָא דְּמָה : אֶד
 מֶב אוּנִינָה אִישְׁבוּ יְדִינְגִי עִינִי 1 אוֹר יוֹלְמֶקֶלֶר גּוּנִי דִּיר אוֹל צִקִּירֶמֶק קוּדֶשׁ
 פּוֹלְסִין סִינָה 1 דְּמִינִינִי גְּנִלְרִיגִינִי 1 דִּיבּוֹקֶל שְׁמִירִיגִינָה אוּטִלוֹ קְרַפְנִי יִי גַה :
 וְכֹל דְּהֵן אִישׁ קִלְמִינִי גְּנִדִּיסִינָה אִישְׁבוּ גּוּנְגִי 1 זִרְאִגּוּנִי יוֹלְמֶקֶלֶרִיגִינָה
 אוֹל 1 בְּפִרָה אִמְמָה אִימְמִינָה 1 אֶלְרִינָה יִי טַגְרִיגִינָה גִיג : כִּי פִי גּוּמְלָא
 אוֹל גִּין אֶנֶר קִינְדִּיסִינָה אִישְׁבוּ גּוּנְגִי 1 פֶּסִילִיר אוֹלוּסֶלֶרִינָן : וְכֹל
 דְּוִמְלָא

כר

אמור

חג'מלא אול ג'ן פי קולסה חן איש גנדיסונדה אושכני גונניג | דקיפ אשרמן
 אול ג'ני אורמסנידן אולוכניג : כל | חן איש קילמני | דסימי דונניג
 חותלריניגה | ג'מלא אומירשליניג דא :שבת שבת שבתון דיר | אור סונדה |
 דמיניג ג'גלריניג | סוקונידה אול עניג עכשם ראו עכשם דן עכשם גא
 חני | שבת אירניג שפתניג גי : וירבר | דסולדי יי משה גאדמה :
 דבר | סולגין אומקלרינה ישראל גיג דמה ואון בשונניג גוננידה אושכני דניג
 עניג | חני אול סבלניג | יריגנדר יי גה : ביים | אול במוניג גונדה
 צקירמק קולש | חן קוללוק אישיני קילמני : שבעת | ירי גנדר
 יובקלשמיניג אומלו קרבן יי גה | אול ספיוניג גונדה צקירמק קולש פולסין
 סונדה | דייבוקלשמיניג אומלו קרבן יי גה | סילמפסור אול | חן קוללוק אישיני
 קילמני : אלה | פולחירלר ודלרי יי גי | פי צקירניס אלרני צקירמקלרי
 קולש גי | יובקלשמיניג אומלו קרבן יי גה | גהעולה דמנחה שלמים דקימקלר |
 כמין גונניג גוננידה : מלכר | שבת לרינדן בשקה יי גי | דפכשישמיניג
 בשקה | פי גרסניג יי גה : אך | שז און בשונניג גוננידה אול יריניג
 עניג | טופלניגנידה אול יריניג מכסולני | חג אמיניג חני יי גי | ירי
 גנדר | אול במוניג גונדה שבתון | דאול ספיוניג גונדה שבתון : ולקחתם
 דאליניג אווניגה אול במוניג גונדן | בורן | (סבהליק) גמישין סילי אנניג
 כורמלר יפרקלריני דפוימני קליו יפרקלי מרפניג דסללרין אוניג | דסוניגניג
 אלדינה יי גי ירי גונדר : וחגתם | חג אמיניג אני חג יי גה | ירי גנדר
 ילדה | דסימי דונניג דוורדריניגה | אול יריניג עידה חג אמיניג אני :
 בככות סבה לרדא אומירניג ירי גונדר | ג'מלא אול ירלי ישראל דה
 אומירסנילר סבה לרדא : למען | אניג אוצן בילגילר דוורדריניג פי צלשלרדא
 אומירגונדים ישראל אוגללריני | ציגרינימדה אלרני מיסור ירינדן מניין יי
 סגריניג : וידבר | דסולדי משה ודלרין יי גי | ישראל אוגללרניג :
 כר | וידבר | דסולדי יי משה גא דמה : צו | סימלגין ישראל
 אוגללרינה | דאדסנילר סבה מניין חתון גי | איסכניגן צקמא
 וריקה

