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Murat Işık

THE BOOK OF LEVITICUS FROM THE GÖZLEVE BIBLE

A LINGUISTIC ANALYSIS OF A CRIMEAN KARAIM
BIBLE TRANSLATION



STUDIEN ZUR SPRACHE, GESCHICHTE UND KULTUR
DER TURKVÖLKER EDITION KLAUS SCHWARZ

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The Book of Leviticus from the Gözleve Bible

Studien zur Sprache, Geschichte und Kultur der Turkvölker

Edited by
Benedek Péri, Günhan Börekçi,
Hülya Çelik, Cemal Kafadar,
László Károly, and Julian Rentzsch

Volume 37

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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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productsafety@degruyterbrill.com

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	ž ~ č
D	<i>d ~ t</i>

G	<i>g ~ ɣ</i>
I	<i>ĩ ~ i</i>
K	<i>k ~ ḳ</i>
Q	<i>g ~ ɣ ~ k ~ ḳ</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 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 Karaim. 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 Karaim 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 Karaim 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, Staryi 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 andly k'işeg'e ki yür'um'es'e k'en'es'i bila raşa'larnın da yolunda yazıqlıların tıjurma da oltyurusunda eliqılarnın oltyurmasa</i>	<i>san ol kişiğa ki yurumadi keğaşi bilan raşa'larnıg da yolında yazıqlılarnıg tırmadi da-oğuraşında eriklavčilarnıg 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), Aqṭay (2009, 16–18), and Németh (2015a, 179–180; 2015d, 2016), have contested Shapira's ideas. The primary disagreement between these opposing viewpoints stems from the controversy surrounding the emergence of Karaim settlements in 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 *-mamaḳka*, 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 *-ḡay* (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 řuştuna bařurdu yerğa da aytıı anar ne üçün taptım řirinlik kózlarıyǵa tanıma meni da men yat <u>katın</u> men.</i>	<i>Da tüřtü yüzläri üstünä bařurdu yerğä da aytıı añar ne uçun taptım řirinlik közläriñä 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 *+niy* (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, *ıjir* ‘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>učramayajlar</i>	<i>učramasınlar</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>-ḳ-</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>ẹṭär</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 turyan</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>kačan</i> → <i>hačan</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>-DIQÇAz</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.
	The present or progressive <i>-AyIr</i> and <i>-UyIr</i> is attestable.
Lexical Features	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 (Zajęczkowski 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 duşmanlarinizniñ* ‘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 yoqtır 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 günählari bilän yerlərində duşmanlarıñizniñ da dayın günählari bilän atalariniñ 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 [k̠] 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 [ħ̥] 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 [ħ̥], 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* ~ *kʰ*, 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*.

cases, the mentioned vowel pairs can only be distinguished by taking into account the context, or it may not be possible at all.

Below, Table 9 demonstrates the transcription of vowels within the edited text.

Table 9: Transcription.

Vowels	Letters
a	◌ָ (<i>patach</i>): Frequent; appears only in word-medial positions.
	◌ֶ (<i>qamatz</i>): Rare; appears only in word-medial positions, and usually in Biblical Hebrew words.
	◌ֹ (<i>chataf patach</i>): Rare; appears only in word-medial positions, and only in Biblical Hebrew words.
	אָ (<i>aleph+patach</i>): Frequent; appears only in word-initial positions.
	אֶ (<i>aleph+qamatz</i>): Rare; appears only in word-initial positions, and usually in Biblical Hebrew words.
	אֹ (<i>patach+aleph</i>): Frequent; appears mostly in word-final positions and occasionally in word-medial positions. As mentioned (see 2.1.2), only in Biblical Hebrew and Arabic words, and exclusively in word-medial positions, <i>aleph</i> (א) is not a <i>mater lectionis</i> but denotes a Hebrew/Arabic glottal stop. This glottal stop is represented by [ʔ] in our transcription, but does not have a phonemic value in Karaim. Thus, such Arabic/Biblical Hebrew examples differ from this combination.
	אֹ֫ (<i>qamatz+aleph</i>): Rare; appears only in word-final positions.
ä	◌ָ (<i>patach</i>): Frequent; appears mostly in word-medial positions and rarely in word-final positions.
	◌ֶ (<i>qamatz</i>): Rare; appears only in word-medial positions.
	אָ (<i>aleph+patach</i>): Rare; appears only in word-initial positions.
e	אֹ (<i>patach+aleph</i>): Frequent; appears only in word-final positions.
	◌ָ (<i>patach+he</i>): Frequent; appears only in word-final positions.
	◌ָ (<i>tzere</i>): Frequent; appears mostly in word-medial positions and rarely in word-final positions.
	◌ֶ (<i>segol</i>): Rare; appears in word-medial positions.
e	◌ֶ (<i>mobile shewa</i> ³⁴): Rare; appears only in word-medial positions and always after the first letter of the word. Moreover, it is found exclusively in Biblical Hebrew words ³⁵ , with the exception of one Turkic word, e.g., [Lev 12:2] <i>yedi</i> . Note that, with the exception of a few instances, the Turkic word <i>yedi</i> was consistently written using <i>mobile shewa</i> .

³⁴ It should not be mistaken with the *shewa nach* (◌ֻ), which appears frequently in our text and indicates that the following letter is a consonant.

³⁵ It should be noted that in Biblical Hebrew words, if *mobile shewa* (◌ֶ) appears before a guttural consonant such as *alef* (א), *he* (ה), *het* (ח), and *ayin* (ע), its value is identical to the following vowel that appears after the guttural consonant (Harviainen 2013, 455).

Table 9 (continued)

Vowels	Letters
	אֶ (aleph+tzere): Frequent; appears only in word-initial positions.
	אֶ (aleph+segol): Rare; appears only in word-initial positions.
	אֻ (tzere+aleph): Rare; appears only in word-final positions.
	אֻ (segol+aleph): Rare; appears only in word-final positions.
	הֻ (tzere+he): Rare; appears only in word-final positions.
	הֻ (tzere+ segol): Rare; appears only in word-final positions.
	יֻ (segol+yodh): Rare; appears in word-final positions.
ī, i	יֶ (aleph+hiriq+yodh): Frequent; only in word-initial positions.
	יֶ (hiriq+yodh): Frequent; appears in word-medial and word-final positions.
	יֶ (hiriq): Rare; appears only in word-medial positions.
o	אֹ (aleph+vav): Frequent; appears only in word-initial positions.
	אֹ (aleph+holam male): Frequent; appears only in word-initial positions.
	וֹ (vav): Frequent; appears only in word-medial positions and word-final positions.
	וֹ (holam male): Frequent; appears only in word-medial positions and word-final positions..
	וֹ (holam haser): Rare; appears only in word-medial positions and only in Biblical Hebrew words.
	ֻ (qamatz): Rare; only in word-medial positions, and exclusively in a few Biblical Hebrew words, e.g., the word קָרְבָּן is transcribed as <i>korban</i> and not as <i>karban</i> . In Modern Hebrew, this vowel point is named as <i>qamatz qatan</i> , which does not differ in shape from the so-called <i>qamatz gadol</i> that represents the phoneme /a/.
ō	אֹ (aleph+vav): Frequent; appears only in word-initial positions.
	אֹ (aleph+holam male) : Frequent; appears only in word-initial positions.
	וֹ (vav): Frequent; appears in word-medial and word-final positions.
	וֹ (vav with holam): Frequent; appears only in word-medial and word-final positions.
u, ü	אֹ (aleph+vav): Frequent; appears only in word-initial positions.
	אֹ (aleph+shuruk): Frequent; appears only in word initial positions.
	אֹ (aleph+kubutz): Rare; appears only in word-initial positions.
	וֹ (vav): Frequent; appears only in word-medial positions and word-final positions.
	וֹ (shuruk): Frequent; appears in word-medial and word-final positions.
	וֹ (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* (ה), 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. ב (<i>beth with dagesh</i>): In all positions.
ʒ	ג (<i>gimel with geresch</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	כ (<i>kaph</i>): In word-initial and word-medial positions. ך (<i>kaph sofit</i>): In word-final positions.
k	כ (<i>kaph with dagesh</i>): In all positions. כ (<i>kaph</i>): In all positions (rare).
q	ק (<i>qoph</i>): In all positions.
l	ל (<i>lamed</i>): In all positions.
m	מ (<i>mim</i>): In word-initial and word-medial positions. ם (<i>mim sofit</i>): In word-final positions.
n	נ (<i>nun</i>): In word-initial and word-medial position. ן (<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 soft</i>): In word-final positions. ף (<i>pe soft</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] קוּוּשׁ *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] אֶרְכָּכָה *erkäk(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 [wakt] <Ar> 'time' (NS, 932)	vaķit vs. vaħt [Lev 14:56; 16:2]	vaħt; vaħit; vaķit (CKED, 436)	vakit; vaķit (KRUS, 131)	vakit (ETD, 1112)	vaħt (KRPS, 156)	vaħt (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 [makrüh] 'abominable' <Ar> (NS, 574)	miķruħa vs. miķruħ [Lev 11:23; 11:11]	-	mekruħ (KRUS, 345)	mekruh (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 [k̄] 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
sač- 'to scatter; to sprinkle' <Tur> (EDPT, 794)	sač- vs. säč- [Lev 1:5; 26:5]	sač-; seč- (CKED, 331)	sač- (KRUS, 484)	sač- (ETD, 768)	cac- (KRPS, 613)	čač- (KRPS, 625)
yaraštur- 'to set in order; make ready' <Tur> (EDPT, 973)	yaraštirmaķ vs. yărăštirmäk [Lev 24:7; 24:6] 'arrangement'	yaraštir- 'to fit; to arrange' (CKED, 449)	yaraštir- 'to fit; to arrange' (KRUS, 649)	yaraš- 'to beseem; to suit' (ETD, 1135)	-	yaraštir- '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>gögürçün</i> vs. <i>gügürçin</i> [Lev 15:14; 12:16]	<i>kögirçin</i> ; <i>kögürçün</i> ; <i>kögirçin</i> (CKED, 216)	<i>gogeržin</i> ; <i>kogeržin</i> ; <i>kogeržin</i> ; <i>kogerçin</i> ; <i>kögeržin</i> (KRUS, 141)	<i>gügeržin</i> (ETD, 944)	<i>tigircin</i> (KRPS, 525)	<i>kuğurçun</i> ; <i>koğurçun</i> (KRPS, 396)
مراد [<i>murād</i>] 'wish; desire' <Ar> (NS, 611)	<i>murad</i> vs. <i>morad</i> [Lev 22:29 vs. 19:5]	<i>mīrad</i> ; <i>murad</i> ; <i>murat</i> (CKED, 241)	<i>murat</i> ; <i>mīrat</i> (KRUS, 367–368)	<i>murad</i> (ETD, 1002)	–	–
<i>öl-</i> 'to die' <Tur> (EDPT, 125–126)	<i>öl-</i> vs. <i>ül-</i> [Lev 10:2 vs. 11:31]	<i>öl-</i> (CKED, 267)	<i>öl-</i> (KRUS, 413)	<i>öl-</i> ; <i>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>gečin-</i>	‘to live on’ 2
9, 10, 11, 12, 13, 14, 15, 16, 19, 21, 23, 25	<i>gel-</i>	‘to come’ 23
11	<i>gelinčik</i>	‘weasel’ 1
1, 9, 15, 16, 19, 23	<i>gendi</i>	‘-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>kij-</i>	‘to wear’	1
1, 14, 15	<i>kögürčün/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>kij-</i>	1 vs. 11	6, 8, 16, 21	<i>gij-</i>
‘pigeon’	1, 12, 14, 15	<i>kögürčün/kögürčün</i>	4+1 vs. 1+3	5, 15	<i>gügürčün; 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>dayin</i>	'still; so far; yet; more'	12
21	<i>dahi</i>	'still; so far; yet more'	1
1	<i>daml-</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/dügül</i>	'not'	1+8
6, 7, 8, 11, 12, 13, 14, 15, 19, 22, 23, 24, 25, 26, 27	<i>degin/deginčä</i>	'up to; till'	49+1
13	<i>degiš-</i>	'to exchange'	9
26	<i>demir</i>	'iron'	1
11	<i>deñiz</i>	'sea'	3
11	<i>deri</i>	'skin'	1
13	<i>derän</i>	'deep'	1
11	<i>deve</i>	'camel'	2
6	<i>dilim</i>	'slice'	1
11, 16	<i>diri</i>	'alive'	3
16, 17	<i>diril-</i>	'to keep alive'	2

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>doğuzunçisi</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>dördünçisi</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>tayaq</i> 'stick'	1
13	<i>terän</i> 'deep'	7
1, 4, 7, 8, 13, 15, 16	<i>teri/täri</i> 'skin'	27+1
21	<i>teš-</i> 'to pierce'	1
26	<i>tinč</i> 'quiet'	3
19, 26	<i>tik</i> 'straight'	2
19	<i>tik-</i> 'to plant/set up'	1
2	<i>tilim</i> 'slice'	1
2	<i>tilimlä-</i> 'to portion out'	2
15, 27	<i>tip</i> 'bottom'	2
16	<i>tiri</i> 'living; alive'	2
17, 18, 19, 20, 25	<i>tiril-</i> 'to keep alive'	10
3, 4, 5, 14, 15, 27	<i>tiši</i> 'female'	9
5, 6, 7, 11, 12, 15, 21, 22	<i>tiy-</i> 'to touch'	24
23, 25	<i>toquz</i> 'nine'	2
19	<i>tol-</i> 'to become full'	1
8, 9	<i>toldur-</i> 'to fill-'	2
26, 25	<i>toyğunča</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. 'ninth'	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/ilen</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>buŋa</i>
'this+ACC'	26	<i>munı</i>	1 vs. 3	11, 26	<i>bunu/bunı</i>
'this+GEN'	16, 26	<i>munıŋ</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., *barmaq* ~ *parmaq* 'finger', (KRUS, 97; 431), in Western Karaim, the initial *b*- is stable, e.g., T.Kar *barmaĥ* 'finger', *biš-* to 'cook' (KRPS, 103; 125), H.Kar *barmaq* '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>barmaq</i>	24 vs. 0	–	–
'grape molasses'	2	<i>bekmáz</i>	1 vs. 0	–	–
'to cook'	–	–	0 vs. 4	<i>pišir-</i>	2, 8, 24, 26

G) *ol* ~ *o*: 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-; -ḳ- ~ -ɣ-: According to Jankowski's description (2015a, 202), the lenition of the voiceless stops *-k-*, *-ḳ-*, 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 *-ḳ-* 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*, *-ḳ > -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 ׀ [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* > *šimarladiyi* {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* > *avuč* {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* > *-γ* 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* ~ *reŋk* ‘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-ijiz* {make-2PL.IMP} > *id-ijiz* {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; Prik 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* > *-γ* 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] *karši+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., *ı*, *i*, *u*, *ü* 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*, *ǰ*, *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-i-min* {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), *çayır-* ‘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+i(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 (Zajączkowski 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-sin* 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*)*vč*, -(*X*)*v*; the possessive markers +(*X*)*m*, +(*X*)*η*, +*X*, +(*X*)*ηXz*; the accusative case marker +*nX*; the suffix +(*X*)*ñžI* that forms ordinal numbers; the passive voice marker -*XI*; 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*)*vč*. 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] *sayil-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] *yuvuqlaştır-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* (Prik 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 Prik's Crimean Grammar (1976), e.g., [Lev 7:3] *ver-iñiz* vs. [Lev 25:24] *ver-iniz* {give-2PL.IMP}; [Lev 26:21] *yazık+lar+iñiz* vs. [Lev 26:18] *yazık+lar+iñiz* {sins+PL+2PL}; [Lev 26:27] *yürü-sä-ñiz* vs. [Lev 26:23] *yürü-sä-niz* {walk-COND-2PL}; [Lev 27:28] *tutuvlu(k>y)+i+nñ* vs. [Lev 27:22] *tutuvlu(k>y)+i+nñ* {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 *-ñ* 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 / η / 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-máz-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] *šimarla-n-dī-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-siz* {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-siz* {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 Csató 2022b, 325). However, this particular characteristic in the edited text should be attributed primarily to Biblical Hebrew influence, e.g., [Lev 23:3] *alti gün+lär* {six day+PL} lit. ‘six days’ vs. B.Heb *šēšet yāmim* id., [Lev 13:46] *žümlä gün+lär* {all day+PL} lit. ‘all days’ vs. B.Heb *käl-yamê* id., [Lev 15:25] *çok gün+lär* {many day+PL} lit. ‘many days’, vs. B.Heb *rabbim yāmim*; 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 *šətê 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] *kirmizī+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-edoyan+lar* {turn green-PTCP+PL}, *kizar-adoyan+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. *tämümōt 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] *tügal+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-sınlar* {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	∅	–	–
ACC	+nI	+nu	+(y)I
GEN	+nIŋ	+nun, +nīn	+(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*+∅ {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] *tirmaqli*+yi {unguiculate+ACC}, [Lev 11:4; 11:13] *bu*+lar+i {this+PL+ACC}, [Lev 11:6] *tavuşan*+i {rabbit+ACC}, [Lev 11:7] *hīn-*

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 +čA 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).

zür+i {pig+ACC}, [Lev 11:15] *kuzyun+i* {raven+ACC}, [Lev 11:16] *duyan+i* {hawk+ACC}, [Lev 11:19] *balıķcın+i* {heron+ACC}, [Lev 11:42] *olar+i* {they+ACC}, [Lev 11:43] *żan+lar+iñiz+i* {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] *tir-naķ+nin* {fingernail+GEN}, [Lev 27:22] *tutuvlu(k>y)+i+nin* {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] *Misir+in* [Egypt+GEN], [Lev 11:47] *ħaram+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 Ćulha'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+ķa* {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+ā* {fire+DAT}, [Lev 11:4; 11:5] *siz+ā*; *siz+e* {2PL.PRO+DAT}, [Lev 11:24] *aħřam+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] *tāñżārā+dā* {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] *mişkan+im* {tabernacle+1SG.POSS} ‘my tabernacle’, [Lev 18:21] *kül+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+iñ* {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+i+m+a* {near+PL+1SG.POSS+DAT}, [Lev 25:14] *dost+u+j+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] *ayruḫsi yer* ‘holy place’, [Lev 21:7] *ayruḫsi+dİR+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+nİ yuvuklaštİR-sİN* {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 *ḳoyu* meaning ‘thick’, functions as an adverb, e.g., [Lev 15:3] *ḳoyu ak-İP kapa-dİ-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+nİ* {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] *görüm+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>oniñ ~ aniñ</i>	–	–	–
DAT	<i>maña</i>	<i>saña</i>	<i>ona ~ añar</i>	–	<i>sizgä ~ size</i>	<i>alarya ~ olara</i>
ACC	–	–	<i>anı ~ onu</i>	–	<i>sizni ~ sizi</i>	<i>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 *onij* once (in Lev 19:17), whereas it appears 34 times as *anij* (1%–99%). Similar variants are also present in other Turkic languages, e.g., C.Tat *onij* (Kavitskaya 2010, 45), Crimean Karaim *anij* (Prik 1976, 96), Ottoman Turkish *onuj*, *onun*, *anij* (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 *alarni* 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>munīj</i>	–	–	<i>anīj</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 *munīj*, 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 *muṇa* 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 *učun* (i.e., *nučun* ‘why’) function as interrogative pronouns, e.g., [Lev 10:17] *nučun 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+niñ 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>béş</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>şegiz</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 ~ ègirme</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>éñli</i>	<i>enli</i>
sixty	<i>altmıš</i>	<i>altmıš</i>	<i>altmıš</i>	<i>altmıš</i>	<i>altımıš</i>	<i>altimıs</i>
sixty-six	<i>altmıš altı</i>	<i>altmıš altı</i>	<i>altmıš altı</i>	<i>altmıš altı</i>	<i>altımıš altı</i>	<i>altimıs altı</i>
hundred	<i>yüz</i>	<i>yüz</i>	<i>yüz</i>	<i>yüz</i>	<i>yuž</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, *fümañ* (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+ınçı pay+i* {three+ORD portion+3SG.POSS} and 4/6 as *dört kere altı+nçı 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 *üćüñcu 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] *üć pay+i on+nij özäk* {three portion+3SG.POSS ten+GEN wheat flour} ‘three tenths of wheat flour’, [Lev 23:13] *eki pay+i on+nij 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] *üć üliüş+i on+nij 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] *ondası* ‘tithe; one tenth’, [Lev 6:13] *yarımisi* ‘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] *üć+ün\check{z}i* {three+ORD} ‘third’, [Lev 5:24] *beş+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 +miñ	+men
2SG	–	+sIŋ	+sIŋ, +sIn, +sUŋ, +sUn, +sAn	+sIn, +sUn	+sIŋ	+sīn +siñ	+sen
3SG	+Dİr, +dur	+Ø, +Dİr	+Ø, +Dİr	+Ø, +Dİr, +DUr	+Ø	+Dİr, +dur, +tur, +đur, +ťur, +D, +d, +đ, +ť	+Dİr, +Dur, +DI, +Du, +t, +d
1PL	–	+mIz	+Iz, +Uz, +īs, +iñ	+(y)Iz, +(y)Uz	+mIz	+biz, biź	+biz
2PL	–	+sI(ŋ)z	+sIŋIz, +sInIs, +sInIz, +sIs	+sInIz, +sUnUz	+sIz	+siz, +siź	+siz
3PL	+Dİr, +DİrIAr, +IArDİr	+Ø, +Dİr	+IAr, +DİrIAr	+Ø, +DİrIAr, +DUrIAr	+Ø, +IAr	+Dİrlar, +Dİrlar +durlar, +đurlar, +dlar, +đlar, +tlar, +ťlar	+dİrlar, +dİlar, +ťilar, 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 + \emptyset +*Dir*. Customarily, in such circumstances, the 3PL.PRO is employed to delineate the personal ending, e.g., [Lev 18:17] *yuvuq+ \emptyset +tİR alar* {relative+3PL+COP they} ‘They are relatives’. The subsequent combination manifests as +*lAr*, which additionally precedes the COP marker +*dIr*, 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 +*Dir* 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 *tuvul* in the Northern dialect of Crimean Tatar and as *degil* in Eastern dialects (Kavitskaya 2010, 112–113). The particle *degil* is also commonly used in Ottoman Turkish (Hagopian 1907, 35), while Prik (1976, 65) lists 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 *úvúú*, 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+ \emptyset* {deep not+3SG} ‘it is not deep’; [Lev 11:4] *ayrı tırnaklı degil+ \emptyset +dir* {cloven hooped not+3SG+COP} ‘it is not cloven-hooped’.

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+rijiz* {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+ \emptyset* {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] *qıvuvçı yoqtır* ‘there is no one who drives away’. The mentioned existential predications are obviously present in other Turkic languages, e.g., CrTat *bar, yoq* (Kavitskaya 2010, 33), Ottoman Turkish *var, yok* (Hagopian 1907, 36), C.Kar *bar, yoq* (Prik 1976, 66), T.Kar *bar, yoq/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] *aḥşam* ‘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] *çihari* ‘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] *dayın* ‘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] *iç+käri* {inside+DIR} ‘into; inside’, [Lev 20:4] *açık+tan* {open+ABL} ‘openly’, [Lev 25:30] *dolın+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 *čüpčüvře*, 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] *čüvře* ‘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] *kaḅul et-mäm-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-dı-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-sä-Ø* {know-PASS-COND-3SG} ‘if it is known’, [Lev 10:14] *ver-il-di-lär* {give-PASS-PAST-3PL} ‘they were given’.⁵⁶ In Prik’s grammar (1976, 112), the passive voice markers are listed as *-(l)l*, *-(l)n*, for Crimean Karaim. The similar markers are common in other Turkic languages as well, e.g., Cr.Tat *-(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 *-(l)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] *çik-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] *gir-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 *-İN*, e.g., [Lev 14:8] *yuv-un-sİN* {wash-REFL-3SG.VOL} ‘he shall wash himself’, [Lev 23:40] *sev-İN-İyiz* {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 Zajaczkowski (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 Clouston (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 *+IA* 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>QXn</i>	-∅, - <i>QIn</i> , - <i>ķun</i> , - <i>ķun</i>
2PL	-(<i>X</i>) <i>ηIz</i> , -(<i>U</i>) <i>ηUz</i>	-(<i>I</i>) <i>ηIz</i>	- <i>In</i> , - <i>Iη</i> , - <i>IηIz</i> , - <i>IηIz</i>	- (<i>y</i>) <i>X(ηX)z</i>	-(<i>I</i>) <i>ηIz</i>	-(<i>X</i>) <i>Xz</i>	-(<i>I</i>) <i>ηIz</i> , -(<i>u</i>) <i>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-sinlar* {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)yım, -(A)yİn	-(y)AyIm	-(A)yIm	-(A)yIm,	-(A)yIm
2SG		–	-sAnA, -sAηA	-sAnA	-sAnA, -sAηA	–	–
3SG	-sIn, -sun	-sIn	-sIn, -sUn	-sIn, -sUn	-sIn	-sIn, -sUn	-sIn, -sun
1PL	-(a)līm	-(A)yIK	-(A)yIK, -(a)yih̄, -(A)yK, -(a)yh̄, -(A)lIm	-(y)AlIm	-(A)yIK	-(e)yik, -(a)yih̄	-(A)yIK
2PL		–	–	-sAηIzA	–	–	–
3PL	-sInAr, -sunlar	-sInAr	-sInAr	-sInAr, -sUnAr	-sInAr	-sInAr, -sUnAr	-sInAr, -sunlar

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 edim	-(y)Am	-QAydIm, -QAyIm	-Geymin, -keymin, -heymin	-QAymen
2SG	-gäysin	-QAy ediñ	-(y)AsIn, -(y)AsUn	-QAydInñ, -QAysInñ	-yeysin, -geysin, -keysin, -heysin	-QAysIn
3SG	-(y)a, -ğay	-QAy edi	-(y)A	-QAydI, -QAY	-yey, -gey, -key, -hey	-QAY
1PL	–	-QAy edik	-(y)Aylz, -(y)AyUz	-QAydIK, -QAymIz	-yeybiz, -geybiz, -keybiz, -heybiz	-QAybIz
2PL	-(y)esiz ~ (y)äsiz, -ğaysiz	-QAy ediniz	-(y)AsX(ηX)z	-QAydInIz, -QAyI(ηI)z	-yeysiz, -geysiz, -keysiz, -heysiz	-QAysIz
3PL	-gäylär -käylär -ğaylar	-QAy ediler	-(y)A(lAr)	-QAydIlAr	-yeylar, -geyler, -keyler, -heyler	-QAylAr

appearing as -ğay, -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] *ček-mä-gäy-sin* {to bear-NEG-OPT-2SG} ‘you shall not bear’, [Lev 23:2] *çakır-ğay-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)-dī-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 *-ažak* 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 *-AžAK* and then by the conditional marker *-sA*, without an auxiliary verb, e.g., [Lev 1:2] *yuvuklaštir-ažak 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 27: 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] *simarla-dİ-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-İR-mİ 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-dİ-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*, *-(I)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 *meĵumas* 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 *yürİ-* ‘to walk’ as *-(A)yUr(Ur) ~ -(I)yUr(Ur)* (Kerslake 2022, 186). Subsequently, this form acquired a shortened version *-(A)yür ~ -(I)yür* by the end of the fifteenth century and eventually developed into the form *-(I)yor*, 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-aydür-lar* {go astray-PRS-3PL} ‘they go astray’, [Lev 21:6] *yuvuqlaştır-aydür-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)ydür*, 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)yırlım</i>	<i>-A yatırım</i>	<i>-(X)yorum</i>	<i>-Am, -yım</i>	<i>-AmIn, -Am, -ymIn, -ym</i>	<i>-Amen, -Am, -ymen, -ym</i>
2SG	-	<i>-(A)yırsın</i>	<i>-A yatırsın</i>	<i>-(X)yorsun</i>	<i>-Asın</i>	<i>-AsIn, -As, -ysIn, -ys</i>	<i>-Asen, -As, -ysen, -ys</i>
3SG	<i>-aydır -(a)yür, -(i)yür, -yur, -yir</i>	<i>-(A)yır</i>	<i>-A yatir</i>	<i>-(X)yor</i>	<i>-A, -y</i>	<i>-Adır, -Adı, -ydır, -ydı</i>	<i>-Adır, -Adı, -ydir, -ydi, -At, -yt</i>
1PL	-	<i>-(A)yırlız</i>	<i>-A yatırmız</i>	<i>-(X)yoruz</i>	<i>-Amız, -yımız</i>	<i>-Abız, -ybız</i>	<i>-Abız, -ybız</i>
2PL	-	<i>-(A)yırsız</i>	<i>-A yatırsız</i>	<i>-(X)yorsunuz</i>	<i>-Asınız</i>	<i>-Asız, -ysız</i>	<i>-Asız, -ysız</i>
3PL	<i>-aydırlar, -äydirlär</i>	<i>-(A)yırlAr</i>	<i>-A yatir</i>	<i>-(X)yorlar</i>	<i>-A(lAr), -y(lAr)</i>	<i>-AdırlAr, -AdlAr, -ydırlAr, -ydlAr</i>	<i>-AdırlAr, -AdlAr, -ydırlAr, -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)rmĭn -(I)rmĭn -(u)rmin	-(A)rĭm, -(I)rĭm	-(A)rĭm, -(X)rXm	-(A)rĭm, -(I)rĭm	-(A)rmĭn, -(X)rmĭn	-(A)rmen, -(I)rmen, -(u)rmen
2SG	-	-(A)rsĭŋ, -(I)rsĭŋ	-(A)rsĭn, -(X)rsXn	-(A)rsĭŋ, -(I)rsĭŋ	-(A)rsĭn, -(X)rsĭn	-(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)rmĭz, -(I)rmĭz	-(A)rĭz, -(X)rXz	-(A)rmĭz, -(I)rmĭz	-(A)rbĭz, -(X)rbĭz	-(A)rbĭz, -(I)rbĭz, -(u)rbĭz
2PL	-(A)rsĭz, -(I)rsĭz, -(u)rsĭz	-(A)rsĭz, -(I)rsĭz	-(A)rsĭŋz, -(X)rsXŋz	-(A)rsĭ(ŋ)z, -(I)rsĭ(ŋ)z	-(A)rsĭz, -(X)rsĭz	-(A)rsĭz, -(I)rsĭz, -(u)rsĭz
3PL	-(A)rĭAr -(X)rĭAr	-(A)rĭAr, -(I)rĭAr	-(A)rĭAr, -(X)rĭAr	-(A)r(ĭ)Ar, -(I)r(ĭ)Ar	-(A)rĭAr, -(X)rĭAr	-(A)rĭAr, -(I)rĭAr, -(u)rĭAr

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 PTC 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] *sĭčra-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-mä* {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’; *kórńa* ‘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.mōr* {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-mäk+kä* {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] *čiyar-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*, *-ĭžĭ*, *-(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 *-mä* 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 (Zajączkowski 1932, 99–101; Çulha 2019, 132).