אֲבוֹת

וְיִרְמְיָהּ וְנִדְרִימָה צִירָק דִּיִּים : מַחֲוִי צִירָקִין פִּרְדְּסִינָה אֹל שְׁחַדְתִּלְכִּנִּיג
 אֹחֵל מוֹעֵד רָא | יִרְשְׁמִירְסִין אֲנִי אַחֵר עֲקֶשֶׁם דִּן אֶרְמָנָה רִגִין אֶלְדִּינָה יְיָ נִיג
 דִּיִּים | רְסִימִי דוֹנִינִיג דוֹרְלִיגִינִיג : עַל אֹל טִמִּין אֶלְטִין שְׁמִידִן אֶסְמָנָא |
 יִרְשְׁמִירְסִין אֹל צִירָקִלְנִי אֶלְדִּינָה יְיָ נִיג דִּיִּים : וּלְקַחַת דְּרֶאָלְגִין אֲנוּב
 כְּפִישִׁירְגִין אֲנִי אֹן אֲבִי מְלִין אֶפְמֶרְרָא | אֲבִי אִירֹשִׁי אֲוִנִיג פּוֹלֶסֶן אֹל בִּיר
 מְלִין אֶפְמֶר : וּשְׁמַת דְּקוֹנִין אֶלְרִי אֲבִי יִרְשְׁמִירְמֶרְרָא | אֶלְטִי אֹל יִרְשְׁמִירְמֶרְרָא
 אֹל טִמִּין מְרַפִּין אֶסְמָנָה אֶלְדִּינָה יְיָ נִיג : וְנַתַּת דְּרֶגֶן אֹל יִרְשְׁמִירְמָק
 אֶסְמָנָה טִמִּין מִמִּין | דְּבּוֹלֶסֶן קְרַפְנָה טוֹטְסוֹנָה אֹמְלוֹ קְרַפִּין יְיָ נָה : בִּיִּים
 אֹל שֶׁבֶת גּוֹנְדָה אֹל שֶׁבֶת גּוֹנְדָה יִרְשְׁמִירְסִין אֲנִי אֶלְדִּינָה יְיָ נִיג דִּיִּים |
 מְטִינִדִּין אֲוִגְלִינִיג יִשְׂרָאֵל נִיג שְׁרַמִּי דוֹנִינִיג : וְהִיתָה דְּבּוֹלֶסֶן אַחֵר נָה
 דְּאֲוִגְלִינִיג | דְּאֶשְׁסִינְלִר אֲנִי אִירֹכְסִי יִרְדָה | כִּי קוֹדֶשִׁי קוֹדֶשׁ לְרִנִּיגְדִיר אֹל
 אֲנִי | אֹמְלוֹ קְרַפְנִיגְדִּין יְיָ נִיג | רְסִימִי דוֹנִינִיג : וְיִצָא דְצִיקְטִי אֲוִגְלִי
 יִשְׂרָאֵל כְּמִינִיג | דְּאֹל אֲוִגְלִי מִסִּירְלִי כִישִׁינִיג | יִשְׂרָאֵל אֲוִגְלִינִיג אֶרְסִינִדִּין
 דְּמִלְשְׁמִיר אֲבִילְדָה | אֲוִגְלִי אֹל יִשְׂרָאֵל כְּמִינִיג | דְּאֹל יִשְׂרָאֵל כִּישִׁי :
 וְיִקַּב דְּכִלְגִּי אֲטִמִּי אֲוִגְלִי אֹל יִשְׂרָאֵל כְּמִינִיג אֹל שֶׁם נִי דְמִרְגִּי | דְּמִינִדִּיר
 אֲנִי מִשֶּׁה גֵא | דְּאִמִּי אֲנִסִּיג שְׁלֵמִית קִיזִי רִבְרִי נִיג שְׁכְּמִינִדִּין דִּן נִיג : וְיִנִּיחוּ
 דְּקוֹדִילִר אֲנִי סְקֻלִכְדָה | בִּיִּין אֲוִלְמָנָה אֶלְרָנָה | פּוֹרְוִיגִי פִילִן יְיָ נִיג : וְיִדְבֵר
 דְּסוֹלִרִי יְיָ מִשֶּׁה גֵא דְמָה : הוֹצֵא צִיגְרִין אֹל קְרַבְצִינִי אֲבִילְדִין צִיכְרִי |
 דְּמִינִסְנִלִר גֵּאֲרָא אֹל אֶשְׁמֶרְרָא קוֹלְרִינִי פִישִׁי אֶסְמָנָא | דְּמוֹפְלִסְנִלִר אֲנִי
 גֵּאֲרָא אֹל גֵּאֲרָא : וְאֵל דְּאֲוִגְלִינִיג יִשְׂרָאֵל נִיג כּוֹלְגִין דְּמָה | פִּישִׁי
 פִּישִׁי כִּי מְרַסָּא מְרִינִיג דְּצֶפְסִין גּוֹנְחִינִי : וְנִקַּב דְּמִרְגִּי אֶדִּין יְיָ נִיג |
 אֲוִלְמָה אֲוִדְרוֹלִסִּין וְשִׁשׁ אֲמָמָה מִשׁ אֲמִסְנִלִר אֶסְמָנָא גֵּאֲרָא אֹל גֵּאֲרָא נְצִיבִי גְרִיפ
 עֲלִי יִרְלִי | מְרַנִּיגְנִיגָה שֶׁם נִי אֲוִדְרוֹלִסִּין : וְאִישׁ רִכִּישִׁי כִּי אִירְסָה
 גֵּאֲרָא גֵּאֲרָא אֶדֶם נִיג | אֲוִלְמָה אֲוִדְרוֹלִסִּין : וְמָכָה דְּאִירֹכְצִי גֵּאֲרָא מְוִרְנִיג
 אֲוִרְסִין אֲנִי | גֵּאֲרָא אֲוִרְנִיגָה גֵּאֲרָא : וְאִישׁ רִכִּישִׁי כִּי וְרָסָה חִילְלָא
 דְּסִמְנָא | נְצִיבִי מְלִדִי עֲלִי מְלִינִסִּין אֲנִי : שֶׁבֶר סִינִיק אֲוִרְנִיגָה סִינִיק |

כה

אמור

גוז אורנינה גוז ריש אורנינה ריש / נציפי ורסה תיללא אדם גה עלי ורירסין
אגר : ומכה דאורובצי תיורני אנדסין אני / דאורובצי אדם ני אורורוסין :
משפט פיר שרעט בולסין סיונה / נציפ גריפ עלי ירלי בולסין / פי מנמין
ידי טגריני : וידבר דכוזלרי משה אוגללרינא ישראל ניג / דציגדילר אול
קרגבצי אבולדן ציפרי / דמופלדילר אני מש בילן / דאוגללרי ישראל ניג
קורילר נציפי סימלרי ידי משה גה :

פרשת בהר

(כה) וידבר ידי אל משה בהר סיני לאמר : דכוזלרי ידי משה גה
טגרינה סיני ניג דמה : דבר כוזלנין אוגללרינא ישראל
ניג דאימין אלרנה ופי גלסנין אול ורנה פי מן ורירסין סיונה / דשמטה
בולסין אול יר שמטה ידי גה : שש אלטי יללר סצמן טרובונגי / דאלטי
יללר פומנין בורלליגנין דמופלנין מכסוליני : ובשנה דאול ידיני ילדה /
שפת שפתון בולסין ורנה / שמטה ידי גה / טרלובונגי סצמנין / דבורלליגנין
בוטמנין : את אורניני פייגני אורמנין / דא דגלרין בורללריניג
צופלמנין / שמטה ילי בולסין ורנה : והיתה דבולסין שממסי אול
ירניג סיונה אשמנה / סנה דמולוגה דכרבשינה / דאירגמא דמוכפירגא
אול טירילגנלר בירנה : ולכחמתך דתורנינה דכייפה פי ורירנה / בולסין
גומלא מכילי אשמנה : וספרת דסננין אוונה ידי שמטה לרין יללרניג /
ידי יללר ידי ברטלר / דבוללר סנה גונלרי ידי שמטה לרניג אול יללרניג
קורק טוקו יל דא : והעברת דגצירנין קוצמירמק שופר ססיני אול ידיניג
עירה / אוונדה אול עיניג אול כפירים גונגדה / גצירניג שופר ססיני
גומלא ורירנה : וקדשתם דאירובסי אמיניג אול אלליניג ילליג סנה
דצקירניג מעפליק ירדה גומלא אומירוצילרינא / ופל דיר אול בולסין סיונה
וין
דקיטיג

כהר

דקניגז דר פיש טויבלינגה | דער פיש מ'שפּהכניגה קניגז : יובל יובל
 דיר אול יולי אול אללינגי יילינג בולסין כינגה | כעמני דאורמני פיגלרני
 דעפלמני דנלרני נאכברלרגא : כי בי יובל דיר אור | קודש בולסין
 כינגה | אול מרלובדן אליפ אשני כיכ מכלונני : בשנת יילינגה
 אושפו יובל ניג | קניגז דר פיש טויבלינגה : וכי דאגר כמכניג כמיב
 דוקמניג | יא כמין אלמה כמין אלכג קולונדן דוכמוג ניג | קניגמני פיש
 קרדשיני : במכפר בני פילן יילרניג אול יובל דן כוגרה | כמין אלגין
 דיובלגא דגין קמיןדן דוקמניג | בני פילן מכלול יילרניג כמין סגה :
 לפי צוקלינגה גורה אול יילרניג צוק אפין כמיוני | דאוללינגה גורה
 אול יילרניג אז אפין כמיוני | זירא כנין כמכלרניג אול כמיוני סגה :
 ולא דקניגז פיש קרדשי דני | דקורקמין טגרינג | זירא כמין יף
 טגריני : ועשיתם דקניגז דסימלרניג | דא שרעמלרניג כקלגין דקליגין
 אלרני | דאומורדס אול יר אוכמניג אמינליב פילן : ונתנה דוידר אול יר
 מכלונני | דאשרסין טוינגה | דאומורדסין אמינליב פילן אוכמניג : וכי
 דאגר אפסניג נא אשלים אול ירניג יידה | מונה כעמסק דטופלמסק
 מכילמיני : וצויתי דסימלרמן אגישמני כינגה | אול אלמיניג יילדה
 דקלר אול מכיני וממור אוין אול יילרנה : וזרעתם דכערסין אול כפיוניג
 יילדא | דאשרסין אול מדידן אפני | אול דוקוניג יילנה דגין ירשניג
 גלג' כמכולי | אשרסין אפני : והארין דאול יר כמילמסין פשפמרה
 (אומורדי) זירא כנימדר אול יר | אנג'א גרפ'לר גיבי דאומורש'לר גיבי (אומורדיסין)
 סוזלר פיהמא : וככל דג'מלא ירנינגה טויבלינגניג | כילסליק וריגין
 אול ירגא : כי פי זוגרמלסא קרדשיג דמססה טויבלינגין |
 דגלסה כילס אפ'כצי אול יובק אגר | כילס אידסין כמניג קרדשיניג : ואיש
 דפיש בי בולמסה אגר כילס אפ'כצי | דימסה קיכמי | דירישסא כילסלינג'א
 וחשב דחפ אפסין יילרין כמיוניג | דקמירסין אול ארמניג אול פישניג בי

סטמי

כו

כה

סממי אגר | דמיסין מוטיבולוגינה : ואם דאגר יטמסה קובמי קיטרמנה אגר |
 דפולסין סמוכו קולונדה אול סמין אליוציניג אני | אול יוכל יילינה דגין |
 דציקסין יוכל דא | דמיסין מוטיבולוגינה : ואיש דפישו פי סמסה אומירש אבו
 קללי שחרדה | דפולסין ועדסי כילסליניג | סמס פולגנינה דגין יילי סמוכניגו
 פיר ייל בולסין ועדסי כילסליניג : ואם דאגר כילס אולנמסא דולגנינה אגר
 סמס ייל | דמוקס בולסין אול אב פי אול שחרדה פי ור אגר קלה | בשפמרה
 (אומורליב) סמין אליוצינה אני דוורלדינה | כילס ציקמסין יוכל דה : ובתי דאולרי
 אול סללניג | פי יוקמיר אלדנה קזה צופצוקרה | סונו בילן אול ירניג סאילירן
 כילסליק בולסין אגר | דיובר דה כילס ציקסין : וערי דשחרלרי אול לוי
 לילניג | אולרי שחרלריניג מוטיבוליקלריניג | אומורליב פילסליני בולסין לוי
 לילנה : ואשר דאגר כילס אידסא פירסי אול לוי לרדן | דכילס ציקסין
 סמוכו אונגי דשחרי מוטיבולוגיניג יוכל דא | זירא אולרי שחרלריניג אול לוי
 לניג | אודיר מוטיבוליקלרי | אורטסינה אולגריניג ישראל ניג : ושדה
 דמירלובי סלסיניג שחרלריניג סמימסין | פי מוטיבולוגי דוניגידיר אול אלנה :
 וכי דאגר ווגורמלסא דינדש קרדשיג דמיסה קולו פירגנה | דקוטמנדיניג אני |
 גרפ גריפני גרפ מוכפירני | דגצינסין פירגנה : אל אלמגין יאניגדן פאיוז גא
 ממלא פאיוזי | דקורקמן סגריגדן | דגצינסין קרדשיג פירגנה : את אכצניג
 ורמגין אגר פאיוזא | דא פירגא ורמגין אשיגני : אני מנמין יוי סגריגיו |
 פי ציגנדים סיוני מיסיר יריגדן | ורמה סיונה פנען ירני | בולמה סיונה
 סגריגה : וכי דאגר ווגורמלסא דינדש קרדשיג | פי פירגנה דמילסה סגה וקוללמגין
 אני קוללויין קולניג : כשכיר אינדט גיפי מוכפיר גיפי בולסין פירגנה | יילינה
 דגין אול יוכל ניג קוללוק אמסין פירגנה : ויצא דציקסין יאניגדן אול דאונלגרי
 פירגסינה | דמיסין משפחסינה | דמוטיבולוגינה אמלריניג קמיסין : כי זירא
 קוללרימדיד אלר | פי ציגנדים אלרני מיסיר יריגדן | סמילמסינלר סמילמגין קולניג :
 דא ארפנמגין אגר וור בילן | דקורקמן סגריגדן : ועברה דקולוג דקרבשיג