The participles formed by the markers *-(I)včI*, *-(u)včĭ*, and *-ižĭ* 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 *-(I)vžX* (Öztürk 2019, 36); Ot.Tur *-(y)XžX* (Kissling 1960, 233); T.Kar *-(U)včU*, and H.Kar *-(u)vcu*, *-(i)vci* (Zajączkowski 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)žĭ* are noted, a marker absent in Karaim, but present in Crimean Tatar and Ottoman Turkish, e.g., [Lev 13:51/14:44] *sizla-t-ižĭ* {ache-CAUS-PTCP} ‘the thing which causes pain’. The text also exhibits variants such as *-(I)včI* and *-(u)včĭ*, which are noted in Crimean Tatar and all Karaim dialects, but are absent in Ottoman Turkish, e.g., [Lev 17:14] *aša-včĭ+lar* {eat-PTCP+PL} ‘the ones who eat’, [Lev 20:8] *ayruḥsi et-ivčĭ* {sanctify-PTCP} ‘the one who sanctifies’, [Lev 24:18] *ur-uvčĭ* {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)ğčü* 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] *taši-yan* {carry-PTCP} ‘the one who carries’, [Lev 11:46] *doğur-an* {give birth-PTCP} ‘the one who gives birth’.

The participle *-miš* 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-miš 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] *yuvuqlaštir-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 +*lArI*. 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 *ağ-* ‘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) *aktiradoyan*.

The second converb marker of our data, *-Ip* and *-Up*, occurs in a total of twenty examples, e.g., [Lev 1:3] *al-ip* {take-CONV} ‘taking’, [Lev 11:24] *tiy-ip* {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)* (Priik 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 *sävläyip*, ‘saying’, and *sävläp* 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] *başka* ‘apart from, aside from’; [Lev 1:8, 11:43, 11:21] *bilän, ilän, 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, sojra*, ‘after’; [Lev 4:3, 16:33] *učün, uçin* ‘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+i(n)+a* {the front part+3SG.POSS+DAT} ‘before, in front of (someone/something)’, [Lev 13:55] *art+i(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+i(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;] *aniñ 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 *’äšer* ‘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] *išä*. 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 *muŋa* (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 *uš*, which only appears in *ušbu* (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] *kiz kardas* {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’, *kil-* ‘to do’, *koj-* ‘to put; to set’, and *ver-* ‘to give’ verbs in such phraseological constructs, e.g., [Lev 4:26] *keparat 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 Zajaczkowski’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+ak</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>kırmızı+Ǟa</i> {red+DER} ‘reddish’	semi-productive	+	+	+
+čA+	[Lev 20:20] <i>aya+ča</i> {elder brother+DER} ‘uncle’	unproductive	+	+	+
+dAš+	[Lev 25:35] <i>din+das</i> {religion+DER} ‘co-religionist’	semi-productive	+	+	+
+IX+	[Lev 8:26] <i>yay+li</i> {oil+DER} ‘oily’	productive	+	+	+
+IXK+	[Lev 23:7] <i>kul+luk</i> {servant+DER} ‘service’	productive	+	+	+
+sA+	[Lev 26:13] <i>boyun+sa</i> {neck+DER} ‘yoke’	unproductive	+	+	-
+sI+	[Lev 3:4] <i>artık+sı</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>karşı+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 *oɣul+an* > *oɣlan* ‘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>ayir-ič > ayrič</i> {separate-DER} ‘cleft’	unproductive	+	+	+
-čI+	[Lev 20:25] <i>irän-či</i> {hate-DER} ‘disgusting; hateful’	unproductive	+	+	+
-däži+, -diži+	[Lev 20:6] <i>bil-däži</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-uk</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	+	+	+
-mAn+	[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)včl+*, and *-(u)včl+* originally function as PTCP 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>alyiš+la</i> {blessing+DER} 'to bless'	+IA- : productive; +dA- : unproductive	+	+	+
+rA-	[Lev 13:51] <i>kalt+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+nı* {the one lamb+ACC}, which is a common feature in Karaim Bible translations, e.g., [Lev 14:12] BSMS 288 (C.Kar) *şol bir ƙoy+nı* {the one lamb+ACC} (CrKB I, 189), ADub. III.73 (T.Kar) *oşol ol bir ƙoy+nı* {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 *şol* or *oşol* ‘that one’ which renders the Biblical Hebrew particle הַאֵלֶּם [’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>kabōwd Yahweh</i> glory-of Jehovah
	Göz. 1841
	<i>kavod+i YWY+nin</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+nin* {glory+3SG.POSS lord+GEN} (CrKB I, 178), ADub.III.73 (T.Kar) *šešina+sı Adonay+nin* {divine presence (of God)+3SG.POSS lord+GEN}, JSul.III.01 (H.Kar) *šekina+sı H+nin* {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+nin 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+nin* {wild animal+3SG.POSS+ACC the field+GEN} (CrKB I, 214), ADub.III.73 (T.Kar) *kiyi[k>g]+i+n ol tüz+nün* {wild animal+3SG.POSS+ACC the field+GEN}, JSul.III.01 (H.Kar) *kiyi[k>g]+i+n ol tiz+nin* {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
	the	sabbath	day+LOC	the
			šabat	gün+dä
			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+nij* {side+3SG.POSS+DAT the altar+GEN} 'beside the altar', [Lev 15:15] *ald+i(n)+a YWY+nij* {before+3SG.POSS+DAT Lord+GEN} 'before the Lord', [Lev 17:10] *orta+si(n)+dan ulus+i+nij* {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+nij* {the front part+3SG.POSS Lord+GEN} (CrKB I, 193), ADub.III.73 (T.Kar) *al(i)n+i(n)+da Adonay+nin* {the front part+3SG.POSS+LOC Lord+GEN}, JSul.III.01 (H.Kar) *al(i)n+i(n)+da H+nin* {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)+ij ald+i+na* {3SG.PRO+GEN before+3SG.POSS+DAT} 'before her', [Lev 7:13] *korban+i+nij 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>günāhli bol-ma</i> {become guilty-AN}	<i>günāhli bol-dī-∅</i> {become guilty-PAST-3SG}
	'he certainly has become guilty'	
	WTT (B.Heb)	
24:16	<i>mōwṭ</i> {die:QAL.INF.ABS}	<i>yūmāt</i> {die:HOP.IMPF.3SG.MASC}
	Göz. 1841	
	<i>öl-mä</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>hakrêb</i> {bring near:HIP.INF.ABS}	
	Göz. 1841	
	<i>yuvuklaštir-ma</i> {bring forward-AN}	<i>yuvuklaštir-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-saṭ</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 *yuvuqlaşdırma* 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) *faşmanli bolma faşmanli 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>	<i>'el-'ahârôn</i>	<i>'âhîkâ</i>
	Speak (2SG)	to Aaron	brother of you
Göz. 1841			
	<i>sözlâgin</i>	<i>Aharon</i>	<i>qardaşıña</i>
	tell (2SG)	Aaron	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) *sözlâgin Aharon qardaşıña* ‘tell your brother Aaron’ (CrKB I, 194), JSul.III.01 (H.Kar) *sözlegin Aharonya qarındaşına* id, ADub.III.73 (T.Kar) *sözlâgin 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>wənōwd'āh</i>	<i>haḥattāt</i>	<i>'āšer</i>	<i>ḥātə'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 boldılar</i>
	and	if it is known	the	sin	which	sinful they became
	<i>aniḡ</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 bilinse 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 אֲשֶׁר [*'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>yišḥātū</i>	<i>eṭ-hā'ōlāh</i>	<i>yišḥātū</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'ăšāh</i>	<i>lappār</i>	<i>ka'ăšer</i>	<i>'ăšāh</i>	<i>ləpār</i>	<i>haḥattāt</i>			
	he shall offer	this bull	just as	he did	the bull	for the sin offering			
Göz. 1841									
	<i>da</i>	<i>ķilsin</i>	<i>ol</i>	<i>buyağa</i>	<i>neçiki</i>	<i>ķildı</i>	<i>buyasına</i>	<i>ol</i>	<i>ḥatatnıñ</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 ķilsin ol buyağa neçik ki ķildı buyasına ol ḥatatnıñ* (CrKB I, 170), JSul.III.01 (H.Kar) *da ķilsin tanaya ki neçik ķildı tanasına ol ḥatatnün alay ķilsin anar*, ADub.III.73 (T.Kar) *da ķilsin tanaya ki neçik ķildı tanasına ol ḥatatnün ki özünün alay ķilsin 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>arḳardaš</i> ⁷⁶	<i>arḳadaš</i>	‘comrade; fellow’	(CKED, 48; KRPS, 73)
[Lev 4:6]	<i>barmaḳ</i>	<i>parmaḳ</i>	‘finger’	(CKED, 275; KRPS, 446)
[Lev 20:27]	<i>bilidiži</i>	<i>bildeži</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>göñül</i>	<i>köñül</i>	‘heart; mind’	(CKED, 217; KRPS, 338)
[Lev 13:3]	<i>görüm</i>	<i>körüm</i>	‘appearance; look’	(CKED, 219; KRPS, 339)
[Lev 26:16]	<i>ḳaltramaḳ</i>	<i>ḳaltıramaḳ</i>	‘to shiver; to tremble’	(CKED, 286; KRPS, 360)
[Lev 26:6]	<i>ḳaltratıvči</i>	<i>ḳaltıratıvči</i>	‘causing shivering’	(CKED, 286; KRPS, 360)
[Lev 11:18]	<i>ḳaşıḳçı ḳuşı</i>	<i>ḳaşıḳçı</i>	‘pelican’	(CKED, 295; KRPS, 368)
[Lev 11:6]	<i>tavušan</i>	<i>taḫšan</i>	‘hare; rabbit’	(CKED, 379; KRPS, 518)
[Lev 23:36]	<i>tiyilmäk</i>	<i>tiyılmaḳ</i>	‘delay; constipation’	(CKED, 402; KRPS, 556)
[Lev 7:34]	<i>yoḳari</i>	<i>yukaḳari</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; aybaba</i> (KRUS, 44)	<i>aķbaba</i> (ETD, 475)	–	–
[Lev 15: 2] <i>aķķan</i> ‘flow’	–	–	–	–
[Lev 15:3] <i>aķmaķ</i> ‘flow’	–	–	<i>aķmak</i> (KRPS, 58)	<i>aķmaķ</i> (KRPS, 58)
[Lev 15:28] <i>aķman</i> ‘flow’	–	–	–	–
[Lev 25:27] <i>artķan</i> ‘remainder’	–	–	–	–
[Lev 11:19] <i>balıķķin</i> ‘heron; egret’	<i>balıķķil</i> (KRUS, 95)	<i>balıķķil; balıķķin</i> (LET, 397)	–	–
[Lev 2:11] <i>bekmüz</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>bodir</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>ķudķud</i> ‘cicada’	–	<i>ķirķir</i> (YTL: 363)	–	–
[Lev 23:2] <i>ķakirmaķ</i> ‘convocation’	–	–	–	–
[Lev 11:14] <i>ķaylaķ</i> ‘kite’	–	<i>ķaylaķ</i> (ETD, 633)	–	–
[Lev 22:25] <i>ķaypalmāķ</i> ‘corruption; defect’	–	–	–	<i>ķaypamaķ</i> (KRPS, 621) ‘destruction; extermination’

Table 55 (continued)

Göz. 1841	Cr.Tat	Ot.Tur	H.Kar	T.Kar
[Lev 21:5] <i>çizmağ</i> ‘line’	–	–	–	–
[Lev 11:13] <i>deñiz qartalı</i> ‘sea eagle’	–	<i>deñiz qartalı</i> (Işık 2021, 350)	–	–
[Lev 11:36] <i>devşirilmä</i> ‘concentration’	–	<i>devşirilme</i> (ÖTS 2, 1192)	–	–
[Lev 11:16] <i>deve kuşı</i> ‘ostrich’	<i>deve kuşu</i> (KRUS, 153)	<i>deve kuşu</i> (ETD, 228)	–	–
[Lev 18:11] <i>doğurtқан</i> ‘begotten’	–	–	–	–
[Lev 25:30] <i>dolyınça</i> ‘fully’	<i>tolyun</i> (KRUS, 597)	<i>dolyun</i> (KRUS, 352)	–	–
[Lev 5:23] <i>dutup almağ</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>kevşek</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>kevşe-</i> (KRUS, 222)	–	–	–
[Lev 11:30] <i>göztöbä</i> ‘mole’	–	<i>köstebek</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 *yil*, 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>sallamağ</i> ‘wave offering’	–	–	–	–
[Lev 25:25] <i>satқан</i> ‘sold’	–	–	–	–
[Lev 8:2] <i>silmāk yayı</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>tökmäk</i> ‘emission’	–	–	–	–
[Lev 11:17] <i>ügi kuşu</i> ‘eagle owl’	–	<i>ögü kuşı</i> (TLO I, 535)	–	–
[Lev 16:32] <i>yerine</i> ‘instead’	–	<i>yerine</i> (ETD, 171)	–	–
[Lev 11:30] <i>yıldız 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>haq</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>kahar</i>	‘anger’		(CKED, 284)
[Lev 26:30] <i>kayip</i>	<i>gayib</i>	‘lost; missing’	(via Ot.Tur)	(CKED, 171; KRPS, 163)
[Lev 12:6] <i>kumru</i>	<i>hümri; hümriü</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>hılas</i> ‘redemption’	<i>halas; hales</i> (KRUS, 670)	<i>halas</i> (LET, 629)	–	–
[Lev 11:19] <i>hüdhüd</i> ‘hoopoe’	<i>üdüd kuş</i> (KRUS, 628)	<i>hüdhüd</i> (LET, 405)	–	–
[Lev 20:20] <i>maħrim</i> ‘deprived’	<i>marum; maħrum</i> (KRUS, 338; 340)	<i>maħrum</i> (ÖTS 3, 3020)	–	–
[Lev 7:18] <i>maħbul</i> ‘accepted’	<i>maħbul</i> (KRUS, 331)	<i>maħbul</i> (YTL: 705)	–	–
[Lev 25:21] <i>mamur</i> ‘cultivated’	<i>mamur</i> (KRUS, 334)	<i>mamur</i> (ETD, 1034)	–	–
[Lev 11:10; 11:23] <i>mıkruh; mıkruha</i> ‘abominable’	<i>mekruh</i> (KRUS, 345)	<i>mekruh</i> (LET, 2)	–	–
[Lev 25:30] <i>muqam</i> ‘location; residence’	<i>maqam</i> ‘melody; an air of music’ (KRUS, 330)	<i>maqam</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; vä</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+läkän* {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+lä* {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>tohum</i>	‘seed; grain; lineage; family’ (via Ot.Tur)	(CKED, 409)
[Lev 11:25] <i>umundar</i>	<i>mundar</i>	‘unclean; impure; dirty’	(CKED, 245; KRPS, 410)

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+daš* {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., *ešker* ‘openly, overtly’; *eškere*, *aškara* ‘honest; overt, open’; *ešker-* ‘to be evident’; *eškert-* ‘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 *aškara*, 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] *aškara bol-ir-mîn* {evident be-AOR-1SG} ‘I will appear’. However, the verb form *aškär-* is also evident within the analyzed text, e.g., [Lev 18:6] *aškär-t-mä+gä* {make evident-CAUS-AN+DAT}. Notably, similar verbs are also attested in Karaim dialects, e.g., T.Kar *aškar-* ‘to be evident’, *aškart-* ‘to make something evident’ (KRPS, 91–92); H.Kar *askart-* ‘to be evident’ (KRPS, 80), and in Anatolian Turkish e.g., *ešker-* ‘to be evident’, *eškert-* ‘to make evident’ (ÖTS 2, 1501). Furthermore, in Anatolian Turkish, the verb form *eškerit-* is also observed, deriving from *ešker it-* (ÖTS 2, 1501). As such, the form *aškärt-* in our dataset might be explained by vowel dropping in the light verb *it-*, which could have later affected the form *ešker*, causing it to be interpreted as a verb due to Turkish influence. However, the presence of verbal forms such as *aškar*, *aškart-*, and *askart-* in Western Karaim languages adds a layer of complexity to the discussion. It is noteworthy that although the word *aškara* 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; keparat</i>	<i>kappara; kapara</i> ‘apology; forgiveness’ (CKED, 202)
[Lev 23:6] <i>mača</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)
[Leb 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>
בַּמָּוֶה [<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>bohaq</i>
אֶפֶד [<i>ēpōd</i>] ‘ephod, a garment worn by the high priests’ (CEDHL, 45)	[Lev 8:7] <i>efod</i>
גִּבְעַהּ [<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>hamec</i>

⁸⁰ This group does not encompass any personal proper names.

Table 62 (continued)

Biblical Hebrew	Göz. 1841
חַרְגֹּל [ḥargōl] ‘a kind of locust (a hapax legomenon in the Bible)’ (CEDHL, 230)	[Lev 11:22] ḥargol
חַטָּאת [ḥaṭṭāṭ] ‘sin; guilt; sin offering’ (CEDHL, 213)	[Lev 4:3] ḥatat
חֲזִיר [ḥāzīr] ‘pig; swine’ (CEDHL, 212)	[Lev 11:7] ḥazīr
חֶרֶם [ḥêrem] ‘thing devoted; ban; devotion; destruction’ (CEDHL, 233)	[Lev 27:28] ḥerem
חֹשֶׁן [ḥōšen] ‘breastplate of high priest’ (CEDHL, 236)	[Lev 8:8] ḥošen
קֶרֶחַ [kêrêaḥ] ‘bald (a hapax legomenon in the Bible)’; place from which plants have been removed’ (CEDHL, 593).	[Lev 13:40] kereah
קָרְבָּן [kārḇān] ‘offering; sacrifice; oblation; victim’ (CEDHL, 591)	[Lev 1:2] korban
קָדוֹשׁ [kādōš] ‘holy; sacred; saint, saintly’ (CEDHL, 562)	[Lev 11:44] kuduš
מְלִיקָה [mēliḳā] ‘nipping off (the neck of a bird)’ (CEDHL, 350)	[Lev 5:8] meliḳa
מְלִי'וּמַי [millu'im] ‘filling in, setting; ‘installation; supplement; addition’ (CEDHL, 348)	[Lev 7:37] milu'im
מִשְׁקָל [mišḳāl] ‘mithqal, a unit of mass; weight’ (CEDHL, 678)	[Lev 19:35; 27:4] miškal; meškal
מֹלֵךְ [mōlek] ‘Molech’	[Lev 18:21] Moleḥ
נֶתֶק [netek] ‘scab’ (CEDHL, 431)	[Lev 13:30] netek
נֶבֶלָה [nəbēlāh] ‘corpse, carcass; an animal that died a natural death’ (CEDHL, 402)	[Lev 7:24] nevela
נָאֵף [nō'ēf] ‘to commit adultery’ (CEDHL, 400)	[Lev 20:10] no'ef
פָּסוּל [paśul] ‘unfit; defective; disqualified’ (CEDHL, 515)	[Lev 7:18] paśul
פְּחֵתַת [pəḥeteṭ] ‘sunken spot in leprosy (a hapax legomenon in the Bible); defect; fault’ (CEDHL, 502)	[Lev 13:55] peḥetet
רָחָם [rāḥām] ‘carrion vulture’ (CEDHL, 613)	[Lev 11:18] raḥam
שַׁבָּתוֹן [šabbātōwn] ‘Sabbath observance; complete rest’ (CEDHL, 639)	[Lev 16:31] šabaton
שְׁחִיטָה [šəḥīṭa] ‘ritual slaughtering’ (CEDHL 649)	[Lev 17:5] šeḥīta
שֵׁם [šēm] ‘name; as designation of God’ (CEDHL, 664)	[Lev 24:11] šem
טֶרֶפָּח [təreḫpāh] ‘an animal tom by wild beasts; an animal with organic defect; ritually forbidden food’ (CEDHL, 252)	[Lev 7:24] terefa
תּוֹר [tōr] ‘turtle-dove’ (CEDHL, 695)	[Lev 14:30] tor
תּוּמִים [tummim] ‘one of the two objects attached to the breastplate of the high priest’ (CEDHL, 706)	[Lev 8:8] tumim
אֲוִרִים [ūrīm] ‘one of the two objects attached to the breastplate of the high priest’ (CEDHL, 14).	[Lev 8:8] urim
זוּב [zōwḅ] ‘flux; issue’ (CEDHL, 195)	[Lev 15:2] zav
זוֹנָה [zōnāh] ‘harlot; prostitute’ (CEDHL, 196)	[Lev 21:7] zona

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] *ħag 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>ķambur</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>rubalurba</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	שָׁפָן [šāpān] 'rock badger; cony rabbit'	<i>krolik</i>	<i>dafsan</i>	<i>ada tavšan</i> 'hare; European rabbit'	<i>ada tavušan</i> 'hare; European rabbit'
11:6	אַרְנֵבֶת [ʾarnebet] 'hare; rabbit'	<i>ḳoyan</i>	<i>ḳoyan</i>	<i>tavšan</i>	<i>tavušan</i>
11:7	חֲזִיר [ḥāzīr] 'pig; swine'	<i>ḥazir</i>	<i>ḥazir</i>	<i>ḥinzir</i>	<i>ḥinzir</i>
11:13	נֶשֶׁר [nešer] 'eagle; vulture'	<i>nešer</i>	<i>nešer</i>	<i>ḳartal</i> 'eagle'	<i>ḳartal</i> 'eagle'
11:13	פְּרָס [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	עֲזָנְיָה [ʿāzaniyāh] 'black vulture'	<i>ʿazniya</i>	<i>ʿazniya</i>	<i>deñiz ḳartali</i> 'sea-eagle'	<i>deñiz ḳartali</i> 'sea-eagle'
11:14	דָּאָה [dāʾāh] 'eagle and/or vulture; kite; red kite'	<i>daʾa</i>	<i>daʾa</i>	<i>aḳ baba</i> 'vulture'	<i>aḳ baba</i> 'vulture'
11:14	אֵיָה [ayyāh] 'falcon; kite; hawk; black kite'	<i>aya</i>	<i>aya</i>	<i>çaylaḳ</i> 'kite'	<i>çaylaḳ</i> 'kite'
11:16	יַעֲנָה [yaʿānāh] 'female ostrich; ostrich'	<i>ankit</i>	<i>ankit</i>	<i>deve ḳuši</i>	<i>deve ḳušu</i>
11:16	שְׂחָף [šāḥaf] 'seagull'	<i>šahaf</i>	<i>šahaf</i>	<i>ḳuḳu ḳuši</i> 'cuckoo'	<i>ḳuḳu ḳuši</i> 'seagull'? (see CKED, 319; KRPS, 374)
11:16	נָץ [nēṣ] 'hawk; falcon'	<i>ḳiryiy</i>	<i>ḳiryiy</i>	<i>doyan</i> 'hawk; falcon'	<i>duyan</i> 'hawk; falcon'
11:17	שֻׁלְדָּן [šālāḳ] 'cormorant; fish owl'	<i>šalaḥ</i>	<i>šalaḳ</i>	<i>ḳara bataḳ</i> 'cormorant'	<i>ḳara bataḳ</i> 'tern'? (see CKED, 290; KRPS, 363)
11:17	יַנְשֻׁפּוֹ [yanšūpō] 'long-eared owl; bee- eater'	<i>yanšuf</i>	<i>ḳuzyun</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>ḳuyu</i> 'swan'	<i>ḳoyu</i> 'swan'
11:18	קָאֵת [ḳāʾēt] 'pelican; little owl; jackdaw'	<i>ḳaʾat</i>	<i>puhac</i> 'a species of owl'	<i>ḳašikji ḳuši</i> 'pelican'	<i>ḳašikči ḳuši</i> 'pelican'

Table 64 (continued)

Lev	WTT (B.Heb)	ADub.III.73 (T.Kar)	JSol.III.01 (H.Kar)	Kieffer 1827 (Ot.Tur)	Göz. 1841
11:18	רָהָם [rāhām] ‘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	דִּיכִיפַת [dūkiḥpāt] ‘hoopoe’	<i>duḥifāt</i>	<i>duḥifāt</i>	<i>hūdhūd</i> ‘hoopoe’	<i>hūdhūdi</i> ‘hoopoe’
11:19	עֲטָלֶיָּהּ [‘āṭallēp] ‘bat’	<i>yari ḵanat</i>	<i>yari ḵanat</i>	<i>šebpere</i> ‘bat’	<i>šepere</i> ‘bat’
11:22	סָלְעָם [sāl‘ām] ‘a kind of locust’	<i>sal‘am</i>	<i>sal‘am</i>	<i>judjud/jūdjud</i> ‘cicada’	<i>judjud/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	הַגָּב [ḥāgāb] ‘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	עֲכָבָר [‘akbār] ‘mouse’	<i>‘aḥbar</i>	<i>sican</i>	<i>sičan</i> ‘rat; mouse’	<i>sičan</i> ‘rat; mouse’
11:29	צָב [ṣāb] ‘turtle; tortoise; a kind of lizard’	<i>cav</i>	<i>scur</i>	<i>kaplubuya</i> ‘turtle; tortoise’	<i>kapli baya</i> ‘turtle; tortoise’
11:30	אַנְקָה [‘anāḳāh] ‘gecko; a kind of lizard’	<i>anaḳa</i>	<i>anaḳa</i>	<i>sivri sičan</i> ‘shrew mouse’	<i>sivri sičan</i> ‘shrew mouse’
11:30	כֹּהַל [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	לֵטָאָה [letā‘āh] ‘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	חֹמֶט [ḥōmet] ‘lizard’	<i>ḥomet</i>	<i>ḥomet</i>	<i>kertenkele</i> ‘lizard’	<i>kerten kelesi</i> ‘lizard’
11:30	תִּנְשָׁמֶת [tinšāmet] ‘white owl; chameleon’	<i>tinšamet</i>	<i>tinšamet</i>	<i>köstebek</i> ‘mole’	<i>göz töbä</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+yı</i> {owl+ACC (Ogh.)}	<i>to+yı+ni</i> {owl?+ACC (Ogh.)+ACC (Kip.)}
11:18	<i>raham+i</i> {carrion vulture+ACC (Ogh.)}	<i>raham+i+ni</i> {carrion vulture+ACC (Ogh.)+ACC (Kip.)}
11:19	<i>hüdhüd+i</i> {hoopoe+ACC (Ogh.)}	<i>hüdhüd+i+ni</i> {hoopoe+ACC (Ogh.)+ACC (Kip.)}
11:20	<i>žüdžüd+i</i> {cicada+ACC (Ogh.)}	<i>žüdžüd+i+ni</i> {cicada+ACC (Ogh.)+ACC (Kip.)}

Another 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 kelesi</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)Im*, and the third person singular optative mood marker *-(y)A*. It is crucial that, except for the 1PL.VOL marker *-(A)Im*, 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-nyj* {Lord+GEN}.