כי

בהר

פי בולסלר מנה ו יאנינדן אול אוולסלרניג פי ציפצוירלריגניגה ו אלרדן כמין
 אליגיו קול במרבש : וגם דרגין אוולגלרנינדן אול אוטורשלרניג אול טורירגלר
 פירגניגה ו אלרדן כמין אליגיו ו במשפחה לרינדן פי פירגניגה ו פי דוגורסלר
 יריגניגה ו דפולסנילר סניגה מומיבקיסקה : והתנחלתם דאליש אליפ אוולשירסיו אלרני
 אוולגלרניגה ארטיגנינדן מרסלמנה מומיבליק ו דוניגה דגין אלרני קוללניגיו ו
 דקנדשלרניגה אוולגלרניגה יג פיש קרדשינה ארפלמגין אגר וור בילן :
 וכי דאגר ימסא קובמי גריפניג יא אוטורשניג פירגנה ו דוגורסלסא קרדשיג פי
 פירגניגה ו דכטלסח גרפפה אוטורשקה פי פירגנה ו יא גוי מיליגא משפחסינה
 גרפ ניג : אחרי סמילגנינדן כוגרה בילסליק בולסין אגר ו פירסי קרדשלרנינדן
 בילס אידסין אני : או יא אגצסי יא אוגלי אגצסיניג בילס אידסין ו יא יובוגנינדן
 מניג משפחסינדן בילס אידסין אני ו יא ימסח קובמי דאנוי בילס אוולגסין : וחשב
 דחכפ אמסין סמין אליוצסי בילן ו סמילרניג ירינדן אגר ו ילינה דגין אול יוכל ניג ו
 דפולסין גומישי סמיוניג סני בילן ו יללרניג ו גוגלרי גיפי אירגמניג בולסין פירגניגה :
 אם אגר דגין צוק קלדי אסה ו יללרדן ו אלרנה גורה קמטרסין בילס דניגני גומישינדן
 סמיוניג : ואם דאגר אז קלדי אסה ו יללרדן ו ילינה דגין אול יוכל ניג ו דחכפ
 אמסין אגר ו יללרניג גורה דקמטרסין בילס ליגני : כשכיר אירגט גיפי ו ילרן
 ו ילנה בולסין פירגניגה ו ארפלמסין אגר וור בילן גוגלריגנה : ואם דאגר
 בילס אוולמסא בוגר בילן ו דציקסין ו ילינה אול יוכל ניג ו אול דאוגללרני
 פירגניגה : כי זירא מנה אוולגלרניגה ישראל ניג קוללר ו קוללרימדיר אלר ו
 פי ציגנרדיס אלרני מיסיר ירינדן ו מנמין ו יי טגריגיו :
 (כו) לא קילמניז אווגניגה אבקקרו דפסל דמצבה מורגומניז אווגניגה דפושמק
 טש ורמניז יריגניגה ו פש אירמנה אוסמונא ו פי מנמין ו יי טגריגיו
 את שבת לרימני סקלגיו ו דמקדשימדן קורקוניז ו מנמין ו יי :