All proper nouns, instances of the tetragrammaton YWY and the word *Teḥri* 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 niḡ > ertäniḡ* {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 aḡar demä. דבר [1:2] Sözlägin oḡlanlarına Yisra'elnin
- (4) da aytkin alarḡa adam gendiḡizdän egär yuvuqlaštiraḡaḡ olsa ḡorban YWY-ḡa

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 yuvuqlaştıriniz korbaninizni. אס
 (6) [1:3] Egär 'ola esä korbanı ol siyirdan saylam erkäkni alıp yuvuqlaştırsin anı
 (7) eşiginä ohel mo'edniy yuvuqlaştırsin anı kabulluyına aldına YWY-niñ. וסמך
 (8) [1:4] Da tayasin qolonı başı üstünä ol 'olanıñ da qabul olunir anar keparat
 etmägä
 (9) üstünä. ושתח [1:5] Da soysin balasin ol siyirniñ aldına YWY-niñ
 (10) da yuvuqlaştırsinlar oylanları Aharonniñ ol kohenlär ol qanni da saçsinlar ol
 (11) qanni ol mizbeah üstünä çüpçüvrä ki eşigindä ohel mo'edniy. והפשיט
 (12) [1:6] Da terisin siyirsin ol 'olanıñ da buvumlasin anı buvumlarınğa. ונתנו
 (13) [1:7] Da versinlär oylanları Aharon[niñ]⁸⁴ ol kohen ot ol mizbeah üstünä da
 yaraştırsinlar
 (14) ayaçlar ol ot üstünä. וערכו [1:8] Da yaraştırsinlar oylanları Aharon[niñ]⁸⁵ ol
 (15) kohenlär ol buvumlarıni ol baş bilän da ol qarın yayini ol ayaçlar üstünä

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- (1) ki ol ot üstünä ki ol mizbeah üstünä. וקרבו [1:9] Da qariniñni da ayaqlarini
 (2) yuvsin suvlar bilän da tütätsin ol kohen ol žümläni ol mizbeahta 'oladir ol
 (3) otlı korban qo[k]usi⁸⁶ kabullıknıñ YWY-ğa. ואם [1:10] Da egär ol koydan esä
 korbanı
 (4) ol qoylardan ya ol eçkilärdän 'olaya saylam erkäkni alıp yuvuqlaştırsin
 (5) anı. ושתח [1:11] Da soysin anı užu yanında ol mizbeahniñ ki çafon tarafında
 (6) aldına YWY-niñ da saçsinlar oylanları Aharonniñ ol kohenlär qanin ol mizbeah
 (7) üstünä çüpçüvrä. ונתח [1:12] Da buvumlasin anı buvumlarınğa da başın da
 (8) qarın yayini yaraştırsin ol kohen alarnı ol ayaçlar üstünä ki ol ot
 (9) üstünä ki ol mizbeah üstünä. והקרב [1:13] Da ol qarinni da ol ayaqlarnı
 (10) yuvsin suvlar bilän da yuvuqlaştırsin ol kohen ol žümläni da tütätsin ol
 (11) mizbeahta 'oladir ol otlı korban qokusı kabullıknıñ YWY-ğa. ואם
 (12) <ואם> [1:14] Da egär ol kuştan esä 'ola korbanı YWY-ğa da yuvuqlaştırsin ol
 (13) qumrulardan ya o kögürçin balalarından korbanini. והקריבו [1:15] Da
 yuvuqlaştırsin anı
 (14) ol kohen ol mizbeahqa da kessin başini da tütätsin ol mizbeahta
 (15) da damlanılsin qanı duvarı üstünä ol mizbeahniñ. 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: *kousi*; a typographical error. | BSMS 288: *isi*. | JSul.III.01: *iyisi*. | ADub.III.73: *iy*.

- (16) yünü bilän da taşlasın anı yanına ol mizbeaḥniṅ gün doyuşi tarafğa ol
 (17) kül tökilän yergä. וְשַׁטַּח [1:17] Da yirtsın anı qanatlarından (sirtından)⁸⁷
 ayırmāsın
 (18) da tütätsin anı ol kohen ol mizbeaḥta ol ayaçlar üstünä ki ol ot
 (19) üstünä 'oladır ol otlı qorban qoqusı qabullıqniṅ YWY-ğa.

Chapter 2

- (20) (ב) וּנְפֹשׁ [2:1] Da žan ki yuvuqlaštürsa qorban minḥa YWY-ğa özek olsun
 (21) qorbanı da töksin üstünä yay da versin üstünä tımyan. וְהִבִּיֵּא
 (22) [2:2] Da getirsin anı oylanlarına Aharonniṅ ol kohenlärgä da avučlasın andan
 dolu
 (23) avučini özagından da yayından žümlä tımyanı bilän da tütätsin ol kohen
 tütidmäsini
 (24) ol mizbeaḥta otlı qorban qoqusı qabullıqniṅ YWY-ğa. וְהִנּוּתָרַת [2:3] Da ol
 (25) qalyanı ol minḥadan Aharonğa da oylanlarinadır kodeşi kodeşläriṅ otlı
 (26) qorbanlarından YWY-niṅ. וְכִי [2:4] Da egär yuvuqlaštürsaṅ qorban minḥa
 tandur pişirmäsi

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- (1) özäk kalın maçalar qarışılanlar yay bilän da yufka maçalar silingänlar yay
 bilän. וְאֵם
 (2) [2:5] Da egär minḥa ol tava içindä esä qorbanıṅ özäk qarışılan yay bilän maça
 (3) bolsın. פְּתוּת [2:6] Tilimlämä tilimlägin anı tilimlärlärlä da qoygün üstünä yay
 (4) minḥadır ol. וְאֵם [2:7] Da egär tänzärädä pişen minḥası esä qorbanıṅ özäk
 (5) yay bilän kılinsın. וְהִבִּיֵּא [2:8] Da ketirgin ol minḥanı bulardan YWY-ğa
 (6) da yuvuqlaštür[y]in⁸⁸ anı ol kohengä da yuvuqlaštürsın anı ol mizbeaḥğa. וְהִרִים
 (7) [2:9] Da ayırsın ol kohen ol minḥadan tütsüsini da tütätsin ol mizbeaḥta otlı
 (8) qorban qoqusı qabullıqniṅ YWY-ğa. וְהִנּוּתָרַת [2:10] Da ol qalyanı ol minḥadan
 (9) Aharonğa da oylanlarinadır kodeşi kodeşläriṅ otlı qorbanlarından YWY-niṅ.
 (10) כֹּל [2:11] Här ol minḥa ki yuvuqlaštürsaṅiz YWY-ğa kılınmasın ḥameç mitlak
 (11) hiç açi ḥamur da hiç bekmäz tütätmäniz andan otlı qorban YWY-ğa. קֶרֶבַן
 (12) [2:12] İlk qorbanı yuvuqlaštüriniz alarnı YWY-ğa da ol mizbeaḥğa çıkmāsınlar
 (13) qoqusına qabullıqniṅ. וְכֹל [2:13] Da žümlä minḥa qorbanıṅni tuz bilän tuzlayın
 (14) da eksitmegin şart tuzin Teṅriṅniṅ üstündän minḥanıṅniṅ här qorbanıṅ üstünä
 (15) yuvuqlaštürin tuz. וְאֵם [2:14] Da egär yuvuqlaštürsaṅ ilklär minḥasıni

⁸⁷ JSul.IV.02A: Unvocalized text.

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

- (16) YWY-ya arpa başi çirkingän otqa taze arpa kürpäsi yuvuqlaştırıyın ilklärinñin
 (17) minhasını. ונתתי [2:15] Da vergin üstünä yay da koyğın üstünä tümyan minha-
 (18) dir ol. והקטיר [2:16] Da tütätsin ol kohen tütsüsini kürpäsindän da yayından
 žümlä
 (19) tümyanı bilän otlu qorban YWY-ya.

Chapter 3

- (20) (ג) ואם [3:1] Da egär šelamim qorbanı esä qorbanı egär ol sıyırđan ol
 (21) yuvuqlaştırir esä geräk erkäk geräk diši saylamni yuvuqlaştırısın
 (22) anı aldına YWY-niñ. וסמך [3:2] Da tayasın qolunı başi üstünä qorbaninñin
 (23) da soysın anı ešigindä ohel mo'edniñ da sačsınlar oylanları Aharonniñ ol
 kohen-
 (24) lar ol qanı ol mizbeağ üstünä čüpčüvrä. והקריב [3:3] Da yuvuqlaştırısın
 (25) ol šelamim qorbanından otlu qorban YWY-ya ol yayni ol yapqan ol qarinni
 (26) da žümlä ol yayni ki ol qarın üstünä. ואת [3:4] Da eki ol bögräklärni

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- (1) da ol yayni ki üstlärindä ki ol emizlar üstünä da ol artıksını ki
 (2) ol bayır üstünä ol bögräklär bilän ketärsin anı. והקטירו [3:5] Da tütätsinlar
 (3) anı oylanları Aharonniñ ol mizbeağta ol 'ola üstünä ki ol ayaçlar üstünä
 (4) ki ol ot üstünä otlu qorban koqusı qabullıqnñin YWY-ya. ואם [3:6] Da egär
 (5) ol koydan esä qorbanı šelamim qorbanına YWY-ya erkäk ya tiši saylam-
 (6) ni yuvuqlaştırısın anı. אם [3:7] Egär kozu ol yuvuqlaştırir esä qorbanini
 (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 sačsınlar oylanları
 Aharonniñ
 (9) qanini ol mizbeağ üstünä čüpčüvrä. והקריב [3:9] Da yuvuqlaştırısın ol šelamim
 (10) qorbanından otlu qorban YWY-ya tamam ol quyruq yayni qaršisine ol
 yumulyannñin
 (11) ketärsin anı da ol yayni ol yapqan ol qarinni da žümlä ol yayni ki ol
 (12) qarın üstünä. ואת [3:10] Da eki ol bögräklärni da ol yayni ki üstlärinä
 (13) ki ol emizlar üstünä da artıksını ol bayır üstünä ol bögräklär bilän
 (14) ketärsin anı. והקטירו [3:11] Da tütätsin anı ol kohen ol mizbeağta otlu
 (15) qorban YWY-ya. ואם [3:12] Da egär ecki 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 sačsınlar oylanları Aharonniñ qanini ol mizbeağ üstünä čüpčüvrä.

- (18) והקריב [3:14] Da yuvuqlaštirsin andan qorbanini otlu qorban YWY-ya ol yaḡni ol
- (19) yapqan ol qarinni da žümlä ol yaḡni ki ol qarın üstünä. ואת [3:15] Da
- (20) eki ol bögräklärni da ol yaḡni 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 otlu qorban qoqusına
- (23) qabullıqnın žümlä yaḡni YWY-ya. חקר [3:17] Ömürlük räsım dävürlärinıjzgä žümlä
- (24) oturašlarinıjzda hiç yaḡni da hiç qanni ašamanıjz.

Chapter 4

- (25) וידבר (ד) [4:1] Da sözlädi YWY Mošegä demä. דבר [4:2] Sözlägin oylanlarına
- (26) Yisraelnın demä žan ki yazıqlı bolsa yaḡlišlik bilän žümlä miçva-

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- (1) larından YWY-nın ki kılınmaslardır da kılisa birisini birdän alardan. אם [4:3] Egär
- (2) ol silingän kohen yazıqlı bolsa günähi uçun ol ulusnın da yuvuqlaštirsın
- (3) yazıyı uçun ki yazıqlı boldı buya balasın sıyırnın saylamnı YWY-ya hataatka.
- (4) והביא [4:4] Da ketirsın ol buyanı äšiginä ohel mo'ednıj aldına YWY-nın da tayasın
- (5) qolonı başı üstünä ol buyanın da soysın ol buyanı aldına YWY-nın. ולקח
- (6) [4:5] Da alsın ol silingän kohen qanından ol buyanın da girgizsin anı ohel mo'edgä.
- (7) ויטבל [4:6] Da mänčsin ol kohen barmaşını ol qanğa da saçsin ol qandan yedi kerätlär
- (8) aldına YWY-nın aldına pärdäsiniñ ol kodeşniñ. ונתן [4:7] Da versin ol kohen
- (9) ol qandan qovuš⁸⁹ köşeläri üstünä ol otyamlar tütsüsi mizbeahnın aldına
- (10) YWY-nın ki ohel mo'eddä da žümlä qanin ol buyanın töksin temälinä mizbeaħ-
- (11) hiniñ ol olanın ki ešigindä ohel mo'edniñ. ואת [4:8] Da žümlä yaḡin
- (12) ol hataat buyasiniñ ayırsın andan ol yaḡni ol yapqan ol qarın
- (13) üstünä da žümlä ol yaḡni ki ol qarın üstünä. ואת [4:9] Da eki ol
- (14) bögräklärni da ol yaḡni ki üstlärinä ki ol emizlär üstünä da ol
- (15) artıksini ki ol bayır üstünä ol bögräklär bilän ketärsin anı. כאשר
- (16) [4:10] Neçiki ayırilir ögüzindän ol šelamim qorbaniniñ da tütätsin alarnı ol
- (17) kohen mizbeaħı üstünä ol olanın. ואת [4:11] Da terisin ol buyanın 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 çihari temiz yergä ol kül tökän yergä da küydürsin anı
 (20) ayaçlar üstünä otqa ol kül töken yerdä küydürülsin. ואם [4:13] Da egär
 (21) žümlä žama'atü Yisraelnin yanılsalar da yaširın bolsa bir şey gözlärindän ol
 (22) qahalnıñ da kılsalar birni žümlä mičvalarından YWY-nin ki kılinmaslardır
 (23) da günähli olsalar. ונודעה [4:14] Da bilinsä ol yazıq ki yazıq[li]⁹⁰ boldılar anın
 uçun
 (24) da yuvuklaštirsınlar ol qahal buya sıyır balasını hatatqa da getirsınlar
 (25) anı aldına ohel mo'ednin. וסמכו [4:15] Da tayasınlar qartları ol žama'atnıñ
 kollarını
 (26) başı üstünä ol buyanıñ aldına YWY-nin da soysin ol buyanı aldına YWY-nin.

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- (1) והביאו [4:16] Da girgizsin ol silingän kohen qanıñdan ol buyanıñ 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 buçkaqları üstünä
 (4) ol mizbeahnın ki aldına YWY-nin ki ohel mo'eddä da žümlä ol qanıñ
 (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 neçiki kildı buyasına ol hatatnıñ alay kılsın anar da keparat
 (8) itsin üstlärinä ol kohen da boşatılır alarğa. והוציא [4:21] Da çıyarsın ol buyanı
 (9) avuldan çihari⁹¹ da küydürsin anı neçiki küydürdi ol burunı buyanı hatatı
 ol qahal-
 (10) nındır ol. אשר [4:22] Egär aya yazıqlı bolsa da kılsa birni žümlä mičvalarından
 YWY
 (11) Täñrisinin ki kılinmaslardır yanlıšlık bilän da günähli bolsa. או [4:23] Ya
 (12) bilinsä anar yazıyı ki yazıqlı boldı anın uçun da getirsın qorbanını ulayın
 (13) eçkilärnin saylam erkäk. וסמך [4:24] Da tayasın qolunı başı üstünä ol ulaqnın
 (14) da soysin anı ne yerdä ki soysa ol 'olanı aldına YWY-nin hatatdır ol.
 (15) ולקח [4:25] Da alsın ol kohen qanıñdan ol hatatnıñ barmayı bilän da versin
 kovuš⁹²
 (16) köšeläri üstünä mizbeahnın ol 'olanın da qanıñ töksin temälinä mizbeahnın
 (17) ol 'olanın. ואת [4:26] Da žümlä yayını tütätsin ol mizbeahta yayı gibi

90 JSul.IV.02A: *yazıq*; a typographical error. | BSMS 288: *yazıqlı*. | JSul.III.01: *yazıqlı*. | ADub.III.73: *yazıqlı*.

91 JSul.IV.02A: *çikari/çikäri*; a typographical error. | BSMS 288: *çihari*. | JSul.III.01: *tışkartın*. | ADub. III.73: *tışkartın*.

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

- (18) qorbaninij ol ŧelamimlärnij keparat etsin üstünä ol kohen yaziyından
 (19) da boŧatilir aŧar. םא [4:27] Da egär bir žan yazikli bolsa yanliŧlik bilän
 ulusından
 (20) ol yernij kilyanında birni mičvalarından WYW-nij ki kilynmaslardir da
 günähli
 (21) bolsa. א [4:28] Ya bilinsä aŧar yaziyi ki yazikli boldi da getirsin qorbanini
 (22) ulayin ečkilärnij saylamni yaziyi uėun ki yazikli boldi. ךמס [4:29] Da tayasin
 (23) qolonij baŧi üstünä ol hatatnij da soysin ol hatatni yerindä ol
 (24) 'olanij. ולקח [4:30] Da alsin ol kohen qanından barmaıy bilän da versin
 qovuŧ⁹³ köseläri
 (25) üstünä mizbeahnij ol 'olanij da žümlä qanini töksin temelinä ol
 (26) mizbeahnij. תא [4:31] Da žümlä yayini ketärsin neėiki ketäridi yay üstündän

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- (1) qorbaninij ol ŧelamimlärnij da tütätsin ol kohen mizbeahta qoıuŧına
 (2) qabulliknij da keparat etsin üstünä ol kohen da boŧatilir aŧar. םא
 (3) [4:32] Da egär qozu getirsä qorbanini hatatqa saylam tiŧini getirsin ani. ךמס
 (4) [4:33] Da tayasin qolu[n]i⁹⁴ baŧi üstünä ol hatatnij da soysin ani hatatqa ne
 (5) yerdä ki soyar ol 'olani. ולקח [4:34] Da alsin ol kohen qanından ol hatatnij
 (6) barmaıy bilän da versin buėkaqlari üstünä mizbeahnij ol 'olanij da žümlä
 (7) qanini töksin binyatına ol mizbeahnij. תא [4:35] Da žümlä yayini ketärsin
 (8) neėiki ketärilir yayi ol qoynij qorbanından ol ŧelamimlärnij 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 boŧatilir aŧar.

Chapter 5

- (11) (ה) ונפש [5:1] Da žan ki yazikli bolsa da eŧitsä avazin antnij da ol ŧahad
 (12) ya gördi ya bildi egär aŧlatmasa da kötärsin günähin. א
 (13) [5:2] Ya žan ki tiysä žümlä mundar nemägä ya gövdäsinä mundar kiyiknij ya
 (14) gövdäsinä mundar tuvarnij ya gövdäsi[n]ä⁹⁵ mundar qozlayannij da yaŧirin
 bolsa
 (15) andan da ol mundar boldi da günähli boldi. א [5:3] Ya ki tiysä mundarliyina
 (16) adamnij žümlä mundarliyınža ki mundar bolir anij bilän da yaŧirin
 (17) bolsa andan da ol bildi da günähli boldi. א [5:4] Ya žan ki ant etsä

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

94 JSul.IV.02A: *qoluj*; a typographical error. | BSMS 288: *qolun*. | JSul.III.01: *qolon*. | ADub.III.73: *qolon*.

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

- (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 eçkilärniñ hatatқа
 (23) da keparat etsın üstünä ol kohen yazıyından. ויאם [5:7] Da egär yetmäsä kuvatı
 koyya
 (24) da getirsın peşmanlıyını ki yazıqlı boldi eki kumrular ya eki balalarin
 (25) gögürçünniñ YWY-ya birni hatatқа da birni 'olaya. והבייא [5:8] Da ketirsın
 (26) alarnı ol kohengä da yuvuqlaštirsın birni ki hatatniñ burun da meliқа

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- (1) etsın başını qarşısından eñsäsiniñ da ayırmasın. והיה [5:9] Da saçsın qanıñdan ol
 (2) hatatniñ duvarı üstünä ol mizbeahniñ ol qalyan ol qandan tamsin binyatına
 (3) ol mizbeahniñ hatatdır ol. ויאם [5:10] Da ol ekinžini qılsın 'ola töräçä
 (4) da kapara etsın üstünä ol kohen yazıyından ki yazıqlı boldi da boşatılır
 (5) añar. ויאם [5:11] Da egär kuvatı yetmäsä eki kum[ru]larğa⁹⁶ ya eki balalarına
 gögürçünniñ
 (6) da getirsın qorbanini ki yazıqlı boldi onunži payın ol kebiçniñ özak hatat-
 (7) қа koymasın üstünä yay da vermäsın üstgä timyan zira hatatdır ol. והבייא
 (8) [5:12] Da getirsın anı ol kohengä da avuclasın ol kohen andan dolu avuču⁹⁷
 bilän tütsüsi-
 (9) ni da tütätsin ol mizbeahta utlu qorbanları üstünä YWY-niñ hatatdır
 (10) ol. וכפר [5:13] Da kapara etsın üstünä ol kohen yazıyı uçun ki yazıqlı boldi
 (11) birsinden bulardan da boşatılır añar da bolsın ol kohengä minğa gibi. וידבר
 (12) [5:14] Da sözlädi YWY Moşegä demä. נפש [5:15] Žan ki tansa tanmaq da yazıqlı
 bolsa
 (13) yañlıšlıq bilän kodeşlarından YWY-niñ da getirsın peşmanlıyını YWY-ya
 saylam
 (14) qoçkar ol koydan kıymätin bilän gümüş mişkallar mişkali bilän ol kodeşniñ
 (15) aşamya. ויאם [5:16] Da neni ki yazıqlı boldi ol kodeşdan ödesin da beşinži
 (16) payını arttırsın üstünä da versin anı kohengä da ol kohen kapara etsın
 (17) üstünä qoçkarı bilän ol aşamnıñ da boşatılır añar. ויאם [5:17] Da egär žan ki
 (18) yazıqlı bolsa da qılsa birni žümlä miçvalarından YWY-niñ ki qilinmaslardır

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

97 JSul.IV.02A: Spelled *אבוצי*; 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 yanlıšlıyı uçun ki yanıldı da ol bilmädi da boşatılır anar. אשם
- (22) [5:19] Aşamdir ol günähli bolma günähli boldi YWY-ya. וידבר [5:20] Da sözlädi YWY
- (23) Mošegä demä. נפש [5:21] Žan ki yazıqlı bolsa da tansa tanmağ YWY-ya da tansa
- (24) dostına amanatqa ya qol bilän qoyyan[ç]la⁹⁸ 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 kılar ol adam yazıqlı bolma alar bilän. והיה

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- (1) [5:23] Da bolçay ki yazıqlı bolsa da peşman bolsa da qaytarsın ol zülümni ki zülümlädi
- (2) ya ol dutup almağni ki dutup aldı ya ol amanatni ki amanat qoyuldi
- (3) birgäsınä ya ol tas bolyanı ki taptı. או [5:24] Ya žümlädän ki ant etsä
- (4) anın uçun yalyanya da ödäsin anı başı bilän da bešinžisin arttırsın
- (5) üstünä anar ki ol anın versin anı peşman bolyan günündä. ואת [5:25] Da
- (6) peşmanlıyını getirsın 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 boşatılır anar birsi uçun žümlädän ki kılar günähli
- (9) bolsa anın bilän.

Chapter 6

- (10) פִּדְשֹׁת צוֹ⁹⁹
- (11) וַיְדַבֵּר יְיָ אֱלֹהֵי מֹשֶׁה לְאֹמֶר¹⁰⁰
- (12) [6:1] Da sözlädi YWY Mošegä demä.
- (13) צוֹ [6:2] Šimarlayın Aharonya da oylanlarına demä budır torası
- (14) ol ‘olanın oldır ol ‘ola oçayı üstünä ki ol mizbeağ üstünä žümlä
- (15) ol geçä ol ertäyä degin da otu ol mizbeağnin yansın anda. ולבש
- (16) [6:3] Da giysin ol kohen kisäyi upraq da kisäyi könčäk kiysin eti üstünä da ayırsın
- (17) ol külni ki örtär ol ot ol ‘olanı ol mizbeağ üstünä da qoyısın anı
- (18) yanına ol mizbeağnin. ופשת [6:4] Da čeşsin upraqlarını da giysin öngä upraqlar

98 JSul.IV.02A: *koyyanna*; a typographical error. | BSMS 288: *koyyanya*. | JSul.III.01: *koymayında*. | ADub.III.73: *koymayında*.