בַּחֲתִי

גִּבְלִירִיגִיזִי הַמִּיר גִּיפִי | רֵא יִרְיִגִיזִי פִקִּיר גִּיפִי : וְתֵם דְּפִיטֵר פּוֹשְׁקָה קִיבְטִיגִיזִי
 דִּוְרֵמִזִּי יִרְיִגִיזִי מִכְכִּלִּיגִיזִי | דְּאֵנְצִי אֹל יִרְיִגִיזִי וְרֵמִזִּי יִמִּישִׁיגִיזִי : וְאֵם דְּאֵגֵר יִוְרוֹסִיגִיזִי
 בִּירְנֵמָה אֹצִיר בִּילֵן | דְּפִלְמִסִּיגִיזִי אֲשִׁיטְמָה מֵגָה | דְּאֵרְטִירִימִין אִיסְמִיגִיזִיגָה
 אִירְמִק | יְדִי קֹזֵב יִזְקִלְרִיגִיזִי אִיצִין : וְהַשְׁלַחְתִּי דְּפִירִימִין סִיזֵנָה אֹל מִזִּיגִיזִי פִיגִיגִיזִי
 דְּמִיגִיזִי אִמֵּר סִיזִי | דְּפִסֵּר תִּוְרוֹיִגִיזִי | דְּאִזִּי אִמֵּר סִיזִי | דִּוְרֵן פּוֹלִירְדֵר יִזְלִלְרִיגִיזִי :
 וְאֵם דְּאֵגֵר פּוֹלִיר בִּילֵן אִוְגִּטְלִנְמִסִּיגִיזִי מֵגָה | דִּוְרוֹסִיגִיזִי בִּירְנֵמָה אֹצִיר בִּילֵן :
 וְהַלְכְתִּי דִּוְרוֹרְמִין דִּגִּין מִן בִּירְנֵמָה אֹצִיר בִּילֵן | דְּאִירְמִין סִיזִי דִּגִּין מִן |
 יְדִי קֹזֵב יִזְקִלְרִיגִיזִי אִיצִין : וְהַבֵּאתִי דְּגִטִּירִימִין אִיסְמִיגִיזִיגָה קִילִיץ אִיץ אִלִּיזִי
 אִיצִין שְׂרִמִּיגִיזִי | דְּמִפְלִגִּירְסִיזִי שְׁחִרְלִיגִיזִיגָה | דְּפִירִימִין אֹלֵט אִירְטִיגִיזִיגָה דִּוְרוֹלִיסִי
 קִוִּלְגָה דִּישְׁמִנְגִיזִי : בְּשִׁבְרִי סִינְדִּירְגִיזִיגָה סִיזֵנָה אִוְטְמֵב קִוְטִיגִיזִי | דְּפִישִׁירְלֵר
 אִוִּן כְּמִיגֵלֵר אִכְמִיגִיזִיגָה בִּיר תִּנְדִּירְדָה | דְּמִטִּירְלֵר אֲשִׁיגִיזִי צִפִּי בִילֵן | דְּאֵשְׁרִסִי
 דְּמִיזְמִסִּיזִי : וְאֵם דְּאֵגֵר מִיגִיזִי בִילֵן אֲשִׁיטְמִסִּיגִיזִי מֵגָה | דִּוְרוֹסִיגִיזִי בִּירְנֵמָה אֹצִיר
 בִּילֵן : וְהַלְכְתִּי דִּוְרוֹרְמִין בִּירְנֵמָה אֹצִיר קִחְרִי בִילֵן | דְּאִוְגִּטְלִרְמִין סִיזִי
 דִּגִּין מִן | יְדִי קֹזֵב יִזְקִלְרִיגִיזִי אִיצִין : וְאִכְלֵתִם דְּאֵשְׁרִסִי אִוְגִּלְרִיגִיזִיגָה
 אִמִּיגִיזִי דְּמִזְלִרִיגִיזִיגָה אִמִּיגִיזִי אֲשִׁרְסִיזִי : וְהַשְׁמַדְתִּי דְּמִיזִיפִּי אִירְדִּמִין בְּמָה לִרְיִגִיזִי
 דְּפִסִּרְמִין קִוִּישִׁי סִיפְטִלְרִיגִיזִיגָה : דִּוְרוֹימִין גִּבְכְּלִרִיגִיזִיגָה | גִּבְכְּדֵרִי אִיסְמִיגִיזִי
 אִירְנִצִּילְפִּלְרִיגִיזִיגָה | דְּכֹר אִירֵר פִּילְגִים סִיזִי : וְנִתְתִּי דִּוְרוֹימִין שְׁחִרְלִיגִיזִיגָה וְרֵן
 דִּוְרֵן אִמִּרְמִין מִקְדֵּשׁ לִרְיִגִיזִי | דְּקִפּוֹל אִטְמִמִּירִיר קְרִפְנִלְרִיגִיזִיגָה קִוְקִסִּיגִיזִי : וְהַשְׁמַתִּי
 דִּוְרֵן אִמִּרְמִין מִן אֹל יִרְנִי | דְּמִגְמִוִּנְלֵרֵלֵר אִיסְמִיגִיזִיגָה דִּישְׁמִנְלִרִיגִיזִי | אֹל אִוְטִירְנֵלֵר
 אִנְדָה : וְאִתְכֶם דְּסִיזִיגִיזִי סִצְרִמִין אִוְיִסְלֵרְדָה | דְּסִיבִירִימִין אִרְדִּיגִיזִיגָה קִילִיץ |
 דְּפּוֹלִיר יִרְיִגִיזִיגָה | דְּשְׁחִרְלִיגִיזִיגָה פּוֹלִירֵלֵר חֵרֵב : אִזִּי אֹל וְכִמְטָה תִּמֵּם אִמֵּר
 אֹל יִרְשְׁמִלְרִיגִיזִיגָה | גִּיזְמֵלֵרֵר גִּנְלִירִיגִיזִיגָה וְרִנְלִירִיגִיזִיגָה | סִיזִי יִרְנֵדָה אִוְלִיפִי דִּישְׁמִנְלִרִיגִיזִיגָה |
 אֹל וְכִמְטָה מִיגִין פּוֹלִיר אִוְלִיר | דְּתִמֵּם אִמֵּר שְׁמִטָה לִרְיִגִיזִי : כֹּל גִּיזְמֵלֵרֵר גִּנְלִירִיגִיזִיגָה
 וְרִנְלִירִיגִיזִי מִיגִין פּוֹלִיר | גִּי מִיגִין פּוֹלִירֵרֵר שְׁמִטָה לִרְיִגִיזִיגָה | אִוְטִירְנֵמָה
 אִיסְמִיגִיזִיגָה : וְהַנְּשִׂאֲרִים דְּאֹל קִלְנֵלֵר סִיזִיגָה | דְּגִטִּירְמִין יִמְשְׁקִילִק גִּוְגִלְרִיגִיזִיגָה |
 יִרְלִירִיגִיזִיגָה

כח

בחקתי

יִרְלִינְדָה דוֹשְׁמַנְלִינִיג | דְּקוֹבֶר אֶלְרִי אַזִּי שׁוֹבֵלְרֵנְג יִפְרָקִיג | דְּקֶצֶרְלֶר קִילְצֵמֶן
 קֶצֶמְסִי גִיפִי | דְּמִישְׁלֶר דְּבֹלְמֶז קוֹבֹבְצִי : וְכִשְׁלו | כְּסוֹרִינְדֶלֶר דֶּר פִּישִׁי קֶרְדֵּשִׁי
 בִּילֵן | מִישְׁפִּי אֶלְרִינְדֵן קִילְצֵנִיג | דְּקוֹבֹבְצִי יוֹקְסִיר | דְּבֹלְמֶז סִינְגָה מִירְמֶק אֶלְרִינְג
 דוֹשְׁמַנְלִינִיג : וְהַנְשָׁאִירִים | דְּאוֹל קֶלְגֶלֶר סִינְדָה | צוֹרִירְלֶר גִּנְחֶלְרִי בִילֵן |
 יִרְלִינְדָה דוֹשְׁמַנְלִינִיג | דְּדֶגֶן גִּנְחֶלְרִי בִילֵן | אִמְרִינִיג בִּירְגֶלְרִינְג צוֹרִירְלֶר |
 וְהַתּוֹדוֹ | דְּאִקְרֶר אֶסְלֶר גִּנְחֶלְרִי | כֹּא גִנְחֵן אֶסְלִינִיג | מְגַמְלֶרִי בִילֵן |
 מְגֶלֶר מְגָה | דְּדֶגֶן גִּי פִי יוֹרִירְלֶר בִּירְגָמָה אוֹצוֹר בִּילֵן : אַף | דֶּגֶן מֶן יוֹרִירְמֶן
 בִּירְגֶלְרִינְג אוֹצוֹר בִּילֵן | דְּגִמְרִימֶן אֶלְרִי יִרְיֶגָה דוֹשְׁמַנְלִינִיג | דְּאוֹל וְכִמְטָה סִינְגִיר
 אוֹל יִבּוֹק גִּנְחֶלְרִי | דְּאוֹל וְכִמְטָה בִּימְטִירִירְלֶר גִּנְחֶלְרִינִיג גִּרְוֹמֹנִי : וְזוֹכְרִי
 דְּסִינְרִימֶן שְׂרִימְנִי פִי יַעֲקֹב בִּילֵן | דְּדֶגֶן שְׂרִימְנִי פִי יַעֲקֹב בִּילֵן | דְּדֶגֶן
 שְׂרִימְנִי פִי אֶבְרָהָם בִּילֵן | סִינְרִימֶן דְּאוֹל יִרְיֶגָה סִינְרִימֶן : וְהַאֲרֵץ | דְּאוֹל יִרְ
 בְּמִישְׁלִיר אֶלְרֵן | דְּתַמֶּס אֶסְרִי שְׂמִטָה לְרִינִי וְכֵן בּוֹלְגֶלְרִינְג אֶלְרֵן | דְּאֶלֶר
 בִּימְטִירִירְלֶר גִּנְחֶלְרִינִיג גִּרְוֹמֹנִי | אִנִּיג אוֹצוֹן פִּי שְׂרַעְמֶלְרִימְנִי כוֹר אֶסְטִיר |
 דֹּא אִנִּיג אוֹצוֹן פִּי רִסְמֶלְרִימְנִי כוֹר אִירְטִי גִנְלִרִי : וְאַף | דְּדֶגֶן בּוֹנִי קוֹרְמֶן
 בּוֹלְגֶלְרִינְג יִרְיֶגָה דוֹשְׁמַנְלִינִיג | פִּי כוֹר אֶסְמֶמְדִיר אֶלְרִי דֹאִירְמֶמְדִיר אֶלְרִי
 מְבּוֹסְמֶנָה אֶלְרִי | בּוֹסְמֶנָה שְׂרִימְנִי בִּירְגֶלְרִינְג | זִירָא מְנֶמֶן יִי מְגִירִירִי : וְזוֹכְרִי
 דְּסִינְרִימֶן אֶלְרִינְג שְׂרִימֶן בּוֹרְגֶלְרִינִיג | פִּי צִיגֶרִים אֶלְרִי מִיסִיר יִרְיֶגָה גִּנְחֶלְרִינִיג
 אוֹל אוֹלֶסְלֶרִינִיג | בּוֹלְמֶנָה אֶלְרִינְג מְגִירִינְג | מְנֶמֶן יִי : אֵלֶה | בּוֹלְרִירְלֶר אוֹל רִסְמֶלֶר
 דְּאוֹל שְׂרַעְמֶלֶר דְּאוֹל תּוֹרְלֶר | פִּי וְרִי יִי אוֹזוֹנִיג אֶרְסִינְג | דְּאֶרְסִינְג אוֹנְלֶלְרִינִיג
 יִשְׂרָאֵל נִיג | מְגִינְדָה סִינִי נִיג | כּוֹלֵר בִּילֵן מִשְׁהָ נִיג :

כז וידבר דְּסוֹלְרִי יִי מִשְׁהָ גֶה דְּמָה : דְּכֶר | סוֹזְגִין אוֹנְלֶלְרִינְג יִשְׂרָאֵל
 נִיג | דְּאִימְמֶן אֶלְרִינְג | פִּישִׁי פִי אִירְסָה אִנִּיט | קִינְסִיג בִּילֵן גִּנְלֶר יִי
 גֶה : וְהִיָּה | דְּבּוֹלְסִין קִינְסִיג אוֹל אֶרְפֶּב | יִגִּרְמִי יִשְׁמֶן דְּאֶלְמִיִּשׁ יִשְׁמָה דֶּגֶן |
 דְּבּוֹלְסִין קִינְסִיג אֶלְרִי מִסְקֶל גִּימּוּשׁ | מִסְקֶרִי בִילֵן אוֹל קֶרְדֵּשׁ נִיג : וְאֵם | דְּאֶגֶר
 מִישִׁי אֶסָה אוֹל | דְּבּוֹדְסִין מִינְסִיג אוֹמּוֹ מִסְקֶל : וְאֵם | דְּאֶגֶר בֶּשׁ יִשְׁמֶן דְּגִינְרִימִי
 יִשְׁכָּה