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

100 Lev 6:1 in Biblical Hebrew.

- (19) da çıqarsın ol külni avuldan çihari aruv yergä. וְהָאֵשׁ [6:5] Da ol ot ol mizbeaḥ
 (20) üstünä yansın anda sönmäsın da yandırsın üstünä ol kohen ayaclar ertä
 (21) bilän ertä bilän da yaraštırsın üstünä ol 'olanı da tütätsın üstünä
 (22) yaqların ol şelamılarını. וְאֵשׁ [6:6] Dayım ateş yansın ol mizbeaḥ üstünä
 (23) sönmäsın. וְאֵשׁ [6:7] Da budır torası ol minḥanını yuvuqlaştırma
 (24) yuvuqlaştırısın anı birsi oylanlarını Aharonnıñ aldına YWY-nin aldına
 (25) ol mizbeaḥnıñ. וְהָרִים [6:8] Da ayırsın andan avuçi bilän özäğindän ol minḥanını

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- (1) da yayından da žümlä ol timyanni ki ol minḥa üstünä da tütätsın ol
 (2) mizbeaḥta qoqusı qabullıqnıñ tütsüsü YWY-ya. וְהַנֹּתָרִת [6:9] Da ol qalğanı
 andan
 (3) ašasınlar Aharon da oylanları maçalar ašalsın ayruḥsı yerdä azbarında ohel
 mo'ed-
 (4) nıñ ašasınlar anı. לֵא [6:10] Pişmäsin ḥameç paylarını verdim anı otlu
 (5) qorbanlarımndan kodeşi kodeşlarınıdır ol ḥatat gibi da ašam gibi. כֹּל
 (6) [6:11] Žümlä erkäk ki oylanlarında Aharonnıñ ašasın anı räsimi dunyanıñ
 dövürlärinızgä
 (7) otlu qorbanlarından YWY-nin hər kim ki tiysä alarğa ayruḥsı bolsın. וַיְדַבֵּר
 (8) [6:12] Da sözlädi YWY Moşegä demä. זֶה [6:13] Budır qorbanı Aharonnıñ da
 oylanlarınıñ
 (9) ki yavuqlaştırıyaylar YWY-ya silingän gündän soñra ki silsä anı onunñı
 (10) payı ol kebiçnıñ özek minḥa dayım yarımısın ertädä da yarımısın ašşamda.
 (11) עַל [6:14] Tava üçünä yaq bilän kılinsın qavurulyanni getirtgin anı (pişmäklärin)
 (12) yanaştırıyın dilimlär minḥasını yuvuqlaştırıyın qoqusına qabullıqnıñ YWY-ya.
 (13) הֵן [6:15] Da ol silingän kohen ornına oylanlarından kılinsın anı räsimi dunyanıñ
 YWY-
 (14) ya täkmil tütätilsın. וְכֹל [6:16] Da hər minḥası kohenninı täkmil ateşä
 (15) bolsın ašalmasıñ. וַיְדַבֵּר [6:17] Da sözlädi YWY Moşegä demä. דַּבֵּר [6:18] Sözläğın
 (16) Aharonğa da oylanlarına demä budır torası ol ḥatatnıñ ne yerdä ki
 (17) soyulsa ol 'ola soyulsın ol ḥatat aldına YWY-nin kodeşi kodeşlarını-
 (18) dir ol. הַכֹּהֵן [6:19] Ol kohen ol ḥatat etkän anı ašasın anı ayruḥsı yerdä
 (19) ašalsın azbarında ohel mo'ednıñ. כֹּל [6:20] Hər ne ki tiysä etinä ayruḥsı
 (20) bolsın da egär saçılsa qanından ol upraq üstünä ki saçılsa üstünä
 (21) yuvıñ ayruḥsı yerdä. וְכֹל [6:21] Da çöräp sayıt ki pişsä içindä sindirilsın
 (22) da egär baqır sayıtta pişsä da kırilsın da yayqalsın suvlar bilän. כֹּל [6:22] Hər
 (23) erkäk kohendlärdä ašasın anı kodeşi kodeşlarınıdır ol. וְכֹל [6:23] Da her ḥatat
 (24) ki girgizilsä qanından ohel mo'edgä keparat etmägä kodeşdä
 (25) ašalmasıñ otqa küydürülsın.

Chapter 7

(26) (ז) וזאת [7:1] Da budir torasi ol aşamnıñ kodeşi kodeşlärniñdir ol.

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- (1) במקום [7:2] Ne yerdä ki soysalar ol 'olanı soysinlar ol aşamnı da
 (2) kanini sačsin ol mizbeaḥ üstünä čüpčüvrä. ואת [7:3] Da žümlä yayıni
 (3) yuvuqlaštirsın andan ol quyruḡni da ol yayni ol yapḡan ol qarinni. ואת [7:4] Da
 (4) eki ol bögräklärni da ol yayni ki üstlärinä ki ol emizlär üstünä
 (5) da ol artıksini ol bayır üstünä ol bögräklär bilän ketärsin anı. והקטיר
 (6) [7:5] Da tütätsin alarnı ol kohen ol mizbeaḥta otlı qorban YWY-ya aşamdir
 (7) ol. כל [7:6] Här erkäk kohenlärdä aşasin anı ayruḡsi yerdä aşalsın kodeşi
 (8) kodeşlärniñdir ol. כחטאת [7:7] Nečiki ḡatat alay aşam bir tora alarya
 (9) ol kohen ki kapara etsä anıñ bilän anar bolsın. והכהן [7:8] Da ol kohen ol
 (10) yuvuqlaštıryan kişiniñ 'olasini terisi ol 'olanıñ o kohengä ki
 (11) yuvuqlaštirdi anı anar bolsın. וכל [7:9] Da här minḡa ki pişsä tandurda da här
 (12) kılınyan
 (13) tenžärädä ya tava içindä ol kohengä ol yuvuqlaštıryan anı anar bolsın.
 (14) וכל [7:10] Da här minḡa qarışılınyan yay bilän ya quru žümlä oylanlarına
 (15) Aharon-
 (16) niñ bolsın här kişigä qardaşı gibi. וזאת [7:11] Da budir torasi ol šelamim
 (17) qorbaniniñ ki yuvuqlaštirsä YWY-ya. אם [7:12] Egär šükürlik ućun yuvuqlaštirsä
 (18) anı da yuvuqlaštirsın ol šükürlik qorbanı bilän qalın mačalar qarışılınyanlar
 (19) yay bilän da yufka mačalar silingänlär yay bilän da qavurulınyan özägi qalınlar
 (20) qarışılınyanlar yay bilän. על [7:13] Hameč qalın ötmäklär bilän yuvuqlaštirsın
 (21) qorbanini
 (22) šükürlik šelamim qorbaniniñ yanına. והקריב [7:14] Da yuvuqlaštirsın andan
 (23) birer
 (24) ekmäk här bir soy qorban ekmägindän ayırmaq YWY-ya ol kohengä ol sačqan
 (25) ol šelamim kanini anar bolsın. ובשר [7:15] Da eti šükürlik qorbaniniñ
 (26) šelamimläriniñ
 (27) qorban etkän günü[n]dä¹⁰¹ aşalsın qonmasın andan ertägä degin. ואם [7:16] Da
 (28) egär
 (29) inyät ya žomartlıq esä šelamim qorbanı yuvuqlaštirdiği gündä qorbanini
 (30) aşalsın da sabaḡında da ol qalın andan aşalsın. והנותר [7:17] Da ol qalın ol
 (31) šelamim etindän ol üçünži gündä otqa küydürilsin. ואם [7:18] Da egär
 (32) aşalma aşalsa etindän šelamim qorbaniniñ ol üçünži gündä maqbul bolmastır

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

98 v^o

- (1) ol yuvuqlaştırıyan anı qorban sayılmaz anar bayat (pasul¹⁰²) bolir da ol žan
 (2) ol ašayan andan günähini çekär. והבשר [7:19] Da ol et ki tiysä birsinä här dürlü
 (3) mundar şeynin ašalmasın otka küydürilsin da ol kodeš eti här temiz
 (4) kiši ašasın kodeš etini. והנפש [7:20] Da ol žan ki ašasa et ol šelamim
 (5) qorbanından ki YWY-ya da mundarlıyı olsa üzärindä da kesilir ol žan
 oluslarından.
- (6) ונפש [7:21] Da žan ki tiysä žümlä mundarğa mundarlıyına adamnıñ ya mundar
 (7) tuvarğa ya žümlä mundar iränçigä da gizli ašasa etindän ol šelamim
 (8) qorbanınıñ ki YWY-ya kesilir ol žan oluslarından. וירבר [7:22] Da sözlädi YWY
 (9) Mošegä demä. דבר [7:23] Sözlägin oylanlarına Yisraelnıñ demä hiç yayın
 ögüzniñ
- (10) ne qoyınıñ ne ečkiniñ ašamanız. והלב [7:24] Da yayı nevelanıñ da yayı terefanıñ
 (11) qılınsın här işkä ança[ק]103 ašama ašamanız anı. כי [7:25] Zira här ašayan
 kimsä
- (12) yağ ol tuvardan ki yuvuqlaştırir andan otlu qorban YWY-ya kesilir ol
 (13) gizli ašayan žan uluslarından. וכל [7:26] Da hiç qanı ašamanız žümlä
 (14) oturašlarıñızda ne kuştan ne da tuvardan. כל [7:27] Žümlä žan ki ašasa hiç
 (15) qan da kesilir ol žan uluslarından. וידבר [7:28] Da sözlädi YWY Mošegä demä.
 (16) דבר [7:29] Sözlägin oylanlarına Yisraelnıñ ol yuvuqlaştırıyan šelamim qorbanını
 YWY-
- (17) ya getirsın qorbanını YWY-ya qorbanından šelamimlärniñ. ידיו [7:30] Qolları
 getirsinlär
- (18) otlu qorbanların YWY-nıñ ol yaynı ol töš bilän getirsın anı ol
 (19) töšni sallamağa anı önünä sallamağ aldına YWY-nıñ. והקטיר [7:31] Da tütätsin
 (20) ol kohen ol yaynı ol mizbeahta da bolsın ol töš Aharonğa da oylanlarına. ואת
 (21) [7:32] Da ol oñ butnı veriniñ kötärip sallamağ ol kohengä qorbanlarından
 šelamimleriniñ. המקריב
- (22) [7:33] Ol yuvuqlaştırıyan ol šelamim qanıñ da ol yaynı oylanlarından
 Aharonnıñ
- (23) anar bolsın ol oñ but payğa. כי [7:34] Zira ol öñünä sallamağ töšini da
 (24) ol yoqarı sallamağ butunı aldım yanından oylanlarıñın Yisraelnıñ šelamim
 (25) qorbanlarından da verdim alarnı Aharon ol kohengä da oylanlarına räsiminä
 dunyanıñ
- (26) yanından oylanlarıñın 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*.

99 r°

- (1) payi oylanlarınin otlu qorbanlarından YWY-nin yuvuqlaştırıyan gündän alarnı
 (2) kohenlik etmägä YWY-ya. אשר [7:36] Ki simarladı YWY vermä alaryä sildigi
 (3) gündän alarnı yanından oylanlarınin Yisraelnin ömirlik räsimi dövürlärinä.
 (4) זאת [7:37] Budir ol tora 'olaya minhaya da hatatka da asama
 (5) da milu'imgä da ol šelamim qorbanına. אשר [7:38] Ki simarladı YWY Mošegä
 (6) tayında Sinaynin simarladıyi gündä oylanlarına Yisraelnin yuvuqlaştırmaya
 (7) qorbanlarını YWY-ya yabanında Sinaynin.

Chapter 8

- (8) (ח) וידבר [8:1] Da sözlädi YWY Mošegä demä. קח [8:2] Alıyn Aharonni da
 (9) oylanlarını birgäsinä da ol upraklarını da ol silmäk yayını
 (10) da ol hatat buyasini da eki ol qoçkarlarını da ol maçalar selläsini.
 (11) זאת [8:3] Da žümlä ol žama'atni toplayin ešiginä ohel mo'edni. ועש
 (12) [8:4] Da kildi Moše neçiki simarladı YWY anar da toplandı ol žama'at ešiginä
 ohel
 (13) mo'edni. ויאמר [8:5] Da aytti Moše ol žama'atka budir ol söz ki simarladı
 (14) YWY kılmaça. ויקרב [8:6] Da yuvuqlaştırdi Moše Aharonni da oylanlarını da
 yuvdi
 (15) alarnı suvlar bilän. ויתן [8:7] Da verdi üstünä ol gölmäkni da kušadi anı
 (16) inçkür bilän da giydirdi anar ol šušmanni da verdi üstünä ol efodni
 (17) da kušadi anı bayi bilän ol efodni da baýladı anı anın bilän. וישם [8:8] Da
 koydi
 (18) üstünä ol hošenni da verdi ol hošengä ol Urimni da ol Tumimni.
 (19) וישם [8:9] Da koydi ol sariqnı baši üstünä da koydi ol sariq üstünä
 (20) qaršisine yüzlärinin ol altın çiçekni ol kodeš tažini neçiki simarladı YWY
 (21) Mošegä. ויקח [8:10] Da aldı Moše ol silmäk yayını da sildi ol miškanni
 (22) da žümläni ki anda da ayruhsı etti alarnı. וי [8:11] Da saçti andan ol
 (23) mizbeah üstünä yedi kerätlär da sildi ol mizbeahnı da žümlä ta[ç]imlarini¹⁰⁴
 (24) da ol kumyanı da tasläkänini ayruhsı etmägä alarnı. ויצק [8:12] Da tökti
 yayından
 (25) ol silmäknin baši üstünä Aharonnin da sildi anı ayruhsı etmägä anı.
 (26) ויקרב [8:13] Da yuvuqlaştırdi Moše oylanların Aharonnin da giydirdi alaryä
 gölmäklär

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

99 v^o

- (1) kuşadı alarni inçkir bilän da giydirdi alaryä öksäk kavuqlar neçiki simarladı
 (2) YWY Moşegä. ויש [8:14] Da yuvuqlaştırdı ol hatat buyasini da tayadı
 (3) Aharon da oylanları qollarını başı üstünä ol hatat buyasini. וישח [8:15] Da soydı
 (4) da aldı Moşe ol qannı da verdi buçqaqları üstünä ol mizbeahnin çüpçüvrä
 (5) barmayı bilän da saçtı ol mizbeahnı da ol qannı tökti temälinä ol mizbeahnin
 (6) da ayruhsı etti anı keparat etmäkkä üstünä. ויקח [8:16] Da aldı žümlä ol yağni
 (7) ki ol qarın üstünä da ol bayırnin artıksisini da eki ol bögräklärni
 (8) da yaylarini da tütätti Moşe ol mizbeahta. וא [8:17] Da ol buyanı da terisini
 (9) da etini da tezäginı küydürdi otqa avuldan çiharı neçiki simarladı YWY
 (10) Moşegä. ויקרב [8:18] Da yuvuqlaştırdı ol 'ola çoçkarini da tayadılar Aharon
 (11) da oylanları qollarını başı üstünä ol çoçkarin. וישח [8:19] Da soydı da saçtı
 (12) Moşe ol qannı ol mizbeah üstünä çüpçüvrä. וא [8:20] Da ol çoçkarinı
 (13) buvumladı buvumlarınça da tütätti Moşe ol başni da ol buvumların da ol
 (14) qarın yayini. וא [8:21] Da ol qarinnı da ol ayaqlarını yuvdı suvlar bilän da
 tütätti
 (15) Moşe tekmi ol çoçkarinı ol mizbeahta 'oladır ol qokusına qabullıqnın
 (16) otlu qorbandir ol YWY-ya neçiki simarladı YWY Moşegä. ויקרב
 (17) [8:22] Da yuvuqlaştırdı ol ekinži çoçkarinı ol milu'im çoçkarini da tayadılar
 Aharon
 (18) da oylanları qollarını başı üstünä ol çoçkarin. וישח [8:23] Da soydı da aldı
 (19) Moşe qanından da verdi yimşayı üstünä ol oñ kulayinin Aharonnin da baş
 barmayı
 (20) üstünä ol oñ qolonin da baş barmayı üstünä ol oñ ayayinin. ויקרב
 (21) [8:24] Da yuvuqlaştırdı oylanların Aharonnin da verdi Moşe ol qandan yimşayı
 üstünä ol
 (22) oñ kulaklarınin da baş barmayı üstünä ol oñ qollarinin da baş barmayı
 (23) üstünä ol oñ ayaqlarinin da saçtı Moşe ol qannı ol mizbeah üstünä
 (24) çüpçüvrä. ויקח [8:25] Da aldı ol yağni da ol quyrukni da žümlä ol yağni ki
 (25) ol qarın üstünä da ol bayırnin artıksisini da eki ol bögräklärni
 (26) da yaylarini da ol oñ butni. ומסל [8:26] Da ol maçalar sellesindän ki aldına YWY-

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- (1) nin aldı bir qalın maça da bir qalın yağli ötmäk da bir yufqa da qoydı
 (2) ol yaylar üstünä da ol oñ but üstünä. ויתן [8:27] Da verdi ol žümläni
 (3) avucları üstünä Aharonnin da avucları üstünä oylanlarınin da salladı alarnı
 (4) önünä sallamaq aldına YWY-nin. ויקח [8:28] Da aldı Moşe alarnı avucları
 üstündän

- (5) da tütätti ol mizbeahta ol 'ola üstünä milu'imdir alar қоқуsına
 (6) қабуллиқнiң отлу қорбандир ol YWY-ға. ויקח [8:29] Da aldī Moše ol töšni
 (7) da salladī anī sallamaқ aldīna YWY-niң қоққарından ol milu'imniң Mošegä
 (8) boldī payға neçiki sīmarladī YWY Mošegä. ויקח [8:30] Da aldī Moše yayından ol
 (9) silmäkniң da ol қандan ki ol mizbeaḥ üstünä da saçti Aharon üstünä upraқları
 (10) üstünä da oylanları üstünä da upraқları üstünä oylanlarıniң birgäsinä
 (11) da ayruḥsī etti Aharonni upraқlarıni da oylanlarıni da oylanlarıniң upraқlarıni
 (12) birgäsinä. ויאמר [8:31] Da aytti Moše Aharonға da oylanlarına piširiniz ol
 (13) etni ešigindä ohel mo'edniң da anda ašaniz anī da ol ötmäknī ki ol
 (14) milu'im sellesindä neçiki sīmarladim demä Aharon da oylanları ašasinlar
 (15) anī. והגותר [8:32] Da ol қалғanni ol etdän da ol ötmäktän otқа küydürüniz.
 ומפתח
 (16) [8:33] Ešigindän ohel mo'edniң çikmaniz yedi günlär tamam bolğan gününä
 degin milu'im
 (17) günläriңiz zira yedi günlär toldurip alištirir қолуñizni. כאשר [8:34] Neçiki
 (18) қildi ušbu gündä sīmarladī YWY қılmaya kapara etmä üstünizgä. ופתח
 (19) [8:35] Da ešigindä ohel mo'edniң oturuniz gün da geçä yedi günlär da saқlaniz
 saқlovin
 (20) YWY-niң da ölmäniz zira alay sīmarlandim. ויעש [8:36] Da қildi Aharon da
 oylanları
 (21) žümlä ol sözlärni ki sīmarladī YWY қолu bilän Mošeniң.

Chapter 9

- (22) פדשת שמיני^{105f}
 (23. . .) (ט) וַיְהִי בַיּוֹם הַשְּׁמִינִי קָדַד מִשֶּׁה לְאַהֲרֹן וּלְכַהֵן וּלְזִקְנֵי יִשְׂרָאֵל^{106f}
 (. . .23) [9:1] Da edi ol
 (24) sekizinži gündä çaqirdi Moše Aharonni da oylanlarıni da қartların

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- (1) Yisraēlniң. ויאמר [9:2] Da aytti Aharonға alyin üzünä bizov balasin siyirniң
 (2) ḥatatқа da қоққар 'olaya saylamlarn[i]¹⁰⁷ da yuvuқlaštiryin aldīna YWY-niң.
 ואל
 (3) [9:3] Da oylanlarına Yisraēlniң sözlägin demä aliniz ulayin eçkilärniң ḥatatқа

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. וישר [9:4] Da ögüz da kočkar šelamim-
- (5) lärgä qorban etmä aldına YWY-nün da minha qarışılın yay bilän ki sahi
- (6) bugün kavodı YWY-nün aşkara bolunir sizgä. ויקחו [9:5] Da aldılar neni ki simarladı
- (7) Moše aldına ohel mo'edniñ da yuvuklaştilar žümlä ol žama'at da turdılar
- (8) aldına YWY-nün. ויאמר [9:6] Da aytı Moše budir ol söz ki simarladı YWY
- (9) kılıniz da aşkara bolsin sizgä kavodı YWY-nün. ויאמר [9:7] Da aytı Moše
- (10) Aharonya yuvuklaşkin ol mizbeaħka da kılıyn ħatatını da 'olanı da kapara etkin
- (11) gendiñ uçun da ol ulus uçun da kılıyn ol usunıñ qorbanını da kapara
- (12) etkin alar uçun neçiki simarladı YWY. ויקרב [9:8] Da yuvuklaşti Aharon ol
- (13) mizbeaħka da soydı ol ħatat bızovuni ki anıñ. ויקריבו [9:9] Da yuvuklaştırdılar
- (14) oylanları Aharonnıñ ol qannı anar da mänçti barmayını ol qanya da verdi buçkaqları
- (15) üstünä ol mizbeaħnıñ da ol qannı tökti binyatına ol mizbeaħnıñ. ואת
- (16) [9:10] Da ol yayni da ol bögräklärni da ol artıksini ol bayırdan ol ħatatdan
- (17) tütätti ol mizbeaħta neçiki simarladı YWY Mošegä. ואת [9:11] Da ol etni
- (18) da ol terini küydürdi otqa avuldan çıħarı. וישחט [9:12] Da soydı ol 'olanı
- (19) da yerıştirdilər oylanları Aharonnıñ anar ol qannı da saçtı anı ol mizbeaħ üstünä
- (20) çüpçüvrä. ואת [9:13] Da ol 'olanı yerıştirdilər anar buvumlarınza da ol
- (21) başni da tütätti ol mizbeaħ üstünä. וירחיק [9:14] Da yuvdı ol qarinnı da ol
- (22) ayaklarını da tütätti ol 'ola üstünä ol mizbeaħta. ויקרב [9:15] Da yuvuklaştırdı
- (23) qorbanın ol usunıñ da aldı ol ħatat ulayını ki usunıñ da soydı anı
- (24) da ħatat etti anı burunıñı gibi. ויקרב [9:16] Da yuvuklaştırdı ol 'olanı da kıldı
- (25) anı šara'atça. ויקרב [9:17] Da yuvuklaştırdı ol minħanı da toldurdi avuçini andan
- (26) da tütätti ol mizbeaħ üstünä 'olasından başka ol ertänıñ. וישחט

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- (1) [9:18] Da soydı ol ögüzni da ol kočkarı ol šelamim qorbanını ki usunıñ da yerıştirdilər
- (2) oylanları Aharonnıñ ol qannı anar da saçtı anı ol mizbeaħ üstünä çüpçüvrä
- (3) ואת [9:19] Da ol yaylarını ol ögüzdän da ol kočkardan ol quyruqını da ol yapqannı
- (4) da ol bögräklärni da artıksisin ol bayırnıñ (ayırdılar)¹⁰⁸. וישמו [9:20] Da koydılar ol yaylarını

108 JSul.IV.02A: Unvocalized word.

- (5) ol töšlär üstünä da tütätti ol yaɣlarnı ol mizbeahta. וַתֵּאָחַז [9:21] Da ol töšlärni
 (6) da ol oŋ butni salladı Aharon sallamaq önünä YWY-niñ neçiki simarladı YWY
 (7) Moşegä. וַיִּשָּׂא [9:22] Da kötärđi Aharon kollarını ol ulusqa da aɣıšladı alarnı
 (8) da evvel endi qılmaqtan ol hatatni da ol ‘olanı da ol šelamımlärni. וַיִּבֶן
 (9) [9:23] Da geldi Moşe da Aharon ohel mo’edgä da çıqtılar da aɣıšladılar ol
 ulusni
 (10) da aşkara boldi kavodi YWY-niñ žümlä ol ulusqa. וַתִּצַּד [9:24] Da çıktı ot
 (11) aldından YWY-niñ da yaqtı ol mizbeah üstünä ol ‘olanı da ol yaɣlarnı da gördi
 (12. . .) žümlä ol ulus da kiçkirdılar da tüštilär yüzläri üstünä.