120 v°

ברקתי

יִשְׁכַּח דְּגִין וְדְבֻלְסִין קִיִּסִיג אֹל אַרְכַּב יִנְרִמִּי מִסְקַל וְדְמִיִּשְׁנָה אֹן מִסְקַל :
 וְאִם דְּאֵנֶר פִּיר עֵידֵן דְּבִשׁ יִשְׁכַּח דְּגִין וְדְבֻלְסִין קִיִּסִיג אֹל אַרְכַּב וְכֵשׁ מִסְקַל
 גּוּמִישׁ וְדְמִיִּשְׁנָה קִיִּסִיג אֹיִן מִסְקַל גּוּמִישׁ : וְאִם דְּאֵנֶר אֶלְמִיִּשׁ יִשְׁמֵן דְּיוֹגְרִי
 אֵנֶר אַרְכַּב אִיסְאֻדְבֻלְסִין קִיִּסִיג אֹן כֵּשׁ מִסְקַל וְדְמִיִּשְׁנָה אֹן מִסְקַל : וְאִם דְּאֵנֶר
 יִרְלִי אֶסְה אֹל קִיִּסִיגְדֵן וְדְמִיִּגְוִזִּין אֵנִי אֶלְדִּינָה אֹל כְּהֵן נִיג וְדְמִיִּסְלִסִין אֵנִי
 אֹל כְּהֵן וְגַג גּוֹרָה פִּי יִמְסָה קִיבְמִי אֹל אֵנִיִּט אֶמְבְּנִיג וְקִיִּסְלִסִין אֵנִי אֹל כְּהֵן :
 וְאִם דְּאֵנֶר תִּנּוֹר אִיסָא פִּי יִבְקֻלְשׁ מִיִּרְלֵר אֵנְדֵן קֶרְפֵן יִיִּי גַה וְהֵר נָא פִּי וְרִסָה
 אֵנְדֵן יִיִּי גַה בֻּלְסִין קֹדֶשׁ : לֹא תִכְדִּיל אִידְמִסִין אֵנִי דְרִגִּשְׁמִסִין אֵנִי
 יִכְשִׁינִי יִמְנָא יֹא יִמְנִי יִכְשִׁינָה וְדְאֵנֶר דְּגִיִּשְׁמִרְמָה דְּגִיִּשְׁמִרְסָה תִּנּוֹרְנִי תִּנּוֹרְנָה וְ
 דְבֻלְסִין אֹל דְּרִגִּשְׁמִרְמָסִי בֻּלְסִין קֹדֶשׁ : וְאִם דְּאֵנֶר גּוּמִלֹא מִנְדֵּר תִּנּוֹר אִיסְאֻ
 פִּי יִבְקֻלְשׁ מִיִּרְמִסְלֵר אֵנְדֵן קֶרְפֵן יִיִּי גַה וְדְמִיִּגְוִזִּין אֹל תִּנּוֹרְנִי אֶלְדִּינָה אֹל כְּהֵן
 נִיג : וְהַעֲרִיף דְמִיִּסְלִסִין אֹל כְּהֵן אֵנִי וְגַרְפִּי יִכְשִׁינִי גַרְפִּי יִמְנִי קִיִּסִיגְנָה אִי כְּהֵן
 עֲלִי בֹרְסִין : וְאִם דְּאֵנֶר כִּילֵס אִידְמָא כִילֵס אִידְמָא אֵנִי וְדְאֶרְמִיִּרְסִין בְּשִׁינְגִיִּי
 קִיִּסִיג אִיסְמִינָה : וְאִישׁ דְּכִישִׁי פִּי קֹדֶשׁ אֶמְסָה אִינִי קֹדֶשׁ יִיִּי גַה וְדְמִיִּסְלִסִין אֵנִי
 אֹל כְּהֵן וְגַרְפִּי יִכְשִׁינִי דְגַרְפִּי יִמְנִי וְגַמְדֵּר פִּי קִנְסִלְסָה אֵנִי אֹל כְּהֵן עֲלִי מִיִּרְסִין : וְאִם
 דְּאֵנֶר אֹל קֹדֶשׁ אֶמְפִּנְכִילֵס אִידְרָסָא אִינִי וְדְאֶרְמִיִּרְסִין בְּשִׁינְגִיִּי גּוּמִישׁ קִיִּסִיג אִיסְמִינָה
 דְבֻלְסִין אֵנִי : וְאִם דְּאֵנֶר מְרִלֹבִינְדֵן מִיִּסְכִּלֹבִינְגִי קֹדֶשׁ אֶמְסָה פִּישִׁי יִיִּי גַה וְ
 דְבֻלְסִין קִיִּסִיג אִינְדִּינָה גּוֹרָה וְאִינְדִּינִי סְבִינִיג אַרְפִּלְרִינִיג וְאִלְלִי מִסְקַל פּוּמִיִּשְׁכָּה :
 אִם אֵנֶר יִילִינְדֵן אֹל יִזְבֵּל נִיג קֹדֶשׁ אֶמְסָה מְרִלֹבִינִי וְקִיִּסִיגְנָה מִיִּרְסִין : וְאִם
 דְּאֵנֶר אֹל יִזְבֵּל דֵּן סִנְרָה קֹדֶשׁ אֶמְסָה מְרִלֹבִינִי וְרַחֲסָפִי אֶמְסִין אֵנֶר אֹל כְּהֵן אֹל
 גּוּמִיִּשְׁנִי אֹל מְלֵגֵן יִילְרָנָה גּוֹרָה וְיִירִינָה דְּגִין אֹל יִזְבֵּל נִיג וְדְאֶבְסִלְסִין קִיִּסִיגְדֵן :
 וְאִם דְּאֵנֶר כִילֵס אִידְמָא כִילֵס אִידְמָא אֹל מְרִלֹבִינִי אֹל קֹדֶשׁ אֶמְפֵּן אֵנִי וְדְאֶרְמִיִּרְסִין
 בְּשִׁינְגִיִּי גּוּמִישׁ קִיִּסִיג אִיסְמִינָה דְמוּקֵס בֻּלְסִין אֵנֶר : וְאִם דְּאֵנֶר כִילֵס אִידְמָסָא אֹל
 מְרִלֹבִינִי וְדְאֵנֶר סְמָסָה אֹל מְרִלֹבִינִי אִוְגָּה פִּישִׁינָה וְכִילֵס אִוְלִמְסִין אֶרְמִיק : וְהִיָּה
 דְבֻלְסִין אֹל מְרִלֹב וְעַדִּי צִיקְמִינְדָה יִזְבֵּל דֵּה קֹדֶשׁ יִיִּי גַה וְמְרִלֹבִי גִיבִי אֹל תִּרְסִין