Chapter 10

- (. . .12) וַיִּקְרָא [10:1] Da aldılar
 (13) oɣlanları Aharonniñ Nadav da Avihu här kiši mahtasını da verdilər alarda ot
 (14) da qoydılar üstünä tütsü da yuvuqlaštırdılar aldına YWY-niñ yat ot ki
 (15) simarlamadı alarğa. וַתִּצַּד [10:2] Da çıktı ot aldından YWY-niñ da yaqtı alarnı
 (16) da öldilər aldına YWY-niñ. וַיִּאֶמֶר [10:3] Da aytı Moşe Aharonğa oldir ne
 (17) ki sözlädi YWY demä yuvuqlarıma ayruşsi bolirmın da aldına žümlä ol
 (18) ulusniñ hörmätlänimin da sustu Aharon. וַיִּקְרָא [10:4] Da čakirdı Moşe Mišaelni
 (19) da Elçafanni oɣlanların ‘Uzi’el ayačasiniñ Aharonniñ da aytı alarğa
 yuvuqlaşıñiz
 (20) qaldiriñiz qardaşlarıñizni yanından yüzläriniñ ol kodeşniñ avuldan çıyarı.
 (21) וַיִּקְרָבוּ [10:5] Da yuvuqlaštılar da qaldirdılar alarnı gölmäkläri bilän avuldan
 çıyarı
 (22) neçiki sözlädi Moşe. וַיִּאֶמֶר [10:6] Da aytı Moşe Aharonğa da El’azarğa da
 Itamar
 (23) oɣlanlarına başlarıñizni açmañiz da upraqlarıñizni yırtmañiz da ölmäñiz
 (24) da žümlä ol žama’at üstünä açuvlanmasın da qardaşlarıñiz žümlä žama’at
 Yisraël-
 (25) niñ yilasınlar ol küymäkni ki küydürdi YWY. וַמִּפְתּוֹחַ [10:7] Da eşiğindän ohel
 mo’ed-
 (26) niñ çıqmañiz olmaya ölärsiz zira silmäk yaɣı YWY-niñ üstiniñzdä da qıldılar

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- (1) sözincä Moşeniñ. וַיִּדְבֵר [10:8] Da sözlädi YWY Aharonğa demä. [10:9] יַיַן Yanı
 šarap ne
 (2) eski šarap içmäğın nä sen ne da oɣlanlarıñ birgänä girdigiñizdän
 (3) burun ohel mo’edgä da ölmäñiz ömürlük räsım dävürläriñizgä. וְלֹהֲבֵדִיל [10:10]
 Da alay
 (4) ayırmaya gelip arasına ol kodeşniñ da arasına ol yenilniñ da arasına ol

- (5) mundarniñ da arasına ol aruvniñ. ולהורות [10:11] Da ögrätmägä gelip oylanlarına
- (6) Yisraêlniñ žümlä ol räsimläрни ki sözlädi YWY alarğa qolu bilän Moše-
- (7) niñ. וידבר [10:12] Da sözlädi Moše Aharonğa da El'azarğa da Itamar oylanlarına
- (8) ol qalyanlarğa alinjiz ol qalyan minhanı otlu qorbanlarından YWY-niñ da ašanjiz
- (9) anı mačalar yanına ol mizbeahnıñ zira kodeši kodešlärnıñdir ol. ואכלתם
- (10) [10:13] Da ašanjiz anı ayruhsı yerdä zira haqqıñ da haqqı oylanlarıñniñdir ol otlu
- (11) qorbanlarından YWY-niñ ki alay simarlandim. ואת [10:14] Da ol sallamaq töşini da
- (12) ol ayırmaq butunı ašanjiz temiz yerdä sen da oylanlarıñ da kızlarıñ birgänä ki
- (13) haqqıñ da haqqı oylanlarıñniñ verildilər šelamim qorbanlarından oylanlarıñniñ Yisraêl-
- (14) niñ. שוק [10:15] Ol ayırmaq butunı da ol sallamaq töşini otlu qorbanları bilän ol
- (15) yaylarıñniñ 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 Moše da muna küydürüldi da açuvlandı El'azar üstünä
- (18) da Itamar üstünä ol qalyan oylanları Aharonniñ demä. מדוע [10:17] Nuçun ašamadinjiz
- (19) ol hatatni ol kodeš ornında ki kodeši kodešlärnıñdir ol da anı verdi
- (20) sizgä kötärmägä günähin ol žama'atniñ keparat etmägä alar uçun aldına
- (21) YWY-niñ. הן [10:18] Muña kanı girgizilmädi ol kodešgä içkäri ašama ašanjiz
- (22) anı ayruhsı yerdä neçiki simarladim. וידבר [10:19] Da sözlädi Aharon Mošegä
- (23) muna bugün yuvuqlaštirdilar hatatlarıni da olalarıni aldına YWY-niñ uçradılar
- (24) maña bular gibi da ašasam eydim hatat ätini bugün yaħšı bolirmı
- (25) edi enayatlarına YWY-niñ. וישמע [10:20] Da eşitti Moše da yaħšı boldi gözlärinä.

Chapter 11

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

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- (1) דברו [11:2] Sevlänjiz evladlarına Yisraêlin demä budur o hayvanat ki yeyäsiz žümlä
- (2) o tuvardan ki o yer üzerinä. כל [11:3] Här čatal türnaqlıyı ve ayırıžini ayırmağın
- (3) türnaqnın gevšemäk getirenni tuvarda onu ašanjiz. אף [11:4] Amma gevšemäk

- (4) getirenlerden ve ı̇atal tırnaqlılardan¹¹⁰⁹ buları yemeyesiz o deveni farzam ki gevşer amma
- (5) tamam ayrı tırnaqlı degildir murdardır o sizä. וואַ [11:5] Ve o ada tavuşan
- (6) (kirpi)¹¹⁰ -ni¹¹¹ farzam ki o gevşer amma tamam tırnaq ayırmaz murdardır o size.
- (7) וואַ [11:6] Ve o tavuşanı farzam ki gevşer amma tamam tırnaq ayırmadı murdardır
- (8) o size. וואַ [11:7] Ve o hınzırı (hazırni) farzam ki çatal tırnaqlıdır vâ tamam ayırır
- (9) ayırmasın tırnaqnın amma o gevşeme gevşemez murdardır o sizä. מבשרם
- (10) [11:8] Etlärindän yemeniz ve leşlerine degmeniz haramdır olar size. וואַ [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. ופיק [11:11] Ve mıkruh olsunlar size etlerinden yemey[e]siz¹¹² ve leşlerini
- (15) ıkrağ idäsiz. כל [11:12] Her şey ki yok ona kanat ve pul suvlarda mıkruhdır
- (16) o size. וואַ [11:13] Ve buları ıkrağ idiniz o kuştan aşalmasımlar mıkruhdır
- (17) olar o kartalні (kara kuşni) ve iron[n]i¹¹³ ve deniz kartalını. וואַ [11:14] Ve aq babanı
- (18) ve çaylakni žinsinžä. וואַ [11:15] Här kuzyunı žinsinčä. וואַ [11:16] Ve deve kuşunı
- (19) ve bay¹¹⁴ kuşni ve kuqu kuşini ve duyanı žinsinčä. וואַ [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: *krolik*. | ADub.III.73: *krolik*.

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 וַ; a typographical error.

- (20) ve to[n]i¹¹⁵. וַתֵּאָרָא [11:18] Ve koyunı ve kaşığıcı kuşını ve rahamnı¹¹⁶. וַתֵּאָרָא [11:19]
Ve leğlägni ve balığcını
- (21) žinsinčä ve ħüd hüdni¹¹⁷ ve šepereni. כַּל [11:20] Ve her uçan kuşu dört ayak
üzerinä gezen
- (22) mıkruhadır o size. וְאַתֶּם [11:21] Salt bunu yeyesiz žümlä doyarduyundan o kuşnın
- (23) o gezen dört ayak üzärine ki ona dizlär yoqarıdan ayaklarına sıçrama
- (24) olar ilen o yer üzerine. וְאַתֶּם [11:22] Bularnı olardan aşanjiz o çekirtkeni
- (25) žinsinžä ve žudžudı žinsinčä ve ħargolnı žinsinžä ve ħagavnı žinsinžä.
- (26) וְכַל [11:23] Ve žümlä doyarduyu o kuşnın¹¹⁸ ki ona dört ayaklar mıkruhadır o

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- (1) size. וְלֵאמֹר [11:24] Ve bularya tiyip mundar olursiz här deggen leşlerinä
mundar
- (2) olsın o aĥşama degin. וְכַל [11:25] Ve o (taşıyan) qaldıran läşlärindän yığasın
urbalarını
- (3) umundar olsun ol aĥşama degin. לְכַל [11:26] Här ħayvan ki o çatal tırnaqlıdır
- (4) vâ tamam ayırmaq ayırmayur ve gevşemek getirmeyir murdarlardır olar sizä
här
- (5) deggen leşlerinä mundar olsın o aĥşama degin. וְכַל [11:27] Žümlä gezen
tabanları
- (6) üzerine žümlä ženavarda o gezen dört ayak üzerine ħaramlar olar size žümlä
- (7) o tiygän leşlerinä mundar olsun o aĥşama degin. וְהַנֶּשֶׂא [11:28] Ve o qaldıran
- (8) leşlärini yığasın rubalarını da mundar olsun o aĥşama qadar ħaramlardır olar
- (9) size. וְזֶה [11:29] Ve budur size o ħaram doyyan da o qozlayan o yer
üzerinä
- (10) o gelinçik ve o sıçan ve o qaplı bağa žinsinžä. וְהַנֶּקֶה [11:30] Ve sivri sıçan

115 JSul.IV.02A: *toyinı*; 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: *yanşufnı*. | JSul.III.01: *kuşunnı*. | ADub.III.73: *yanşufnı*.

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

117 JSul.IV.02A: *hüdhüdini*; 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: *duĥifatnı*. | JSul.III.01: *duĥifatnı*. | ADub.III.73: *duĥifatnı*.

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

- (11) ve ıgüneş keleri¹¹¹⁹ ve ıyıldız keleri¹¹²⁰ ve ıkerten kele¹¹²¹ 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) yahud
(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 kırinüz. מכל [11:34] Žümlä o yemekdän ki aşalir ki gelirse
üzärinä suv
- (19) Һaram olur ve žümlä içki ki içilir här qap içindä Һaram olur.
(20) וכל [11:35] Ve her şey ki düşerse üzerine leşlerindän Һaram olur furun vä ocaq
bozulsun
- (21) Һaramlardır olar vä 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 helaldir
(24) o. וכל [11:38] Ve egär verilsä suv tohum üzerinä ve düşersä leşlerindän üzerinä
(25) Һaramdır o size. וכי [11:39] Da egär ülürsä o tuvardan ki Һelaldir 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: *kovağ*. | JSul.III.01: *koağ*. | ADub.III.73: *kovağ*.

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 kele*; 4B.Or.131-1: *kerten kele* (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: *gövdäsina*. | JSul.III.01: *gevdesine*. | ADub.III.73: *gövdäsina*.

- (3) şey ki doqayir o yer üzerinä mıkruḥ şeydir yelmesin. כל [11:42] Hār gezān
 (4) kırsaḳ üzerinä ve hār gezān dōrt ayak üzerinä žümlä o doqyandan ki doqayir o
 (5) yer üzerinä yemeyäsiz olarī zira mıkruḥ şeydir olar. לא [11:43] İkraḥ
 (6) idtirmāniz žanlarinžiz biri ilān o doqyannin ki qozlayir da mundar olunmaniz o-
 (7) lar ilān zira qapanir aqiliniz olar ilān. כי [11:44] Ki menmin YWY Tānriņiz
 ayruḥsī
 (8) olunuz ve olunuz quduşlar zira quduşim ben ve ḥaram idmeyäsiz žanlarinžiz
 žümlä
 (9) o doqyan ilān o kımıldayan o yer üzerinä. כי [11:45] Ki menmin YWY o çıkaran
 (10) sizi yerindān Mısirin olma size Tānrigä d[a]¹²⁴ olunuz quduşlar zira quduşim
 (11) ben. ואת [11:46] Budur torasī o tuvarnin ve o kuşnin ve žümlä o diri
 (12) žan[nin]¹²⁵ o kımıldayan suvlarda ve žümlä žan[nin]¹²⁶ o doquran o yer
 üzerinä.
 (13) להכריל [11:47] Farq idmegä arasına o ḥaramin ve arasına o helalin ve arasına
 (14) aşalaзақ ḥayvanatnin ve arasına o ḥayvanatnin ki aşalmayaзақ.

Chapter 12

- (15) פְּדֻשֶׁת תּוֹרִיעַ¹²⁷
 (16. . .) נִי־דָבַר יְיָ אֶל מֹשֶׁה לֵּאמֹר¹²⁸
 (. . .16) [12:1] Da sözlädi YWY Moşegä demä. דָּבַר
 (17) [12:2] Sözlägin oylanlarına Yisraelnin demä ḥatın ki urluḳ etsä
 (18) da doqursa erkäk da mundar bolsin yedi günlär günlari gibi arsızliyinin nida-
 (19) liyinin mundar bolsin. וביום [12:3] Da ol sekizinži gündä sünätlänsin eti
 (20) aqlafinin. ושלשים [12:4] Da otuz üç günlär otursin qanlari bilän temiz-
 (21) liknin hiç kodeşgä tiymäsin da ol miqdaşqa gelmäsin tamam bolyanına degin
 (22) günlari temizliginin. ואם [12:5] Da egär tişini doqursa da mundar bolsin eki
 ḥafta
 (23) nidaliiyi uçun da almiş alti günlär otursin qanlari uçun temizliginin.
 (24) ובמלאת [12:6] Da tamam bolyanında günlari temizliginin oyuḷya ya kızya
 getirsin
 (25) bir yaşar qoy ‘olaya da balasin gügürçinnin ya qumru ḥatatka eşiginä ohel

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

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

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

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'edniñ ol kohengä. וְהִקְרִיבוּ [12:7] Da yuvuqlaştırsın anı aldına YWY-niñ da kapara
- (2) ätsin üstünä da aruv bolsın çokrayından qanlariniñ budir torası ol
- (3) doyuryanniñ erkäkni ya tişini. וְיָאֵם [12:8] Da egär yetmäsä qıvatı qoyya da alsın
- (4) eki qumrular ya eki balalarin kögürçinniñ birni 'olaya da birni hatatqa da kapara
- (5) etsin üstünä ol kohen da temiz olur.

Chapter 13

- (6) (יג) וַיְדַבֵּר [13:1] Da sözlädi YWY Moşegä da Aharonya demä. אָדָם [13:2] Adam ki
- (7) bolsa terisindä etiniñ şiši[k]¹²⁹ ya oyuz ya aq lekä
- (8) da bolsa terisindä etiniñ hastaliyi žüzam derdlikniñ da getirilsin Aharon ol
- (9) kohengä ya birsinä oylanlarından ol kohenlärgä. וַיִּרְאֶה [13:3] Da görsin ol kohen
- (10) ol hastalığın terisindä ol etniñ da saç hastalığta degişirildi isä aq
- (11) da görümi ol hastalığın terän isä terisindän etiniñ hastaliyi žüzam derdlikniñ
- (12) ol da görsä anı ol kohen da mundar etsin anı. וְיָאֵם [13:4] Da egär aq leke
- (13) esä ol terisindä etiniñ da terän dügül esä görümi ol teridän da saçı
- (14) degişirmädi esä aq da bekläsin ol kohen ol hastaliyi yedi günlär. וַיִּרְאֶהוּ [13:5] Da görsin anı ol kohen ol yedinži gündä da muna ol hastalığ turdı reñkindä
- (16) yayılmadı ol hastalığ teridä da bekläsin anı ol kohen yedi günlär ekinži. וַיִּרְאֶה [13:6] Da görsin ol kohen anı ol yedinži gündä ekinži kerät da muna sönükkän ol hast[a]lık¹³⁰ da yayılmadı ol hastalığ teridä temiz etsin anı ol kohen
- (19) oyuzdır ol da yuvsin upraqlarin da temiz bolsin. וְיָאֵם [13:7] Da egär yayılma yayılma ol oyuz teridä görüngänindän soñra ol kohengä temiz bolyanından
- (21) soñra da görünsin ekinži kerät ol kohengä. וַיִּרְאֶה [13:8] Da görsä ol kohen da muna yayıldı ol oyuz teridä da mundar etsin anı ol kohen žüzam derdlikdir
- (23) ol. נָעַץ [13:9] Hastaliyi žüzam derdlik ki bolsa adamda da getirilsin ol kohengä. וַיִּרְאֶה [13:10] Da görsin ol kohen da muna aq şišik teridä da ol degiştı aq saç da saylıyı çiy etniñ şiši[k]dä¹³¹. צָרַעַת [13:11] Eskirgän žüzam derdlikdir
- (26) ol terisindä etiniñ da mundar etsin anı ol kohen beklämäsın 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: *hastlik*; a typographical error. | BSMS 288: *hastalik*. | JSul.III.01: *hastalik*. | ADub.III.73: *hastalik*.

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

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- (1) dır ol. וַיֹּאמֶר [13:12] Da egär yayılma yayılma ol žüzam derdlik täridä da yapsa ol
 (2) žüzam derdlik žümlä terisin ol ḥastalikhñnñ başından da ayaqlarına degin
 žümlä
 (3) görüminä gözlärininñ ol kohenninñ. וַיֹּאמֶר [13:13] Da görsin ol kohen da muna
 yaptı ol
 (4) žüzam derdlik žümlä etini temiz etsin ol ḥastalikhññ žümläsi
 (5) degišdi aq [t]emi[z]dir¹³² ol. וַיֹּאמֶר [13:14] Da görüngän gündä anda çiy et
 mundar
 (6) bolsın. וַיֹּאמֶר [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 aqqa da gelsin ol kohengä. וַיֹּאמֶר [13:17] Da görsin anı ol
 (9) kohen da muna degişirildi ol ḥastalikh aqqa da temiz etsin ol kohen ol
 (10) ḥastalikhñni temizdir ol. וַיֹּאמֶר [13:18] Da et ki bolsa anda terisindä çiban
 (11) da oñalsa. וַיֹּאמֶר [13:19] Da bolsa yerindä ol çibanninñ aq şişik ya aq lekä
 (12) kırmızıža da görünsin ol kohengä. וַיֹּאמֶר [13:20] Da görsin ol kohen da muna
 görümi
 (13) alçaq ol teridän da saçı degišdi aq da mundar etsin anı ol kohen
 (14) ḥastalixı žüzam derdlikniñdir ol çibanda yayıldı. וַיֹּאמֶר [13:21] Da egär görsä anı
 (15) ol kohen da muna yoqtır anda aq saç da alçaq dügüldir ol teridän da ol
 (16) sönükkän da bekläsin anı ol kohen yedi günlär. וַיֹּאמֶר [13:22] Da egär yayılma
 yayılma
 (17) teridä da mundar etsin ol kohen anı ḥastalikhdir ol. וַיֹּאמֶר [13:23] Da egär yerindä
 (18) tursa ol aq lekä yayılmasa küyügi ol çibanninñdir ol da temiz etsin anı
 (19) ol kohen. או [13:24] Ya et ki bolsa terisindä küyügni otnñnñ da bolsa çiy
 (20) sayı ol küyänninñ beyazça kırmızıža lekä ya aq. וַיֹּאמֶר [13:25] Da görsin anı ol
 (21) kohen da muna degişirildi aq saç lekädä da görümi derän ol teridän žüzam
 (22) derdlikdir ol küyükdä yayıldı da mundar etsin anı ol kohen ḥastalixı žüzam
 (23) derdlikniñdir ol. וַיֹּאמֶר [13:26] Da egär görsä anı ol kohen da muna yoqtır lekä-
 (24) dä aq saç da alçaq dügüldir ol teridän da ol sönükkän da bekläsin anı ol
 (25) kohen yedi günlär. וַיֹּאמֶר [13:27] Da görsin anı ol kohen ol yedinži gündä egär
 (26) yayılma yayılma teridä da mundar etsin ol kohen anı ḥastalixı žüzam
 derdlikniñdir

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: *murdarđi*. | ADub.III.73: *murdarđi*.

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- (1) ol. וַאֲנִי [13:28] Da egär yerindä tursa ol lekä yayılmasa teridä da ol
(2) sönükkän şišigi ol küyükniñdir ol da temiz etsin anı ol kohen zira
(3) küyügi ol küyükniñdir ol. וַאֲנִי [13:29] Da kişi ya hatin ki bolsa anda hastalix
(4) başta ya saşalda. וַאֲנִי [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 neteğ-
(6) dir ol žüzam derdliğı¹³⁴ ol başniñ ya ol saşalnıñdir ol. וַאֲנִי [13:31] Da egär
(7) görsä ol kohen hastaliyın ol neteğniñ da muna düğüldir görümi terän ol
(8) teridän da qara saç yoqtir anda da bekläsin ol kohen hastaliyın ol neteğniñ
(9) yedi günlär. וַאֲנִי [13:32] Da görsin ol kohen ol hastalixni ol yedinži gündä da
muna
(10) yayılmadı ol neteğ da bolmadı anda sarı saç da görümi ol neteğniñ terän
(11) düğül ol teridän. וַאֲנִי [13:33] Da türaš olsın da ol neteğni türaš idmäsin
(12) da bekläsin ol kohen ol neteğni yedi günlär ekinži kerät. וַאֲנִי [13:34] Da görsin
(13) ol kohen ol neteğni ol yedinži gündä da muna yayılmadı ol neteğ teridä
(14) da görümi terän düğül ol teridän da temiz etsin anı ol kohen da yuvsın
upraqların
(15) da temiz bolir. וַאֲנִי [13:35] Da egär yayılma yayılma ol neteğ teridä
(16) temiz bolyanıñdan sonra. וַאֲנִי [13:36] Da görsin anı ol kohen da muna yayıldı ol
(17) neteğ teridä aramasın ol kohen ol sarı saçqa mundardir ol. וַאֲנִי
(18) [13:37] Da egär renkindä turdı esä ol neteğ da qara saç bitti esä anda oñaldı ol
(19) neteğ temizdir ol da aruv etsin anı ol kohen. וַאֲנִי [13:38] Da kişi ya hatin ki
(20) bolsa terisindä etläriñiñ lekälär aq lekälär. וַאֲנִי [13:39] Da görsin ol kohen
(21) da muna terisindä etläriñiñ aq lekälär sönükkänlär bohağdır ol yayıldı
(22) teridä temizdir ol. וַאֲנִי [13:40] Da kişi ki yurqulsa saçı başiniñ qereahdır
(23) ol temizdir ol. וַאֲנִי [13:41] Da egär yüzläriñiñ tarafından yurqulsa saçı başiniñ
(24) gibeahdır temizdir ol. וַאֲנִי [13:42] Da egär bolsa artta ya aldda hastalix aq
(25) kırmızığa yayılı turyan žüzam derdlik ol ardında ya aldında. וַאֲנִי [13:43] Da
görsin
(26) anı ol kohen da muna şišigi ol hastalixniñ aq kırmızığa ardından ya

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- (1) aldında görümi gibi žüzam derdlik terisiniñ etniñ. וַאֲנִי [13:44] Žüzam derdlikdir
(2) ol mundardir ol mundar etmä mundar etsin anı ol kohen başında-
(3) dir hastaliyi. וַאֲנִי [13:45] Da ol žüzam derdli ki anda ol hastalix upraqları

134 JSul.IV.02A: *derdirliğı*; a typographical error. | BSMS 288: *meçora'liyü*. | JSul.III.01: *cara'atidi*. | ADub. III.73: *cara'ati*.

- (4) bolsınlar yirtülyanlar da başı 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 çıharı oturaşı. והבגד [13:47] Da ol
 (7) upraq ki bolsa anda hastalıyı žüzam derdlikniñ yün upraqta ya üskülü
 upraqda.
 (8) אל [13:48] Ya boyda ya arқuvda üskülüdän da yündän ya teridä ya žümlä teri
 (9) işindä. והיה [13:49] Da bolsa ol hastalığ yäsilžä ya kırmızıža upraqta ya
 (10) teridä ya boyda ya arқuvda ya žümlä teri taқımda hastalıyı žüzam derdlikniñ-
 (11) dir ol da görünsin ol kohengä. וראה [13:50] Da görsin ol kohen ol hastalıqni
 (12) da bekläsin ol hastalıqni yedi günlär. וראה [13:51] Da görsin ol hastalıqni ol
 yedinži
 (13) gündä ki yayıldı ol hastalığ upraqta ya boyda ya arқuvda ya teridä
 (14) žümlägä ki kılınır ol teri işkä sizlatıžı žüzam derdiklikdir
 (15) ol hastalığ mundardir ol. ושרף [13:52] Da küydürsin ol upraqni ya ol boynı
 (16) ya ol arқuvni ki yündän ya üskülüdän ya žümlä ol teri taқımnı ki
 (17) bolsa anda ol hastalığ zira sizlatı[žı]¹³⁵ žüzam derdiklikdir ol otқа
 (18) küydürülsin¹³⁶. ואם [13:53] Da egär görsä ol kohen da muna yayılmađı ol
 hastalığ
 (19) upraqta ya boyda ya arқuvda ya žümlä teri taқımda. 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 yuvulyanından soñra ol hastalıqni
 (22) da muna degışmädi ol hastalığ renkini da ol hastalığ yayılmađı mundardir ol
 (23) otқа küydürgin anı pehetetdir ol artında ya aldında. ואם [13:56] Da egär
 (24) görsä ol kohen da muna sönükkän ol hastalığ yuvulyanından soñra ol
 (25) da yirtsın anı ol upraqtan ya ol teridän ya ol boydan ya ol arқuvdan.
 (26) ואם [13:57] Da egär görsä dayın upraqta ya boyda ya arқuvda ya žümlä teri

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- (1) taқımda yayılyan derddir ol otқа küydürgin anı neni anda ol hastalığ.
 (2) והבגד [13:58] Da ol upraq ya ol boy ya ol arқuv ya žümlä ol teri taқım
 (3) ki yuvsan da ke[ts]ä¹³⁷ alardan ol hastalığ da yuvulsın ekinži kerät da temiz
 (4) bolsın. וזאת [13:59] Budir torası hastalıyiniñ žüzam derdlikniñ ol yün upraqniñ

135 JSul.IV.02A: *sizlatıyı*; 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 arқuvnün ya žümlä teri taқımnün
 (6) temiz etmäğä anı ya mundar etmäğä anı.

Chapter 14

- (7) ַפְּדֹשֶׁת תּוֹרִיעַ¹³⁹
 (8) (יד) [14:1] Da sözlädi YWY Moşegä demä. זָרָא [14:2] Bu bolsın torası
 (9) ol žüzam derdlikniñ temiz bolažaq günündä da ketirilsin
 (10) ol kohengä. וַיֵּצֵא [14:3] Da čıksın ol kohen avuldan čıħarı da görsin ol kohen
 (11) da muna oñaldı ħastalıyı ol žüzam derdlikniñ ol žüzam derdli bolıyandan.
 (12) וַיֹּרֶה [14:4] Da simarlasın ol kohen da alsın temiz bolažaq uçun eki yabani helal
 kuşları
 (13) da sälvi ayačı da kırmızı¹⁴⁰ iränkli yipek da ezöv. וַיֹּרֶה [14:5] Da simarlasın ol
 kohen
 (14) da soysın ol bir kuşnı čöräp sayıtıda tatlı suvlar üstünä. אָרָא [14:6] Ol
 (15) yaban kuşnı alsın anı da ol sälvi ayačnı da ol kırmızı iränkli yipekni
 (16) da ol ezövni da mänčsin alarnı da ol yaban kuşnı kanına ol soyulyan kuşnıñ
 (17) ol tatlı suvlar üstünä. וַהֲרֹה [14:7] Da sačsın ol temizlängän üstünä
 (18) ol žüzam derdliklätän yedi kerätlär da temiz etsin anı da yibirsın ol yaban
 (19) kuşnı yüzü üstünä ol düznüñ. וַיִּבֶס [14:8] Da yuvsın ol temiz bolıyan upraқlarıñı
 (20) da tiraş idsin žümlä sači[n]i¹⁴¹ da yuvunsın suvlar bilän da temiz bolsın da
 andan
 (21) soñra gelsin ol avulya da otursın čadİRİndan čıħarı yedi gÜnlär. וַהֲרִיה
 (22) [14:9] Da bolıy ol yedinži gündä tiraş idsin žümlä sači[n]i¹⁴² başını da
 saқalı[n]i¹⁴³ da
 (23) kirpi[k]lärin¹⁴⁴ gözlärininiñ da žümlä sačiniñ tiraş idsin da yuvsın upraқları[n]i¹⁴⁵
 (24) da yuvsın etini suv bilän da temiz bolsın. וַיִּבִּיחַ [14:10] Da ol sekizinži gündä
 alsın

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

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

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

141 JSul.IV.02A: *sačün*; a typographical error. | BSMS 288: *sačin*. | JSul.III.01: *cacün*. | ADub.III.73: *čač*.

142 JSul.IV.02A: *sačün*; a typographical error. | BSMS 288: *sačin*. | JSul.III.01: *cacün*. | ADub.III.73: *čačin*.

143 JSul.IV.02A: *saқalıñ*; a typographical error. | BSMS 288: *saқalın*. | JSul.III.01: *sahalin*. | ADub.III.73: *sayalın*.

144 JSul.IV.02A: *kirpiқlärin*; a typographical error. | BSMS 288: *kirpiқlärin*. | JSul.III.01: *қaslarin*. | ADub.III.73: *қaşlarin*.

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

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- (1) eki saylam koylar da bir tişi koy bir yaşar saylam da üç payı onnün
 (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-nün eşigindä ohel
 (4) mo'edniñ. ולקח [14:12] Da alsın ol kohen ol bir koyı da yuvuklaştırsın anı
 (5) aşamya da ol seyik yaynı da sellasın alarnı sallamaq öñünä YWY-nün.
 (6) וישחט [14:13] Da soysın ol koyı ne yerdä ki soyar ol hatatnı da ol 'olanı yerindä
 (7) ol kodeşniñ ki hatat gibidir ol aşam ol kohengä kodeşi kodeş-
 (8) lärniñdir ol. ולקח [14:14] Da alsın ol kohen qanından ol aşamnün da versin ol
 (9) kohen yımşayı üstünä oñ qulayınñ ol temiz bolyanıñ da baş barmayı üstünä
 (10) oñ kolunñ da baş barmayı üstünä oñ ayayınñ. ולקח [14:15] Da alsın ol kohen
 (11) ol seyik yaydan da qoysın ol sol avuçu üstünä (özünñ) ol kohenniñ.
 (12) ויטבל [14:16] Da mänçsin ol kohen oñ barmayını ol yaydan ki ol sol avuçu
 üstünä
 (13) da saçsın ol yaydan barmayı bilän yedi kerätlär aldına YWY-nün. ומיזת [14:17]
 Da qalyan
 (14) ol yaydan ki avuçu üstünä versin ol kohen yımşayı üstünä oñ qulayınñ
 (15) ol temiz bolyannñ da baş barmayı üstünä oñ kolunñ da baş barmayı
 (16) üstünä oñ ayayınñ ol aşam qaninñ yeri üstünä. והגותר [14:18] Da ol
 (17) qalyanıñ yaydan ki avuçu üstünä ol kohenniñ versin başı üstünä ol temiz
 (18) bolyannñ da kapara etsin üstünä ol kohen aldına YWY-nün. ועשה
 (19) [14:19] Da qılsın ol kohen ol hatatnı da kapara etsin ol temiz bolyan uçun
 (20) mundarlıyından da andan soñra soysın ol 'olanı. והעלה [14:20] Da çıyarsın ol
 kohen
 (21) ol 'olanı da ol minhanı ol mizbeaħka da kapara etsin üstünä ol kohen
 (22) da temiz bolsin. ואם [14:21] Da egär yarlı esä ol da kuvatı yetmäz esä da alsın
 bir
 (23) koy aşamya sallamaqka kapara etmä üstünä da onda bir payı özäk qarışılğan
 (24) yay bilän minħaya da seyik yay. וישתי [14:22] Da eki qumrular ya eki balaların
 köğürçinniñ
 (25) negä ki yetsä kuvatı da bolsin birsi hatat da ol birsi 'ola. והביא
 (26) [14:23] Da getirsın alarnı ol sekizinçi gündä temiz bolyanıña ol kohengä
 eşiginä

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- (1) ohel mo'edniñ aldına YWY-nün. ולקח [14:24] Da alsın ol kohen ol aşam koyunı
 da ol
 (2) seyik yaynı da sellasın alarnı ol kohen sallamaq aldına YWY-nün. וישחט

- (3) [14:25] Da soysin ol aşam koyunî da alsin ol kohen kanından ol aşamnîj da versin
- (4) yimşayî üstünâ oñ kulaşînîj ol temiz bolyannîj da baş barmayî
- (5) üstünâ oñ kolunîj da baş b[a]rmaşî¹⁴⁶ üstünâ oñ ayaşînîj.
- (6) וּמִן [14:26] Da ol yaydan koyşin ol kohen ol sol avuçu üstünâ (özünîj) ol kohennîj.
- (7) וְהָיָה [14:27] Da saçşin ol kohen ol oñ kolunîj barmayî bilân ol yaydan ki ol sol avuçu
- (8) üstünâ yedi kerâtlâr aldîna YWY-nîj. וּמִן [14:28] Da versin ol kohen ol yaydan
- (9) ki avuçu üstünâ yimşayî üstünâ oñ kulaşînîj ol temiz bolyannîj da baş
- (10) barmayî üstünâ oñ kolunîj da baş barmayî üstünâ oñ ayaşînîj ornî üstünâ
- (11) kanîj ol aşamnîj. וְהִנֵּנוּ [14:29] Da ol kalşanî ol yaydan ki avuçu üstünâ
- (12) ol kohennîj versin başî üstünâ ol temiz bolyannîj kapara etmâ üstünâ
- (13) aldîna YWY-nîj. וְעַשֵׂה [14:30] Da kîlsin birni ol torlardan ya balalarîndan ol
- (14) kögürçünnîj nedân ki yetsâ kuvatî. אַתָּה [14:31] Negâ ki yetsâ kuvatî ol birni hatat
- (15) da ol birni 'ola ol minğa üstünâ da kapara etsin ol kohen ol temiz bolyan
- (16) üstünâ aldîna YWY-nîj. וְאַתָּה [14:32] Budîr torasî kimnîj ki anda hâstalişî žüzam
- (17) derdliknîj da kimnîj ki yetmäsâ kuvatî temiz bolyanînda. וְיִדְבַר [14:33] Da sözlâdi
- (18) YWY Moşegâ da Aharonya demâ. כִּי [14:34] Ki gelsânîj yerinâ Kena'annîj ki men veräydirmin
- (19) sizgâ tutuvlişka da versâm hâstalişîn žüzam derdliknîj evindâ yerinîj tutuvluşîjîznîj¹⁴⁷.
- (20) וְבֵא [14:35] Da gelsin kim ki anîj ol ev da anşatsin ol kohengâ demâ hâstaliş
- (21) gibi göründi maña evdâ. וְצִוֶּה [14:36] Da şimarlaşin ol kohen da boşatsınlar ol evni
- (22) kelmäsîndan burun ol kohen görmägâ ol hâstalişknî ki mundar bolmayay žümlâ ki
- (23) ol evdâ da andan soñra gelsin ol kohen görmägâ ol evni. וְרִאֵה [14:37] Da görşin
- (24) ol hâstalişknî da muna ol hâstaliş duvarlarînda ol evnîj yol yol yâşillâr
- (25) ya kırmîzîlar da görümlârî alçaş ol duvardan. וְיֵצֵא [14:38] Da çıkşin ol kohen ol
- (26) evdân eşiğînâ ol evnîj da beklâşin ol evni yedi günlâr. וְשֶׁבַע [14:39] Da kaytsin

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

147 JSul.IV.02A: *tutuvluşîjîznîj*; a typographical error. | BSMS 288: *tutuvlişîjîznîj*. | JSul.III.01: *tutuvluşîjîznîj*. | ADub.III.73: *tutuvluşîjîznîj*.

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- (1) ol kohen ol yedinži gündä da görsä da muna yayıldı ol həstaliq duvarlarında
 (2) ol evniñ, וצוה [14:40] Da simarlasın ol kohen da suvursinlar ol taşların ki alarda
 (3) ol həstaliq da taşlasınlar alarnı şahardan çihari mundar yergä. ואת [14:41] Da ol
 (4) evni kirsın içkärtnin çüpçüvrä da töksinlär ol topraqnı ki kirdılar
 (5) şahardan çihari mundar yerge. ולקחו [14:42] Da alsınlar öngä taşlar da
 ketirsinlär
 (6) ornına ol taşlarınñ da öngä topraq alsın da silasın ol evni. ואת [14:43] Da egär
 (7) qaytsa ol həstaliq da bitsä ol evdä suvuryanından soñra ol taşların
 (8) da kıryanından soñra ol evni da silayanından soñra. ואת [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. ונתן [14:45] Da yıksın ol evni taşlarını da ol
 (11) ayaçlarını da žümlä toprağın ol evniñ da çıyarsın şahardan çihari mundar
 (12) yergä. והבא [14:46] Da ol kelgän ol evgä žümlä beklägän günlärdä anı
 (13) mundar bolsın ol ašşamya degin. והשיב [14:47] Da ol yatқан ol evdä yuvsın
 (14) upraqlarını da ol ašşayan ol evdä yuvsın upraqlarını. ואת [14:48] Da egär gelmä
 (15) gelsä ol kohen da görsä da muna yayılmadı ol həstaliq ol evdä silayanından
 (16) soñra ol evni da temiz etsin ol kohen ol evni zira oñaldı ol həstaliq.
 (17) ולקח [14:49] Da alsın saçmaya ol evni eki kuşlar da sälvi ayaçı da kırmizi¹⁴⁸
 iränkli
 (18) yipek da ezöv. ושהט [14:50] Da soysın ol bir kuşnı çöräp sayıtka tatlı suvlar
 (19) üstünä. ולקח [14:51] Da alsın ol sälvi ayaçını da ol äzövni da ol kırmizi
 (20) iränkli yipekni da ol yaban kuşnı da mänçsin alarnı qanına ol soyulğan kuşnıñ
 (21) da ol tatlı suvlarğa da saçsın ol evgä yedi kerätlär. ושהט [14:52] Da saçsın
 (22) ol evni qanı bilän ol kuşnıñ da ol tatlı suvlar bilän da ol yaban kuşu
 (23) bilän da ol sälvi ayaçı bilän da ezöv bilän da ol kırmizi iränkli yipek bilän.
 (24) ושלח [14:53] Da yibirsın ol yaban kuşnı şahardan çihari yüzü üstünä ol düznıñ
 (25) da kapara etsin ol ev uçun da temiz bolsın. ואת [14:54] Budır ol tora här
 (26) həstaliğına ol žüzam derdlikniñ da netekkä. 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) uprakñiñ da evgä. ולשאַת [14:56] Da šiši[k]kä¹⁴⁹ da oyuzya da lekägä. להורות [14:57] Ögrätmägä
- (2) ol mundar vaqitni da ol temiz vaqitni budir torasi ol žüzam derdlikniñ.

Chapter 15

- (3) (ט) וידבר [15:1] Da sözlädi YWY Mošegä da Aharonya demä. דברו [15:2] Sözlägin
- (4) oylanlarina Yisraēlniñ da aytiñiz alarya kiši kiši ki bolsa aqқан
- (5) etindän zavliyi mundardir ol. ואת [15:3] Da bu ola mundarliyi zavliyından
- (6) suvan aqtı isä ayipli etindän aqmayı ya qoyu aqip qapadı isä ayip
- (7) etini aqmanından mundardir ol. כל [15:4] Žümlä ol töšäk ki yatsa üstünä
- (8) ol zav mundar bolsin da žümlä ol sayit ki otursa üstünä mundar
- (9) bolsin. ואיש [15:5] Da baši ki tiysä töšäginä yuvsin upraklarini da yuvunsin
- (10) suvlar bilän da mundar bolsin ol aqşamya degin. והיושב [15:6] Da ol oturyan
- (11) ol sayit üstünä ki otursa üstünä ol zav yuvsin upraklari[n]i¹⁵⁰
- (12) da yuvunsin suvlar bilän da mundar bolsin ol aqşamya degin. והנוגע [15:7] Da ol
- (13) tiygän etinä ol zavniñ yuvsin upraklarini da yuvunsin suvlar bilän da mundar
- (14) bolsin ol aqşamya degin. וכי [15:8] Da ki tükürsä ol zav temizgä da yuvsin
- (15) upraklarini da yuvunsin suvlar bilän da mundar bolsin ol aqşamya degin.
- (16) וכל [15:9] Da žümlä ol binek ki atlansa üstünä ol zav mundar bolsin. וכל
- (17) [15:10] Da žümlä ol tiygän žümlägä ki bolsa tibunä mundar bolsin ol aqşam-
- (18) ya degin da ol kötärgän alarni yuvsin upraklarini da yuvunsin suvlar bilän
- (19) da mundar bolsin ol aqşamya degin. וכל [15:11] Da žümlä ki tiysä anar ol zav
- (20) da gendisin yayqam[a]di¹⁵¹ suvlar bilän da yuvsin upraklarin da yuvunsin
- (21) suvlar bilän
- (22) da mundar bolsin ol aqşamya degin. וכלי [15:12] Da čöräp sayit ki tiysä anar ol
- (23) zav sindirilsin da žümlä ayač sayit yayqalsin suvlar bilän. וכי [15:13] Da egär
- (24) temiz qalirsa ol zav aqmasından da saysin özünä yedi günlär temizligi uçun
- (25) da yuvsin upraklarini da yuvsin etini tatli suvlar bilän da temiz bolsin. וביום [15:14] Da ol sekizinži gündä alsin özünä eki qumrular ya eki balalarin
- (26) gögürčünniñ
- (26) da gelsin aldina YWY-niñ ešiginä ohel mo'edniñ 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: *upraklarinji*; a typographical error. | BSMS 288: *upraklarin*. | JSul.III.01: *upraklarin*. | ADub.III.73: *upraklarin*.

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

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- (1) ויעשה [15:15] Da kılsın alarnı ol kohen birni hatat da ol birni 'ola da kapara
 (2) etsin üstünä ol kohen aldına YWY-nün zavliyiñdan. וישא [15:16] Da kişi ki
 (3) çıksa andan tökmägi urluqnıñ da yuvsın suvlar bilän žümlä eti[n]i¹⁵² da mundar
 (4) bolsın ol aḥşamya degin. וכל [15:17] Da žümlä upraq da žümlä teri ki bolsa
 (5) üstünä tökmägi urluqnıñ da yuvulsın suvlar bilän da mundar bolsın ol aḥşam-
 (6) ya degin. וישא [15:18] Da hatin ki yatsa kişi anı tökmägin urluqnıñ da yuvunsınlar
 (7) suvlar bilän da mundar bolsınlar ol aḥşamya degin. וישא [15:19] Da hatin ki
 (8) bolsa zava kan bolsa aḥkanı etindän yedi günlär bolsın yıraqlıyı uçun
 (9) da žümlä ol tiygän anar mundar bolsın ol aḥşamya degin. וכל [15:20] Da her
 (10) ne ki yatsa üstünä nidalıyında mundar bolsın da her ne ki otursa
 (11) üstünä mundar bolsın. וכל [15:21] Da žümlä ol tiygän töşäginä yuvsın
 (12) upraqlarını da yuvunsın suvlar bilän da mundar bolsın ol aḥşamya degin.
 (13) וכל [15:22] Da žümlä ol tiygän här dürli sayıtka ki otursa üstünä yuvsın
 (14) upraqlarını da yuvunsın suvlar bilän da mundar bolsın ol aḥşamya degin. וישא
 (15) [15:23] Da egär ol töşäk üstünä esä ol ya ol sayıt üstünä ki ol
 (16) oturaydır üstünä tiygänindä anar mundar bolsın ol aḥşamya degin. וישא
 (17) [15:24] Da egär yatma yatsa kişi anı da bolsa nidalıyı üstünä da mundar bolsın
 (18) yedi
 (18) günlär da žümlä ol töşäk ki yatsa üstünä mundar bolsın. וישא
 (19) [15:25] Da hatin ki aḥsa aḥkanı kanınıñ çok günlär dügül vaḥti bilän nidalıyınıñ
 (20) ya ki aḥsa zeyada' nidalıyı vakiti üstünä žümlä gü[n]lärindä¹⁵³ aḥkanınıñ
 (21) mundarlıyınıñ günläri gibi nidalıyınıñ bolsın mundardır ol. כל [15:26] Žümlä
 (22) ol töşäk ki yatsa üstünä žümlä günlärindä zavliyiñniñ töşägi gibi nida-
 (23) liyiñniñ bolsın anar da žümlä ol sayıt ki otursa üstünä mundar bolsın
 (24) mundarlıyı gibi nidalıyınıñ. וכל [15:27] Da žümlä ol tiygän alarğa mundar
 (25) bolsın
 (25) da yuvsın upraqlarını da yuvunsın suvlar bilän da mundar bolsın ol aḥşamya
 (26) degin. וישא [15:28] Da egär temiz qalirsa aḥmanından da saysın özünä yedi
 (26) günlär da andan

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

153 JSul.IV.02A: *güzlärindä*; a typographical error. | BSMS 288: *künlärindä*. | JSul.III.01: *kinterinde*. | ADub.III.73: *künlarindä*.

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- (1) sonra temiz bolsin. וביום [15:29] Da ol sekizinçi gündä alsin özünä eki
 (2) qumrular ya eki balalarin kögürçinnin da getirsin alarni ol kohengä ešiginä
 (3) ohel mo'ednin. ועשה [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 Yisraelinin mundarliqlarından da
 ölmäsinlär
 (6) mundarliqlari bilän mundar etkänlärindä miškanimni ki ortalarında. ואת
 (7) [15:32] Budir torasi ol zavniin da kim ki çıksa andan tökmägi urluqnin mundar
 (8) bolma anin bilän. והרוח [15:33] Da ol nida yirakliyiında da ol zav zavliyiında
 erkäk[k]e¹⁵⁴
 (9) da tišigä da kišigä ki yatsa mundar hatin bilän.

Chapter 16

- (10) פרשת אחרי מות^{155f}
 (11) ויי וידבר יי אל משה אחרי מות שני בני אהרן בקרבתם לפני יי
 (12. . .) וימתו^{156f}
 (. . .12) (י) [16:1] Da sözlädi YWY Mošegä ölgänindän sonra eki oylanlari
 (13) Aharonnin yuvuqlaşkanlarında aldina YWY-nin da öldilär. ויאמר [16:2] Da aytü
 (14) YWY Mošegä sözlägin Aharon qardašına da girmäsin här vahtta ol kodešgä
 (15) içkärtin ol perdägä aldina ol qapaqnin ki ol sanduq üstünä da ölmäsin
 (16) ki bulut bilän aşkara bolirmin ol qapaq üstünä. בואת [16:3] Munin bilän
 (17) girsin Aharon ol kodešgä buya qanı bilän balası siyirnin hatatka da qoçkar
 (18) 'olaya. כתפת [16:4] Kisäyi kodeš gölmägi giysin da kisäyi könçäklär bolsinlar eti
 (19) üstünä da kisäyi inçqir bilän baylansin da kisäyi sarik bilän sarilsin kodeš
 (20) upraqlaridir alar da yuvsin suvlar bilän etini da giysin alarni. ומאת [16:5] Da
 katından
 (21) žama'atinin oylanlarinin Yisraelinin alsin eki ulaqlarin eçkilärnin hatatka
 (22) da bir qoçkar 'olaya. והקריב [16:6] Da yuvuqlaštirsin 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 turyuvsin alarni aldina YWY-nin ešiginä 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 yuvuqlaštirsin Aharon ol ulakni ki čikti üstünä ol ček
 (3) YWY-ya da kilsin anı hatat. והשעיר [16:10] Da ol ulak ki čikti üstünä ol ček
 (4) ‘Azazel-
 (5) gä turγuzulsin diri aldına YWY-niñ kapara etmä üstünä yibirmägä anı
 (6) ‘Azazelgä ol yabanğa. והקריב [16:11] Da yuvuqlaštirsin Aharon ol hatat buyasini
 (7) ki anin da kapara etsin gendi ućun da evi ućun da soysin ol hatat buyasini
 (8) ki anin. ולקה [16:12] Da alsin dolu ol mahtani köz otlar üstündän ol mizbeah-
 (9) nin aldından YWY-niñ da dolu avućlarini tütsusin otyamlariniñ inžä
 (10) da girgizsin içkartin ol perdägä. ונתן [16:13] Da versin ol tütsini ol ot üstünä
 (11) aldına YWY-niñ da yapsin buluti ol tütsünin ol kapaķni ki ol šahadatlik
 (12) üstünä da ölmäsin. ולקה [16:14] Da alsin kanından ol buyanin da saćsin
 (13) barmayı
 (14) bilän aldına ol kapaķniñ gün doyušina da aldına ol kapaķniñ saćsin yedi
 (15) kerätlär ol kandan barmayı bilän. ושרחט [16:15] Da soysin ulayin ol hatatniñ ki
 (16) ulusniñ da girgizsin kanin[n]i¹⁵⁷ içkartin ol pärdägä da kilsin kanin[n]i¹⁵⁸ nećiki
 (17) kildi
 (18) kanina ol buyanin da saćsin anı ol kapaķ üstünä da aldına ol kapaķniñ.
 (19) וכבר [16:16] Da kapara etsin ol kodeš ućun mundarliķlarından oylanlariniñ
 (20) Yisraēl-
 (21) niñ da tanmaķlardan žümlä yaziķlarina da alay kilsin ohel mo’edgä ol
 (22) tohtayan birgälärinä ortasında mundarliķlariniñ. וכל [16:17] Da hić adam
 (23) bolmasin
 (24) ohel mo’eddä girdigindä kapara etmägä kodešdä čikķanina degin da kapara
 (25) etsin gendi ućun da evi ućun da žümlä qahali ućun Yisraēlniñ. ויצא
 (26) [16:18] Da čiksın ol mizbeahqa ki aldına YWY-niñ da kapara etsin anin ućun
 (27) da alsin kanından ol buyanin da kanından ol ulakniñ da versin bućķakları
 (28) üstünä
 (29) ol mizbeahniñ čüpčüvrä. והזהר [16:19] Da saćsin üstünä ol kandan barmayı
 (30) bilän yedi kerätlär da temiz etsin anı da ayruħsi etsin anı mundarliķlarından
 (31) oylanlariniñ Yisraēlniñ. וכלה [16:20] Da bittirsın kapara etmäktän ol kodešni
 (32) da ohel mo’edni da ol mizbeahni da yuvuqlaštirsın ol tiri ulakni. וסמך

157 JSul.IV.02A: *kaninji*; a typographical error. | BSMS 288: *kanin*. | JSul.III.01: *kanin*. | ADub.III.73: *kanin*.

158 JSul.IV.02A: *kaninji*; a typographical error. | BSMS 288: *kanin*. | JSul.III.01: *kanina*. | ADub.III.73: *kanina*.

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- (1) [16:21] Da tayasîn Aharon eki qollarî[n]i¹⁵⁹ başi üstünä ol tiri ulaqnın da ikrar etsin
- (2) üstünä žümlä yazıqlarını da versin alarnı başi üstünä ol ulaqnın
- (3) da yibirsın kolu bilän hadır kişiniñ ol yabanyça. וישא [16:22] Da kötärsin ol ulaq
- (4) özi üstünä žümlä günählärini veran yergä da yibirsın ol ulaqnı yabanyça. וכא
- (5) [16:23] Da gelsin Aharon ohel mo'edgä da čeşsin ol kisäyi upraqłarnı ki giydi girdigindä
- (6) ol kodeşgä da qoysin alarnı anda. ורחץ [16:24] Da yuvsin etini suvlar bilän
- (7) ayruşı yerdä da giysin upraqłarını da çıksın da kılsın 'olasını da 'olasın
- (8) ol ulusnıñ da kapara etsin gendi uçun da ol ulus uçun. ואת [16:25] Da yayın
- (9) ol hatatnıñ tütätsin ol mizbeahta. והמשלה [16:26] Da ol yibirgän ol ulaqnı
- (10) 'Azäzelgä yuvsin upraqłarını da yuvsin etini suvlar bilän da andan soñra
- (11) girsın ol avulyça. ואת [16:27] Da ol hatat buyasını da ol hatat
- (12) ulayını ki girgizildi qanları kapara etmägä kodeşdä çiyarsın avuldan çihari
- (13) da küydürsınlär otqa terilärini da etlärini da tezäklärini. והשרץ [16:28] Da ol
- (14) küydürgän alarnı yuvsin upraqłarını da yuvsin etini suvlar bilän da andan soñra
- (15) gelsin ol avulyça. והיתה [16:29] Da bolsın sizgä räsiminä dunyanıñ ol yedinži
- (16) ayda onunda ol aynıñ kıynanız žanlarıñizni da hiç iş kılanız ol yerli
- (17) da ol yarip ol dirilgän ortanızda. כי [16:30] Ki uşbu gündä kapara etär
- (18) üstünizgä temiz etmägä sizni žümlä yazıqlarıñizdan aldına YWY-nıñ temiz
- (19) bolunız. שבת [16:31] Şabat şabatondır ol sizgä da kıynanız žanlarıñizni räsimi
- (20) 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
- (22) upraqłarını. וכפר [16:33] Da kapara etsin miqdaşın ol kodeşniñ da ohel mo'ed-
- (23) ni da ol mizbeahtnı kapara etsin da ol kohenlär uçun da žümlä ulusı
- (24) uçın ol qahalnıñ kapara etsin. והיתה [16:34] Da bolsın bu sizgä räsiminä
- (25) dunyanıñ kapara etmä oylanları uçın Yisraelnıñ žümlä yazıqlarından bir
- (26) kerät yilda da kıldı neçiki simarladı YWY Moşegä.

159 JSul.IV.02A: *qollarıñi*; a typographical error. | BSMS 288: *qollarin*. | 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) (ז) [17:1] Da sözlädi YWY Moşegä demä. דבר [17:2] Sözlägin Aharonya
 (2) da oylanlarına da žümlä oylanlarına Yisraelnin da aytkın alarya
 (3) budir ol söz ki simarladı YWY demä. איש [17:3] Kişi kişi žama'atından Yisrael-
 (4) nin egär soysa ögüz ya koy ya ečki avulda ya ki soysa avuldan cihari.
 (5) ואל [17:4] Da eşiginä ohel mo'ednin getirmäsä anı yuvuklaştırmaya qorban
 YWY-
 (6) ya aldina mişkaninin YWY-nin qan sayilir ol kişigä qan tökti
 (7) da kesilsin ol kişi ortasından uluslarınin. למען [17:5] Anin uğun ki ketirgäylär
 (8) oylanları Yisraelnin qorbanlarını (şehitalarını¹⁶¹) ki alar qorban (şehitä¹⁶²)
 etäydirlär
 (9) yüzü üstünä ol tüzniñ da getirsinlär alarnı YWY-ya eşiginä ohel mo'ed-
 (10) nin ol kohengä da qorban etkäylär alarnı qorbanların şelamılarınin YWY-ya.
 (11) זורק [17:6] Da saçsin ol kohen ol qanni mizbeah üstünä YWY-nin eşiginä ohel
 (12) mo'ednin da tütätsin ol yayni qokusına qabullıqnin YWY-ya. ולא [17:7] Da
 qorban
 (13) etmäsinlär artıq qorbanlarını şeytanlarya (ıulaq sıfatlarına¹⁶³) ki alar
 azaydırlar
 (14) ardlarından ömürlük räsım bolsin bu alarya dövürlärinä. ואלהם [17:8] Da
 alarya
 (15) aytkın kişi kişi žama'atından Yisraelnin ya ol yarıptän ki dirilsä
 (16) ort[a]larında¹⁶⁴ egär çıyarsa 'ola ya qorban. ואל [17:9] Da eşiginä ohel mo'ed-
 (17) nin ketirmäsä anı kılmağa anı YWY-ya da kesilsin ol kişi uluslarından.
 (18) איש [17:10] Da kişi kişi žama'atından Yisraelnin ya ol yarıptän ol tirilgän
 (19) ortalarında egär aşasa hiç qan da veri[r]min¹⁶⁵ hışimimni ol qanni aşayan
 žanya
 (20) da kesärmin anı ortasından usunin. כי [17:11] Zira žanı ol etnin ol qan içindä-
 (21) dir ol da men verdim anı sizgä ol mizbeah üstünä kapara etmägä žanlarıniz
 (22) uğun ki ol qan ol žan uğun kapara etär. על [17:12] Anin uğun aytüm
 (23) oylanlarına Yisraelnin hiç žan sizdän aşamasin qan da ol yarip ol tirilgän
 (24) ortanızda aşamasin qan. ואיש [17:13] Da kişi kişi oylanlarından Yisraelnin
 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) yarıptän ol tirilgän ortalarında ki avlasa avun kiyikniñ ya kuşniñ ki ašalir
 (26) da töksä qanini yapsin anı topraq bilän. כִּי [17:14] Zira žanı žümlä tänniñ

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- (1) qanı žanı bilän (qarıšik) -dir¹⁶⁶ ol da aytım oylanlarına Yisra'elniñ hiç
 (2) tenniñ qanini ašamañiz zira žanı hər tenniñ qanıdır ol žümlä ašavçıları
 (3) kesilsin. וְכֹל [17:15] Da hər žan ki (yañilip¹⁶⁷) ašasa nevelanı ya terefanı geräk yerlidän
 (4) geräk geriptän da yuvsin upraklarını da yuvsin etini suvlar bilän da mundar
 (5) bolsin ol ašşamya degin da temiz bolsin. וְאִם [17:16] Da egär uprakları[n]i¹⁶⁸
 yuvmasa
 (6) da etin yuvmasa günähini çekär.