ניג

בחקתי

כט

נִיגְוָהָן נָה בּוֹלְסִין מוֹטוֹבְלוֹנִי : וְאֵם דָּאֵנֶר סָמִין אֶזֶן מַרְלוֹבִינִי כִּי דוֹגֵל מַרְלוֹבִינִי
 מוֹטוֹבְלוֹנִינִי | קוֹדֶשׁ אִמְסָה יְיָ גָּה : וְחֶשֶׁב דְּחֶסֶפֶן אִמְסִין אֵנֶר אֹל
 פֶּהָן | מַרְרוֹן אֹל קִיִּסְגִּינִי | יִלְיָנָה רֵגֶן אֹל יוֹבֵל נִיג | דְּוֶרְסִין קִיִּסְגִּי אֹל
 גִּינְדָה קוֹדֶשׁ יְיָ גָּה : כִּשְׁנָת יִלְיָנָה אֹל יוֹבֵל נִיג קִיִּסְמִין אֹל מַרְלוֹב |
 אֵנֶר כִּי סָמִין אֵלֶרִי אֲנִי יֵאֲנִינִין | אֵנֶר כִּי אֲנִי מוֹטוֹבְלוֹנִי אֹל יִרְנִיג |
 וְכֹל דְּגִ'וֹמֵלֵא קִיִּסְגִּי | בּוֹלְסִין אֹל קוֹדֶשׁ מִסְקָלִי בִילָן | יְגִ'וֹמִי
 אֲנִירְבֵּ בּוֹלְסִין אֹל מִסְקָל : אֵדֶךְ מִבִּי מִיגִינִין כִּי מִיגִינִין בּוֹלְסָה יְיָ גָּה אֹל
 תוֹנִירְבָה | קוֹדֶשׁ אִמְסִין כִּיִּשִׁי אֲנִי | גֶּרֶב אוֹגִינוּ גֶּרֶב קוֹי יְיָ נִיג דִּיר אֹל :
 וְאֵם דָּאֵנֶר אֹל מִינְדֵר תוֹנִירְבֵּן אִיסָא דְכִילֵס אִידִסִין מִיִּסְגִּי בִילָן |
 דָּאֵרְטִירְסִין בְּשִׁינְגִּינִי אִיסְמִינָא | דָּאֵנֶר כִּילֵס אוֹלִונְמָסֵא דְסִיִּלְסִין קִיִּסְגִּי
 בִילָן : אֵדֶךְ מִבִּי גִ'וֹמֵלֵא חֶרֶם | כִּי חֶרֶם אִמְסָה כִּיִּשִׁי יְיָ גָּה גִ'וֹמֵלֵא
 כִּי אֲנִי | אֵדֶךְ הֵן יֵאֲתוֹנִירְבֵּן יֵאֲמַרְלוֹבִינִין מוֹטוֹבְלוֹנִינִי | סִיִּלְמָסִין דְכִילֵס
 אוֹלִונְמָסִין | הֵר חֶרֶם | קוֹדֶשׁ לִרְנִיגִיר אֹל יְיָ גָּה : כֹּל הֵר
 חֶרֶם כִּי חֶרֶם בּוֹקְסָה אֹל אֵדֶךְ דֵּן כִּילֵס אוֹלִונְמָסִין | אוֹלִמָּה אוֹלִדְוִילְסִין :
 וְכֹל דְּגִ'וֹמֵלֵא אוֹנְדִסִי אֹל יִרְנִיג | אוֹרְלוֹנִינִין אֹל יִרְנִיג יִמְשִׁינִין אֹל
 אֲנִינִיג | יְיָ נִיג דִּיר אֹל קוֹדֶשׁ יְיָ גָּה : וְאֵם דָּאֵנֶר כִּילֵס אִירְמָא כִילֵס
 אִירְמָא כִּיִּשִׁי אוֹנְדִסִין | בְּשִׁינְגִּינִי אִירְמִינִין אוֹסְמִינָה : וְכֹל דְּגִ'וֹמֵלֵא
 אוֹנְדִסִי סִינִירְנִיג יֵאֲקוֹינִיג | הֵר גָּא כִּי גִצְסָה מִיִּכְנִיָה אֹל מִינְגִּי | אֹל
 אוֹנְנִי | בּוֹלְסִין קוֹדֶשׁ יְיָ גָּה : לֹא אִירְמִינִין אִרְסִינָה יִכְשִׁינִי יִמְנָה
 דְּרִישְׁמִירְמִסִין אֲנִי | דָּאֵנֶר דְּרִישְׁמִירְמָה דְּרִישְׁמִירְסָה אֲנִי | דְּבּוֹלְסִין אֹל
 דְּרִישְׁגִּי בּוֹלְסִין קוֹדֶשׁ וְכִילֵס אוֹלִונְמָסִין : אֵלֶה בּוֹלְדִירְלֵר אֹל מִצְוֵר |
 כִּי סִימְלִרִי יְיָ מִשָּׁה גָּה אוֹגֵלְרִינָה יִשְׂרָאֵל נִיג | מִינְדָה סִינִי נִיג : אֵלֶה
 תְּמִצּוֹת אֲשֶׁר צוּה יְיָ אֵת מִשָּׁה אֵל בְּנֵי יִשְׂרָאֵל בְּהֵר סִינִי :
 בְּרוּךְ יְיָ לְעוֹלָם אָמֵן וְאָמֵן |

חית

וידבר