Chapter 18

- (7) (יח) וידבר [18:1] Da sözlädi YWY Mošegä demä. דבר [18:2] Sözlägin oylanlarına
 (8) Yisra'elniñ da aytqın alarğa menmin YWY Teñriñiz. כמעשה [18:3] İši
 (9) gibi Mısır yeriniñ ki oturduniz anda qılmañiz da işi gibi Kena'an yeriniñ
 (10) ki men getiräydirmin sizni oraya qılmañiz da qanunları bilän gezmäñiz. אִתּוֹ
 (11) [18:4] Šara'atlarimni qiliniz da räsimplärimni saqlañiz gezmägä alar bilän
 menmin
 (12) YWY Teñriñiz. ושמרתם [18:5] Da saqlañiz räsimplärimni da šara'atlarimni ki
 qılsa
 (13) alarnı ol adam da tirilir alar bilän menmin YWY. איש [18:6] Kişi kişi hiç
 (14) yuvuyına täniniñ yuvuqlašmañiz aškärtmägä 'ayip menmin YWY. ערות
 (15) [18:7] 'Ayibin atañniñ ya 'ne 'ayibin anañniñ açmañin anañdır ol açmañin
 'ayibini.
 (16) ערות [18:8] 'Ayibin hatininin atañniñ açmañin 'ayibi atañniñdır ol. ערות
 (17) [18:9] 'Ayibin kız qardašniñniñ kızı atañniñ ya kızı anañniñ geräk doyyanı evniñ
 (atandan¹⁶⁹)
 (18) geräk doyyanı cihariniñ (ğayrisindan¹⁷⁰) açmañin 'ayipları[n]i¹⁷¹. ערות [18:10]
 'Ayibin

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

167 JSul.IV.02A: Unvocalized text.

168 JSul.IV.02A: *upraklarinji*; a typographical error. | JSul.III.01: *upraklarin*. | ADub.III.73: *upraklarni*.

169 JSul.IV.02A: Unvocalized text.

170 JSul.IV.02A: Unvocalized text.

171 JSul.IV.02A: *'ayiplarinji*; a typographical error. | BSMS 288: *ayiplarin*. | JSul.III.01: *ayiplerin*. | ADub. III.73: *ayiplarin*.

- (19) kizinin oylunun ya kizinin kizinin açmayin 'ayiplarini zira 'ayibindir
 (20) alar. ערות [18:11] 'Ayibin kizinin hatininin atanin doxurtkani atannin sayilir
 (21) kiz kardasinidir ol açmayin 'ayibini. ערות [18:12] 'Ayibin kiz kardasinin atannin
 (22) açmayin zira yuvuyi atanindir ol. ערות [18:13] 'Ayibin kiz kardasinin anatinin
 (23) açmayin zira yuvuyi anatinindir ol. ערות [18:14] 'Ayibin kardasinin atanin
 (24) açmayin (ya'ni¹⁷²) hatinina yuvuklaşmayin yengäçandır ol. ערות [18:15] 'Ayibin
 (25) kelinin açmayin hatini oylunundur ol açmaniz 'ayibin. ערות [18:16] 'Ayibin
 (26) hatininin kardasinin açmayin 'ayibi kardasinindir ol. ערות [18:17] 'Ayibin
 hatinnin
 (27) da kizinin açmayin ne kizin oylunin ne kizin kizinin almayin açmaya 'ayibini
 yuvuktur

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- (1) alar iränçiliktir ol (almaq)¹⁷³ ויאה [18:18] Da hatin kiz kardasi üstünä
 (2) almayin kundäs idmägä anar sayliyinda açmaya ayipin¹⁷⁴ anin aldina.
 (3) ואל [18:19] Da hatinça nidaliyinda mundarliyinin yuvuklaşmayin açmaya
 'ayibini.
 (4) ואל [18:20] Da hatinina dostunin (karşidakinin)¹⁷⁵ sayliyinda vermägin
 yatuvunni urluk
 (5) vermägä mundar bolmaya anin bilän. ומזרעך [18:21] Da urluyindan vermägin
 ateşdan
 (6) keçirmägä Molehkä da yänil etmägin Tenrinin adini menmin YWY.
 (7) ואל [18:22] Da erkäk bilän yatmayin yatuvun hatinnin ikrahliktir ol. ובכל
 (8) [18:23] Da hiç tuvarça vermägin yatuvunni mundar bolmaya anin bilän da
 hatin turmasin
 (9) aldina tuvarnin koşulmaya anar ikrahliktir 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) räsimplärimni da šara'atlarimni da kılmaniz žümlä uşbu ikrahliklardan ol
 (14) yerli da ol yarip ol tirilgan ortanjizda. כי [18:27] Zira žümlä uşbu ikrahlikni
 (15) kıldilar kişiläri ol yernin ki sizdan burun da mundar boldi ol yer. ואל [18:28]
 (16) Da kusmasin ol yer sizni da mundar etkäninizdä ani neçiki kustu ol

172 JSul.IV.02A: Unvocalized text.

173 JSul.IV.02A: Unvocalized text.

174 JSul.IV.02A: *ayipinj*; 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) qılma žümlä ušbu
- (18) iḳrahlıqlardan kesilirlär ol qıyan žanlar ortasından uluslarini. ושמרתם [18:30]
- (19) Da saqlanjiz saqlovumnı qılmamaya qanunlarından ol iḳrahlıqlarini ki qilindilar
- (20) aldinizya da mundar bolmaniz alar bilän menmin YWY Tenrijiz.

Chapter 19

- (21) פרשת קדושים¹⁷⁸
- (22. . .) (ט) נִי־דָבָר יִי אֶל מֹשֶׁה לְאֹמֶר¹⁷⁹
- (. . .22) [19:1] Da sözlädi YWY Mošegä demä.
- (23) דָּבַר [19:2] Sözlägin žümlä žama'atına oylanlarini Yisraelinij
- (24) da aytkin alarya ayruhsilar boluniz ki ayruhsidir men YWY Tenrijiz. וַאִשׁ

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- (1) [19:3] Här kiši anasından da atasından qorquniz da šabatlarimni saqlanjiz menmin YWY
- (2) Tenrijiz. אַל [19:4] Qayirilmaniz ol yoqliqlarya da tökmä abaq qılmaniz özünizgä
- (3) menmin YWY Tenrijiz. וְכֹל [19:5] Da egär qorban etsäniz šelamim qorbanini YWY-ya
- (4) moradiniz uçun qorban etiniz anı. בַּיּוֹם [19:6] Qorban etkän gününizdä ašalsin
- (5) da sabaħından da ol qalyan ol üçünži gungä degin otqa küydürülsin. וְאִם
- (6) [19:7] Da egär ašalma ašalsa ol üçünži gündä bayatdir (pasuldir¹⁸⁰) ol šelamim
- (7) qabul bolmastir. וְאִם לֹא [19:8] Da (bilip¹⁸¹) ašavčileri günähini çekär zira
- (8) qodešin YWY-niñ yäñil etti da kesilir ol žan ulusarından. וּבְקִצְרָכֶם
- (9) [19:9] Da oryaninizda orayin yerinizniñ tavusmayin kıyirin tarluviniñ ormaya da başayin
- (10) orayiniñniñ başaqlamayin. וְכִרְמֶךָ [19:10] Da borlaliyiniñniñ četimlämägin da danäsin borlaliyiniñniñ

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 Teñriñiz. אָל
[19:11] Hirsizlik
- (12) etmäñiz da tanmäñiz da aldamañiz kimsä qarşidakisini. אָל [19:12] Da ant
etmäñiz
- (13) adim bilän yalyanya da yeñil etmäğın adın Teñriñniñ menmin YWY. אָל [19:13]
Zülümlämäğın
- (14) dostuñni da dutup almağın konmasın yanıña haqı ıryatıñniñ ertägä degin. אָל
(15) [19:14] Qaryamağın sayırni da aldına soqurniñ vermäğın sürünmäk da
korqkın Teñriñdän menmin
- (16) YWY. אָל [19:15] Qılmañiz kınjırlık şara'atta yüz etmäğın yüzlärin yarliniñ
(17) da siylamağın yüzlärin zenginniñ doyrulik bilän şara'at etkin dostuna. אָל
(18) [19:16] Yürümäñiz kambaz ulusıñda turmağın qanı üstünä dostuñniñ menmin
YWY.
- (19) אָל [19:17] Duşman tutmağın qardaşinni göñliñdä ügütlämä ügütläğın dostuñni
(20) ki çekmäğäysin onıñ uçun zürüm. אָל [19:18] Öc almağın da kin qovmağın
oylanlarına
- (21) ulusıñniñ da sevgin arqardaşniñ gendiñni gibi menmin YWY. אָל [19:19]
Resimlärimni
- (22) saklañiz tuvarıñni koşmağın eki žins tarlovuñni saçmağın eki žins da upraq
(23) eki žins şa'atnez çıkmasın üstü[ñ]ä¹⁸². אָל [19:20] Da kişi ki yatsa hatıñni
(24) tökmäğın urluqniñ da ol qaravaş olup keläşingän başına da yulunma
yulunmadı
- (25) ya azatlık [f]ihati¹⁸³ verilmedi añar taftış bolsın ölmäsinlär egär azat
(26) bolmadı isä. אָל [19:21] Da ketirsın peşmanlıyını YWY-ya eşiginä ohel mo'ed-

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- (1) niñ koçkar aşamya. אָל [19:22] Da kapara etsin anıñ uçun ol kohen koçkarı
(2) bilän ol aşamnıñ aldına YWY-niñ yazıyı uçun ki yazıqlı boldı da boşatılır
(3) añar yazıyından ki yazıqlı boldı. אָל [19:23] Egär gelsäñiz ol yergä da tiksäñiz här
(4) dürli yemiş ayaçı da aqlafli sayıñiz aqlafini ya'ni yemişini üç yıllar bolsın
(5) sizgä 'arellar gibi aşalmasıñ. אָל [19:24] Da ol dördünzi yılda bolsın
(6) žümlä yemiş kodeş mahtovlar YWY-ya. אָל [19:25] Da ol beşinzi yılda
(7) aşañiz yemişini arttırmaya sizgä ma[h]suluni¹⁸⁴ menmin YWY Teñriñiz. אָל
[19:26] Aşamañiz

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: *maksuluni*; a typographical error. | BSMS 288: *tañilin*. | JSul.III.01: *bitisin anin*. | ADub. III.73: *bitişin anin*.

- (8) ol qan bilän kuşnaşlık etmäñiz da bulutqa baqmañiz. אֵל [19:27] Qurşalamaniz
 (9) et[raf]in¹⁸⁵ başiñizniñ da çaypamañiz kenarındaki saqaliniñ. וְיִשְׂרָאֵל [19:28] Da
 yırtmaq ölü
 (10) uçun vermäñiz etiñizdä da tamyalı yazı vermäñiz özünizdä menmin YWY. אֵל
 (11) [19:29] Yeñil etmäğın kiziñni azdırmaya anı da azmasın ol yer halkı da tolmasın
 ol
 (12) yer zinalıq. אֵת [19:30] Şabatlarimni saqlañiz da miqdaşimdan qorquniz
 menmin YWY.
 (13) אֵל [19:31] Qayirilmañiz ol kamçılarğa da ol bildižilärgä izlämäñiz mundar
 bolmaya
 (14) alar bilän menmin YWY Teñriñiz. מִכִּנִּי [19:32] Aldından pirniñ turğın da
 siylayın
 (15) yüzlärin qartniñ da qorqkın Teñriñdän menmin YWY. וְכִי [19:33] Da egär tirilsä
 (16) birgänä yarip yeriñizdä kiynamañiz anı. כְּאִזְרוּחַ [19:34] Yerli gibi sizdän bolsın
 (17) sizgä ol yarip ol tirilgän birgänizgä da sevgin anı gendiñni gibi zira
 (18) yariplär ediñiz Misir yerindä menmin YWY Teñriñiz. אֵל [19:35] Qılmañiz
 küñyirlik
 (19) şara'atda ölcädä mişkalda täräzidä. מֵאוּזֵי [19:36] Doğru teräzi doğru taş
 (20) doğru kebiç da doğru seyik bolsın sizgä menmin YWY Teñriñiz ki çiyardım
 (21) sizni Misir yerindän. וְשִׁמְרָתָם [19:37] Da saqlañiz žümlä räsimplärimni da žümlä
 (22) şara'atlarimni da kiliñiz alarnı menmin YWY.

Chapter 20

- (23) (ב) וידבר [20:1] Da sözlädi YWY Moşegä demä. וְאֵל [20:2] Da oylanlarına Yisraël-
 (24) niñ aytkın kişi kişi oylanlarından Yisraëlniñ da ol yariptän ol
 (25) tirilgän Yisraël da ki versä urluğından Moleħke ölmä öldürülsin
 (26) ulusı ol yerniñ töpäläsinlär anı taş bilän. וְאֵי [20:3] Da men veri[r]min¹⁸⁶
 ħişiimni

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- (1) ol (ıgizli vergän¹⁸⁷) kişidä da kesärmin anı ortasından ulusiniñ ki urluğından
 (2) verdi Moleħke mundar etmäk uçun miqdaşimni da yeñil etmäğä ayruħsı
 adimni.

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

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: *berimen*.

¹⁸⁷ JSul.IV.02A: Unvocalized text.

- (3) םא [20:4] Da egär örtmä örtsälär ulusı ol yerniñ gözlärini ol kişidän açığtan
 (4) vergänindä urluııdan Molehkä öldürmämäk[k]ä¹⁸⁸ anı. ושמתי [20:5] Da
 koyarmın men
 (5) hışimimni ol kişigä da mişpaħasına da kesärmin anı da žümlä ol azyanlarnı
 (6) artıdan azmaya ardından ol Molehniñ ortasından uluslariniñ. והנפש
 (7) [20:6] Da ol žan ki kayırılśa ol kamčılary da ol bildäžilärgä azma artlarından
 (8) da veri[r]min¹⁸⁹ hışimimni ol žany da kesärmin anı ortasından ulusiniñ.
 והתקדשתי
 (9) [20:7] Da ayruħsi boluñiz da boluñiz ayruħsilar ki menmin YWY Tenriñiz.
 ושמרתם
 (10) [20:8] Da saqlañiz räsimlärimni da kiliñiz alarnı menmin YWY ayruħsi etivči
 sizni.
 (11) כִּי [20:9] Ki kişi kişi ki qaryasa atasini ya anasini ölmä öldürülsin
 (12) atasin ya anasin qaryadi qanlari başına ola. וְאִישׁ [20:10] Da kişi ki no'eflik
 (13) etsä hatini bilän kişiniñ ki no'eflik etsä hatini bilän arkađaşiniñ
 (14) ölmä öldürülsin¹⁹⁰ ol no'eflik etkän kişi da ol no'eflik etkän hatin.
 (15) וְאִישׁ [20:11] Da kişi ki yatsa hatini bilän atasiniñ 'ayibin atasiniñ açtı ölmä
 (16) öldürülsinlär ekisi qanlari başlarına ola. וְאִישׁ [20:12] Da kişi ki yatsa
 (17) kelini bilän ölmä öldürülsinlär ekisi ikrahlık kıldilar qanlari başlarına
 (18) ola. וְאִישׁ [20:13] Da kişi ki yatsa erkäk bilän yatuvun hatinniñ ikrahlık
 (19) kıldilar ekisi ölmä öldürülsinlär qanlari başlarına. וְאִישׁ [20:14] Da kişi
 (20) ki alsa hatinni da anasini iränçilikdir ol otqa küydürsinlär anı da birni
 (21) alardan da bolmasin iränçilik ortañızda. וְאִישׁ [20:15] Da kişi ki versä yatuvun
 (22) tuvary ölmä öldürülsin da ol tuvarni da öldürüñiz. וְאִשָּׁה [20:16] Da hatin ki
 (23) yuvuqlaśa žümlä tuvarniñ birinä dört ayakla[r]¹⁹¹ yatmaya anı da öldürgin ol
 (24) hatinni da ol tuvarni ölmä öldürülsinlär qanlari başlarına. וְאִישׁ [20:17] Da kişi
 (25) ki alsa kız qardaşini kızin atasiniñ ya kızin anasiniñ da görsä 'ayibini da ol
 (26) görsä anin 'ayibini iränçiliktir ol da kesilsinlär gözlärinčä oylanlariniñ

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- (1) uluslariniñ 'ayibin kız qardaşiniñ açtı günähini çeksin. וְאִישׁ [20:18] Da kişi
 (2) ki yatsa nida hatinni da açsa 'ayibini çoyrayini 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: *öldürüläsin*; a typographical error. | BSMS 288: *öldürülsin*. | JSul.III.01: *eltirilsin*. | ADub.III.73: *öltürülsün*.

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

- (3) çoyrayini da kesilsinlar ekisi ortasından uluslarınin. וערות [20:19] Da 'ayibin kız
- (4) qardaşinin [anañnin da kız qardaşinin]¹⁹² atanñin açmayin kim ki yuvuyinin ayibini açti günahlärin çeksinlar.
- (5) ויא [20:20] Da kişi ki yatsa yengäçäsini ayaçasinin 'ayibini açti yazıkların çeksinlar
- (6) mahrimlar ölsinlar. ויא [20:21] Da kişi ki alsa qardaşinin hatininin nida gibidir ol qardaşinin 'ayibini açti mahrimlar bolsinlar. ושמרתם [20:22] Da saqlañiz
- (7) žümlä räsimplärimni da žümlä šara'atlarimni da kiliniz alarni da kusmasin
- (8) sizni ol yer ki men getiräydirmin sizni or[a]ğa¹⁹³ oturmaya anda. ולא [20:23]
- (9) Da yürümäniz räsimpläri bilän ol ulusnin ki men süräydirmin aldinizdan zira
- (10) žümlä bularni kildilar da bezdim alardan. ואמר [20:24] Da aytim sizgä siz
- (11) meräsläniz yerläri da men veräyim anı sizgä meräslämägä anı 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 irançi etmäniz žanlarinznı 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 boluniz maña ayruhsilar ki ayruhsidir m[e]n¹⁹⁵ YWY
- (18) da ayirdim sizni ol uluslardan bolmaya meñim. ויא [20:27] Da kişi ya hatin ki
- (19) bolsa alarda kamçi ya bildiži ölmä öldürülsinlar taş bilän taşlasinlar
- (20) alarni kanları başlarına.

Chapter 21

- (21) פרשת קדושים¹⁹⁶
- (22) (בא) ויאמר יוי אל משה אמור אל הכהנים בני אהרן ואמרת אלֵהֶם
- (23) לִנְפֹשׁ לֹא יִטְמָא כְּעִמּוּי¹⁹⁷
- (23) [21:1] Da aytti YWY Moşegä aytkin
- (24) ol kohenlärgä oylanlarına Aharonnin da aytkin alarya ölügä mundar bolmasin

¹⁹² JSul.IV.02A: deest, added on the basis of BSMS 288: *anañnin da kız qardaşinin*. | 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: *kïymildar*. | JSul.III.01: *tebrenedi*. | ADub.III.73: *tebrañadi*.

¹⁹⁵ JSul.IV.02A: *mîn ~ 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. וְלֵאחֵיוּרוֹ [21:3] Da kız qardaşına ol boy kız
 (3) ol yuvuq anar ki bolmadı qoşağa anar tiyip mundar bolsin. לֹא [21:4]
 (4) Mundar bolmasin qoşa (tiyip hatinına) uluslarında yenil bolmaya ol. לֹא
 (5) [21:5] Yurkmasinlar yur[k]mak¹⁹⁸ baslarında da kenarındaki saqallarının tiraş
 idmasinlar
 (6) da etlarında çizmasinlar çizmaq. קְדוּשִׁים [21:6] Ayruhsilar bolsinlar Tenrilärinä
 (7) da yenil etmasinlar adin Tenrilärinin zira otlu qorbanların YWY-nin qorbanin
 (8) Tenrilärinin alar yuvuqlaştiraydirler da bolsinlar ayruhsı. אִשָּׁה [21:7] Zona
 hatinni
 (9) ne bozuq yollunı almasinlar ne sürülgän hatinni erindän almasinlar zira
 (10) ayruhsidir ol Tenrisinä. וְקִדְשֶׁתוֹ [21:8] Da ayruhsı etkin anı zira qorbanin
 (11) Tenrinin ol yuvuqlaştiraydir ayruhsı bolsin saña ki ayruhsidir men YWY
 (12) ayruhsı etivci sizni. וְיָבֵרָ [21:9] Da kızi kohen kişinin egär başlasa azmaya
 (13) atasının kohenligini ol pasul etäydir otqa küydürülsin. וְהִרְהִי [21:10] Da ol
 (14) böyük kohen qardaşlarından ki quyulsa başı üstünä ol silmäk yayı ve doldursa
 (15) kolunı giymägä ol kodeş upraklarını başını açmasin da upraklarını yırtmasin.
 (16) וְעַל [21:11] Da hiç öli žanya gelmasin dahı atasına ne anasına mundar bolmasin.
 (17) וּמִן [21:12] Da ol miqdaşdan çıkmasin da yenil etmasin miqdaşın Tenrisinin zira
 (18) taži silmäk yayının Tenrisinin üstünädir menmin YWY. וְהוּא [21:13] Da ol
 hatinni
 (19) boyliqları bilän alsin. אֵלֶמְנָה [21:14] Tulni ne sürülgänni ne bozuq yollunı ne
 zonanı
 (20) bularnı almasin ki ancaq boy kızni uluslarından alsin özünä hatinya. וְלֹא
 [21:15]
 (21) Da yenil etmasin urluyını uluslarında ki menmin YWY ayruhsı etivci anı.
 (22) וַיְדַבֵּר [21:16] Da sözlädi YWY Moşegä demä. דָּבַר [21:17] Sözlägin Aharonğa
 demä kişi
 (23) urluyından dövürlärinä ki bolsa anda hilla yuvuqlaşmasin yuvuqlaştırma
 qorbanin
 (24) Tenrisinin. כִּי [21:18] Ki žümlä kişi ki anda hilla yuvuqlaşmasin soqur kişi
 (25) ne topal ne eksik buvumlı ne artıq buvumlı. אִו [21:19] Ya kişi ki bolsa
 (26) anda sinik ayak ya çolak kol. אִו [21:20] Ya qambur ya inžä (bodir) ya aq

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

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- (1) tüškän gözinä ya qoturli ya egri buvumli ya ıtešen taşa[k]li¹⁹⁹. כל [21:21]
žümlä
- (2) kişi ki anda hillä urluyından Aharon ol kohennin yuvuqlaşmasın
yuvuqlaştırmaya
- (3) otlu qorbanların YWY-nin hillä isä anda qorbanın Teñrisinin yuvuqlaşmasın
- (4) yuvuqlaştırmaya. להם [21:22] Qorbanın Teñrisinin kodeşlärindän ol
kodeslärnin
- (5) lakin ol kodeşlärindän aşasın. הָא [21:23] Tek ol pärdägä gelmäsin da ol mizbeaḥ-
- (6) qa yuvuqlaşmasın zira ıhillä v[a]r anda²⁰⁰ da yeñil etmäsin miqdaşlarimni 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 ayırilsınlar kodeşlärindän oylanlarınin Yisraēlnin da yeñil
- (11) etmäsinlär ayruḥsı adimni ki alar kodeş etäydirlär maña menmin YWY. אמר
- (12) [22:3] Aytqın alarğa dövürlärinizgä žümlä kişi ki yuvuqlaşsa žümlä
urluyunızdan
- (13) ol kodeşlärgä ki kodeş etärlär oylanları Yisraēlnin YWY-ğa da mundarliyi
- (14) bolsa üstünä da kesilir ol žan aldımndan menmin YWY. איש [22:4] Kişi
- (15) kişi urluyından Aharonnin da ol žüzam derdli ya zav kodeşlärindän aşamasın
- (16) deñinčä ki temiz bolir da ol tiygän žümlä mundar žanlıya ya kişigä ki
- (17) çıksa andan tökmägi urluqnin. 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 bolsin ol aḥşam-
- (20) ya 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 ašidır ol. נבלה [22:8] Nevelanı ne terefa aşamasın mundar bolmaya
- (23) anin bilän menmin YWY. ושמרו [22:9] Da saqlasınlar saqlovumni da čekmäsinlär
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 iryatı aşamasın kodeşni. וכהן [22:11] Da kohen egär satin alsa žan satin

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

200 JSul.IV.02A: *hillä 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 aḥçasinin ol aşasin andan da doyyanı evinin alar aşasinlar aşından.
 (2) וּבַת [22:12] Da kızi kohennin ki bolsa yat kişigä ol ayırmayından ol kodeş-
 (3) lärnin aşamasın. וּבַת [22:13] Da kızi kohennin ki bolsa tul ya sürülgän da urluk
 (4) bolmasa anar da kaytsa evinä atasının yaşıqları gibi ötmägindän atasının
 (5) aşasin da hiç yabanşı aşamasın andan. וְאִישׁ [22:14] Da kişi ki aşasa kodeşni
 yañlışlıq
 (6) bilän da arttırsın beşinşisin üstünä da versin kohengä ol kodeşni.
 (7) וְלֹא [22:15] Da yenil etmäsinlər kodeşlärin oylanlarının Yisraelnin neni ki
 (8) ayırsalar YWY-ya. וְהִשְׂאוּ [22:16] Da çektärtsinlər alarğa peşmanlıq žürümünü
 (9) aşayanlarında kodeşlämindän ki menmin YWY ayruhsı etivci alarnı.
 (10) וַיְדַבֵּר [22:17] Da sözlädi YWY Moşegä demä. דָּבַר [22:18] Sözlägin Aharonğa da
 oylanlarına
 (11) da žümlä oylanlarına Yisraelnin da aytkın alarğa kişi kişi žama'atından
 (12) Yisraelnin da ol ȳarıptän Yisraeldä ki yuvuqlaştırsa qorbanini [ž]ümlä²⁰¹
 inyätlärinini da žümlä
 (13) žomartlıklarini ki yuvuqlaştırsalar YWY-ğa 'olaya. לְרִצּוֹנֶכֶם [22:19] Kiläginiz
 (14) bilän saylam erkäkni siyirdan qoylardan ya da eçkilärdän. כֹּל [22:20] Žümlä ki
 (15) anda hille yuvuqlaştırmanız zira qabullıqqa bolmaz sizgä. וְאִישׁ
 (16) [22:21] Da kişi ki yuvuqlaştırsa šelamim qorbanini YWY-ğa ayırmaya inyät ya
 (17) žomartlıqqa siyirdan ya qoydan saylam bolsın qabullıqqa hiç hille
 (18) bolmasın anda. עֹרֹת [22:22] Soqurnı ne kırıkni ne saqatni ne sinirlini ne
 (19) oyuzluni ne egri buvumlini yuvuqlaştırmanız bularnı YWY-ğa da otlu qorban
 (20) vermäniz alardan ol mizbeah üstünä YWY-ğa. וְשׂוֹר [22:23] Da ögüz ya qoy
 artıklı ya
 (21) eksikli žomartlıq kılyin anı da inyätkä qabul bolmastır. וּמַעֲוָד
 (22) [22:24] Da ezilgänni ne yançilyanni nä üzülgänni ne biçilgänni yuvuqlaştırmanız
 YWY-ğa
 (23) da yerinizdä kılmanız. וּמִיד [22:25] Da qolundan yat ulusnin yuvuqlaştırmanız
 qorbanin
 (24) Tenriniznin žümlä bulardan zira ki çaypalmaqları alarda hille alarda qabul
 (25) bolmaslardır sizgä. וַיְדַבֵּר [22:26] Da sözlädi YWY Moşegä demä. שׂוֹר [22:27]
 Ögüz
 (26) ya qoy ya eçki ki doysa da bolsın yedi günlär anasının yanında da ol
 (27) sekizinži gündän da ötegä qabul bolır qorbanğa otlu qorban YWY-ğa. וְשׂוֹר

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 soymanjiz bir gündä. וְכִי [22:29] Da egär
qorban
(2) etsänjiz şükürlik qorbanını YWY-ya muradinjiz uçun qorban etinjiz. בַּיּוֹם [22:30]
Ol
(3) gündä aşalsın qaldırmanjiz andan ertägä degin menmin YWY. וְשִׁמְרֵתֶם
(4) [22:31] Da saqlanjiz miçvalarimni da kılınjiz alarnı menmin YWY. וְלֹא [22:32] Da
yeniil etmänjiz
(5) ayruhsı adimni da ayruhsı bolirmın ortasında oylanlarinın Yisraēlnın
(6) menmin YWY ayruhsı etivçi sizni. הַמּוֹצֵא [22:33] Ol çıyaryan sizni Misir
yerindän
(7) bolma sizgä Teñrigä menmin YWY.

Chapter 23

- (8) (בג) [23:1] Da sözlädi YWY Moşegä demä. דָּבַר [23:2] Sözlägin oylanlarına
(9) Yisraēlnın da aytkın alarğa va'däläri YWY-nın ki çakırğaysız
(10) alarnı çakırmaqları kodeşnin bulardırlar alar va'dälärim. שֵׁשֶׁת [23:3] Altı
günlär
(11) kılinsın iş da ol yedinji gündä şabat şabaton çakırmaq kodeş hiç iş
(12) kılmanjiz şabatdır ol YWY-ya žümlä oturaşarinjizda. אֵלֶּה [23:4] Bulardırlar
(13) va'däläri YWY-nın çakırmaqları kodeşnin ki çakırğaysız alarnı va'dälärendä.
בַּחֹדֶשׁ
(14) [23:5] Ol burunyi ayda on dördünji günündä ol aynın ol eki aşşam arasına
(15) pesah YWY-ya. וּבַחֹמֶשֶׁת [23:6] Da on beşinji günündä uşbu aynın haği ol
(16) maçalarnın YWY-ya yedi günlär maçalar aşanjiz. בַּיּוֹם [23:7] Ol burunyi gündä
çakırmaq
(17) kodeş bolsın sizgä hiç kulluq işini kılmanjiz. וְהִקְרַבְתֶּם [23:8] Da yuvuklaştırinjiz
(18) otlu qorban YWY-ya yedi günlär ol yedinji gündä çakırmaq kodeş hiç
(19) kulluq işini kılmanjiz. וְיָדַבֵּר [23:9] Da sözlädi YWY Moşegä demä. דָּבַר [23:10]
Sözlägin
(20) oylanlarına Yisraēlnın da aytkın alarğa ki gelsänjiz ol yerge ki men veräydirmın
(21) sizgä da orsanjiz orayını da getirinjiz ilk orayınjiznın kültäsini ol kohengä.
(22) וְהִנִּיף [23:11] Da sallasın ol kültäni önünä YWY-nın moradinjiz uçun sabaından
ol şabat-
(23) nın sallasın anı ol kohen. וְעִשִׂיהֶם [23:12] Da kılınjiz sallağan gününjizdä ol
kültäni
(24) saylam qoy bir yaşar 'olaya YWY-ya. וּמִנְחָתוֹ [23:13] Da minhasi eki payi onnın
(25) özek qarışılğan yağ bilän otlu qorban YWY-ya qokusi kabullıknın da quymayı
(26) yanjı şarap dördünji payi ol siyiknın. 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 özüñizgä sabahından ol şabatniñ getirgän gününizdän ol
 sallamaq
 (4) kültäsini yedi şabatlar tamamlar bolsınlar. ער [23:16] Sabahına degin ol yedinži
 (5) şabatniñ sananjiz elli gün da yuvuqlaştırıñiz yañi minha WYW-ya. ממושבותיכם
 (6) [23:17] Oturaşlarıñızdan getiriñiz sallamaq ötmäğini eki eki ülüşi onniñ özek
 (7) bolsınlar hameç pişsinlär ilklär²⁰² qorbanı WYW-ya. והקרבתם [23:18] Da
 yuvuqlaştırıñiz
 (8) ol ötmäk bilän yedi saylam qoylar birär yaşarlar da buña siyir balası bir
 (9) da qoçkarlar eki bolsınlar 'ola WYW-ya da minhaları da quymaqları otlu qorban
 (10) qokusi kabullıknıñ WYW-ya. ועשיתם [23:19] Da kılıñiz ulayin eçkilärniñ birni
 hatat-
 (11) qa da eki qoylar birär yaşarlar şelamim qorbanına. והניף [23:20] Da sallasin ol
 kohen
 (12) alarnı ol ilklär ötmägi bilän sallamaq öñü[n]ä²⁰³ WYW-niñ eki qoylar bilän
 (13) kodeş bolsınlar WYW-ya ol kohengä. וקראתם [23:21] Da çaķırıñiz gendisindä
 uşbu
 (14) günniñ çaķırmaq kodeş bolsin sizgä hiç kulluq işini kılmanjiz räsimi
 (15) dunyanıñ žümlä oturaşlarıñızda dävürläriñizgä. ובקצרכם [23:22] Da oryan-
 iñızda
 (16) yäriñizniñ orayını tavusmanjiz kiyirin tarlovuñniñ oryanında da başayin
 orayıñniñ
 (17) başaqlamayin yarlıya da yaripkä kemişkin alarnı menmin WYW Teñriñiz. וידבר
 (18) [23:23] Da sözlädi WYW Moşegä demä. דבר [23:24] Sözlägin oylanlarına
 Yisraelnıñ demä
 (19) ol yedinži ayda birindä ol ayniñ bolsin sizgä şabaton sayınmaqlıyı
 (20) kicķırmaqnıñ çaķırmaq kodeş. כל [23:25] Hiç kulluq işini kılmanjiz da
 yuvuqlaştırıñiz
 (21) otlu qorban WYW-ya. וידבר [23:26] Da sözlädi WYW Moşegä demä. אך
 (22) [23:27] Tek onunda uşbu yedinži ayniñ ol yulmaqlar günüdir ol çaķırmaq kodeş
 (23) bolsin sizgä da kiyınanjiz žanlarıñizni da yuvuqlaştırıñiz otlu qorban WYW-ya.
 (24) וכל [23:28] Da hiç iş kılmanjiz gendisindä uşbu günniñ zira günü yulmaqlarnıñdır
 (25) ol kapara etmägä üstünizgä aldına WYW Teñriñizniñ. כי [23:29] Ki žümlä
 (26) ol žan egär kiyinalmasa gendisindä uşbu günniñ kesilir uluslarından. וכל

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

203 JSul.IV.02A: önünjü; 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 günniñ da kayıp etärmin
 (2) ol žanni ortasından ulusiniñ. כל [23:31] Hič iş kılmañiz räsimi dunyanıñ
 (3) dövürläriñizgä žümlä oturaşlarıñızda. שבת [23:32] Şabat şabatondir ol sizgä
 (4) da kıynañiz žanlarıñizni tokuzında ol aynıñ aħşamda aħşamdan aħşamya
 (5) degin şabat idiniz şabatıñizni. וירבר [23:33] Da sözlädi YWY Moşegä demä.
 (6) דבר [23:34] Sözlägin oylanlarıña Yisraēlniñ demä on beşinži günindä uşbu
 yedinži
 (7) aynıñ ħağı ol sukaların yedi günlär YWY-ya. ביום [23:35] Ol burunži gündä
 (8) çakırmağ kodeş hič kulluğ işini kılmañiz. שבעת [23:36] Yedi günlär
 (9) yuvuqlaştıriñiz otlu qorban YWY-ya ol sekizinži gündä çakırmağ kodeş bolsın
 (10) sizgä da yuvuqlaştıriñiz otlu qorban YWY-ya tiyilmäktir ol hič kulluğ işini
 (11) kılmañiz. אלה [23:37] Bulardırlar vadäläri YWY-niñ ki çakırğaysız alarnı
 çakırmaqları
 (12) qodeşniñ yuvuqlaştırmaya otlu qorban YWY-ya ‘ola da minħa şelamim da
 quymaqlar
 (13) kemin günniñ günündä. מלבד [23:38] Şabatlarından başqa YWY-niñ
 baħşışlarıñızdan
 (14) başqa ki versäñiz YWY-ya. דא [23:39] Tek on beşinži günündä ol yedinži
 (15) aynıñ toplayanıñızda ol yerniñ maħsuluni ħağ etiñiz ħağin YWY-niñ yedi
 (16) günlär ol burunži gündä şabaton da ol sekizinži gündä şabaton. ולקחתם
 (17) [23:40] Da alıñiz özünizgä ol burunži gündän burun (sukalıq²⁰⁴) yemişin siyli
 ayaçniñ
 (18) ħurmalar yapraqlarını da butayın qalın yapraqlı teräknin da talların özänniñ
 da sevinıñiz
 (19) aldına YWY-niñ yedi günlär. וזאתם [23:41] Da ħağ etiñiz anı ħağ YWY-ya yedi
 günlär
 (20) yıldı räsimi dunyanıñ dövürläriñizgä ol yedinži ayda ħağ etiñiz anı.
 (21) בסכות [23:42] Sukalarda oturuñiz yedi günlär žümlä ol yerli Yisraēldä
 (22) otursunlar sukalarda. למען [23:43] Anıñ uçun bilgäylär dövürläriñiz ki
 çalaşlarda
 (23) oturyuzdım Yisraēl oylanlarıni çıyaryanımda alarnı Misir yerindän menmin
 YWY
 (24) Tenriñiz. וידבר [23:44] Da sözlädi Moşe vadälärin YWY-niñ Yisraēl oylanlarıña.

Chapter 24

- (25) (בד) וידבר [24:1] Da sözlädi YWY Moşegä demä. צו [24:2] Sımarlayın Yisraēl
 (26) oylanlarıña da alsınlar saña temiz zeytün yağı iskanžädän çıkma

204 JSul.IV.02A: Unvocalized text.

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- (1) y[a]riḳka²⁰⁵ yandırma çiraḳ dayim. מְחִיךְ [24:3] Čiḥartin pərdäsinä ol šəḥadätliknin
- (2) ohel mo'eddä yaraštirsin anı Aharon aḥşamdan ertägä degin aldına YWY-nin
- (3) dayim räsimi dunyanin dävürlərinizgä. עַל [24:4] Ol temiz altın šamıdan üstünä
- (4) yaraštirsin ol çiraḳları aldına YWY-nin dayim. וּלְקַחַת [24:5] Da alıyn özek
- (5) da pişirgin anı on eki ḳalın ekmäklär eki ülüşi onnin bolsin ol bir
- (6) ḳalın ekmäk. וְשִׂמַת [24:6] Da ḳoyıyn alarnı eki yäräştirmäklär altı ol yäräştirmäkni
- (7) ol temiz terapiz üstünä aldına YWY-nin. וְנִתַת [24:7] Da vergin ol yäräştirmäk
- (8) üstünä temiz tımyan da bolsin ḳorbanıya tütsügä otlu ḳorban YWY-ya. בַּיּוֹם [24:8] Ol šabat gündä ol šabat gündä yaraštirsin anı aldına YWY-nin dayim
- (9) ḳatından oylanlarınin Yisraelinin şartı dunyanin. וְהִיתָה [24:9] Da bolsin Aharonıya
- (10) da oylanlarına da ašasinlar anı ayruḥsi yerdä ki ḳodeši ḳodeslərinindir ol aḥar otlu ḳorbanlarından YWY-nin resimi dunyanin. וַיֵּצֵא [24:10] Da čiktı oylı Yisraél ḥatinnin da ol oylı Mısırlı kişinin Yisraél oylanlarınin arasından
- (11) da talaštılar avulda oylu ol Yisraél ḥatinnin da ol Yisraél kişi.
- (12) וַיִּקַּב [24:11] Da belgili etti oylı ol Yisraél ḥatinnin ol šemni da ḳaryadı da getirdilər
- (13) anı Moşegä da atı anasinin Šelomit kızı Dibrinin ševetindän Dannin. וַיִּנְחָרוּ [24:12] Da ḳoydılar anı saḳlovda beyin olmaıya alarıya buyruı bilän YWY-nin. וַיְדַבֵּר [24:13] Da sözlädi YWY Moşegä demä. הוֹצֵא [24:14] Čiḳarın ol ḳaryavčini avuldan čiḥari
- (14) da tayasınlar žümlä ol ešitkänlär ḳollarını baši üstünä da töpäläsinlär anı žümlä ol žama'at. וְאֵל [24:15] Da oylanlarına Yisraelinin sözlägin demä kişi ki ḳaryasa Teḥrisini da čeksin günähini. וַיִּקַּב [24:16] Da ḳaryavči adın YWY-nin
- (15) ölmä öldürülsin taš atma taš atsınlar üstünä žümlä ol žama'at nečiki yarip alay yerli ḳaryayanında šemni öldürülsin. וַיֵּשׁ [24:17] Da kişi ki ursa žümlä žanın adamnin ölmä öldürülsin. וּמַכָּה [24:18] Da uruvči žanın tuvarnin ödesin anı žan ornına žan. וַיֵּשׁ [24:19] Da kişi ki versä ḥillä
- (16) dostına nečiki kıldı alay ḳilinsin aḥar. שָׁבַר [24:20] Šinik ornına šinik

205 JSul.IV.02A: *yeriḳka*; a typographical error. | BSMS 288: *yariḳka*. | JSul.III.01: *yariḳlikḳa*. | ADub. III.73: *yariḳlikḳa*.

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- (1) göz ornına göz diş ornına diş neçiki versä hıllä adamya alay verilsin
 (2) aḥar: ומכה [24:21] Da uruvçı tuvarnı ödäsin anı da uruvçı adamnı öldürülsin.
 (3) משפט [24:22] Bir šara‘at bolsın sizgä neçiki yarip alay yerli bolsın ki menmin
 (4) YWY Teñriñiz. וידבר [24:23] Da sözlädi Moše oylanlarına Yisraēlnıñ da
 çıyardılar ol
 (5) qarıyavçini avuldan çihari da töpelädilär anı taş bilän da oylanları Yisraēlnıñ
 (6) qıldılar neçiki simarladı YWY Mošegä.

Chapter 25

- (7) פרשת בהר²⁰⁶
 (8. . .) (בה) (וַיְדַבֵּר יְיָ אֶל מֹשֶׁה בְּהַר סִינַי לֵאמֹר²⁰⁷)
 (. . 8) [25:1] Da sözlädi YWY Mošegä
 (9) taıında Sinaynıñ demä. דבר [25:2] Sözlägin oylanlarına Yisraēl-
 (10) niñ da aytqın alarya ki gelsäniz ol yergä ki men ver[ä]ydirmın²⁰⁸ sizgä da
 šemita
 (11) bolsın ol yer šemita YWY-ya. שש [25:3] Altı yıllar saçqın tarluvuñnı da altı
 (12) yıllar butayın borlaliyüñnı da toplayın maḥsulini. ובשנה [25:4] Da ol yedinži
 yılda
 (13) šabat šabaton bolsın yergä šemita YWY-ya tarlovuñnı saçmaıñ da borlaliyüñnı
 (14) butamaıñ. את [25:5] Orayıñnıñ kiyigini ormaıñ da danelärin borlalarıñnıñ
 (15) çöplämägin šemita yılı bolsın yergä. והיתה [25:6] Da bolsın šemitası ol
 (16) yerniñ sizgä aşamaya saña da quluña da qaravašınja da iryatya da müsäfirgä
 (17) ol tirilgänlär birgänjä. ולבהמתך [25:7] Da tuvarıña da kiyik[k]ä²⁰⁹ ki yerinädä
 bolsın
 (18) žümlä taḥili aşamaya. וספרת [25:8] Da sanayın özünjä yedi šemitaların yıllarnıñ
 (19) yedi yıllar yedi kerätlär da bolarlar saña günläri yedi šemitalarınıñ ol yıllarnıñ
 (20) kırk toquz yılda. והעברת [25:9] Da geçirgin kičkırmaq šofar sesini ol yedinži
 (21) ayda onunda ol aynıñ ol kipurim günündä geçiriniz šofar sesini
 (22) žümlä yerinızdä. וקדשתם [25:10] Da ayruḥsi etiñiz ol ellinži yılñın senesini
 (23) da çaķıriniz ma‘afliq yerde žümlä oturivçilarına 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: *be‘amen*.

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

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- (1) da qaytünjiz här kişi tutuvliyiña da här kişi mişpaḥasına qaytünjiz. יובל [25:11] Yovel-
- (2) dir ol yili ol ellinži yilnün bolsın sizgä saçmanjiz da ormanjiz kiyiklerini
- (3) da çöplämänjiz danälärini (ambarlarğa²¹⁰) כי [25:12] Ki yoveldir ol kodes̄ bolsın
- (4) sizgä ol tarlovdan aliḫ ašanjiz kiyik maḥsulini. בשנת [25:13] Yilinda
- (5) uşbu yovelniñ qaytünjiz här kişi tutuvliyiña. וכי [25:14] Da egär satsanjiz satuv
- (6) dostuñja ya satın alma satın alsan ḫolundan dostuñniñ kıynamanjiz kişi
- (7) ḫardaşini. במספר [25:15] Sanı bilän yıllarniñ ol yoveldän soñra satın alıñ
- (8) (yovelgä degin²¹¹) ḫatından dostuñniñ sanı bilän maḥsul yıllariniñ satsın saña.
- (9) לפי [25:16] Çokliyiña görä ol yıllarniñ çok etkin satuvuni da azliyiña görä
- (10) ol yıllarniñ az etkin satuvuni zira sanın maḥsullarniñ ol satiyir saña.
- (11) ולא [25:17] Da kıynamanjiz kişi ḫar[šida]kini²¹² da ḫorḫḫin Teñriñden zira menmin YWY
- (12) Teñriñiz. ועשיתם [25:18] Da kılinjiz räsimplärimni da šaraʿatlarimni saḫlanjiz da kılinjiz
- (13) alarnı da oturırsiz ol yer üstünä eminlik bilän. ונתנה [25:19] Da verir ol yer
- (14) maḥsuluni da ašarsiz toyğunça da oturursiz eminlik bilän üstünä. וכי [25:20] Da egär aytsanjiz ne ašalim ol yedinži yilda muna saçmasaḫ da toplamasax
- (15) taḫlilimizni. וצויתי [25:21] Da simarlarmın alıñışimni sizgä ol altınži yilda da kılar ol taḫilni (mamura²¹³) üç ol yıllarğa. וזרעתם [25:22] Da saçarsın ol sekizinži
- (16) yilda da ašarsiz ol taḫildan eskini ol doḫuzinži yilğa degin yeriškinžä
- (17) geležäk maḥsulı ašarsiz eskini. והארץ [25:23] Da ol yer satılmasın başbatra (ömürlik²¹⁴) zira menimdir ol yer anža ȳariplär gibi da oturaşlar gibi (oturırsiz²¹⁵)
- (18) sizlär birgämä. ובכל [25:24] Da žümlä yerindä tutuvluğünjizniñ ḫılaslik veriniz
- (19) ol yergä. כי [25:25] Ki zügürtläsä ḫardaşin da satsa tutuvluğından
- (20) da gelsä ḫılas etivčisi ol yuvuḫ anjar da ḫılas idsin satḫanıñ ḫardaşiniñ. ואיש [25:26] Ki

210 JSul.IV.02A: Unvocalized text.

211 JSul.IV.02A: Unvocalized text.

212 JSul.IV.02A: ḫardašidakini; 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 anjar h̄ilas etivci da yetsä kuvati da yerišsä h̄ilasliyiñža.
- (25) וישב [25:27] Da hesab etsin yılların satuvunıñ da kaytarsın ol artqanı ol kişiğä ki

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- (1) satti anjar da kaytsın tutuvluysiña. ויא [25:28] Da egär yetmäsä kuvati kaytarmaya anjar
- (2) da bolsın satuvu kolunda ol satın alivciniñ anı ol yovel yili[n]a²¹⁶ degin
- (3) da çıksın yoveldä da kaytsın tutuvluysiña. ויש [25:29] Da kişi ki satsa oturaš ev
- (4) qalalı šähärdä da bolsın va'däsi h̄ilasliyiñiñ tamam bolyanına degin yili satuvunıñ
- (5) bir yıl bolsın va'däsi h̄ilasliyiñiñ ויא [25:30] Da egär h̄ilas olunmasa dolıñža anjar
- (6) tamam yıl da muqam bolsın ol ev ki ol šähärdä ki var anjar qala bašbatra
- (7) (ömürlük) satın alivciya anı dövürlärinä h̄ilas çıkmäsın yoveldä. וברי [25:31] Da evläri
- (8) ol salaların ki yotür alarğa qala çüpçüvrä tüzü bilän ol yerniñ saylır
- (9) h̄ilaslıq bolsın anjar da yoveldä h̄ilas çıksın. וערי [25:32] Da šähärläri ol Levi-
- (10) lilärniñ evläri šähärläriniñ tutuvlıklariniñ ömürlük [h̄]ilasliyi²¹⁷ bolsın Levi-
- (11) lilärgä. וישר [25:33] Da egär h̄ilas idsä birsi ol Levilärdän da h̄ilas çıksın
- (12) satuvu evniñ da šähäri tutuvluysiñiñ yoveldä zira evläri šähärläriniñ ol Levi-
- (13) lärnin oldir tutuvlıqları ortasında oylanlarıñiñ Yisraelin. ושרה [25:34] Da tarlovu salasiniñ šähärläriniñ satılmasın ki tutuvluysi duniyanıñdir ol alarğa.
- (15) וכי [25:35] Da egär zügürtläsä dindaš qardašın da taysa qolu birgänä da kuvat[l] andiriñ²¹⁸ anı
- (16) gerek yaripni gerek müsäfirni da geçinsin birgänä. לא [25:36] Almañın yanından faiz ne
- (17) mamele faizni da qorqkın Teñriñizdän da geçinsin qardašın birgänä. אט [25:37] Añçarıñı
- (18) vermägin anjar faizgä da faydaya vermägin ašıñni. אני [25:38] Menmin YWY Teñriñiz

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

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

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

- (19) ki çiyardim sizni Mısır yerindän vermä sizgä Kena'an yerini bolma sizgä
 (20) Tenriğä. וכי [25:39] Da egär zügürtläsä dindaş kardaşın ki birgänä da satılsa
 saña kullanmayın
 (21) anı kulluyın kulnıñ. כשכיר [25:40] İrğat gibi müsafir gibi bolsin birgänä yilina
 (22) degin ol yovelniñ kulluq etsin birgänä. ויצא [25:41] Da çıksın yanından ol da
 oylanları
 (23) birgäsina da kaytsın mişpaḥasına da tutuvluğına atalariniñ kaytsın. כי [25:42]
 Zira
 (24) kullarımdır alar ki çiyardim alarnı Mısır yerindän satılmasınlar satılmayın
 kulnıñ.
 (25) לא [25:43] Erklärnägün anar zor bilän da korqk[i]n²¹⁹ Tenriñizdän. ועבדו
 [25:44] Da kulun da karavaşın

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- (1) ki bolsalar saña yanından ol ulusların ki çüpçüvrälärinizgä alardan satın
 (2) alıñız kul da karavaş. וגם [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. והתנהלתם [25:46] Da üliš alıp üläşirsiz
 alarnı
 (5) oylanlarınizya artıñizdan meräslämägä tutuvliq dünyaya degin alarnı
 kullanıñız
 (6) da kardaşlarınizya oylanları Yisraēlniñ kişi kardasına erklärnägün anar zor
 bilän.
 (7) וכי [25:47] Da anar yetsä kuvati yaripniñ ya oturaşniñ birgänä da zügürtläsä
 kardaşın ki
 (8) birgäsina da satılsa yaripkä oturaşka ki birgänä ya goy temelinä mişpaḥasına
 (9) yaripniñ. אחריו [25:48] Satılanından sonra hılasliq bolsın anar birsi
 kardaşlarından
 (10) hılas idsin anı. או [25:49] Ya ayaçası ya oylı ayaçasiniñ hılas idsin ya yuvuyından
 (11) teniniñ mişpaḥasından hılas idsin anı ya yetsä kuvati da özi hılas ulınsın. ורשב
 (12) [25:50] Da hesap etsin satın alıvçisi bilän satıldıyı yilından anar yilina degin ol
 yovelniñ
 (13) da bolsın gümüşü satuvunıñ sanı bilän yıllarnıñ günlari gibi irğatniñ bolsın
 birgäsina.

219 JSul.IV.02A: *korqkan*; a typographical error. | BSMS 288: *korqkin*. | JSul.III.01: *korqkun*. | ADub.
 III.73: *korqkun*.

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

Chapter 26

- (21) (בו) לֹא [26:1] Kılmaniz özünizgä abaqlar da pesel da maçeva turıyuzmaniz özünizgä da bušamak
- (22) taş vermäniz yerinizdä baş urmaya üstünä ki menmin YWY Täñriniz.
- (23) אַתָּה [26:2] Šabatlarımni saqlaniz da miqdašimdan korquniz menmin YWY.

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- (1. . .) וְאִם בְּחֻקוֹתַי תֵּלְכוּ וְאֵת מִצְוֹתַי תִּשְׁמְרוּ וְעִשִּׂיתֶם אֹתָם²²⁰
- (. . .1) אַם [26:3] Egär räsimplärim
- (2) bilän yürüsäniz da miçvalarımni saqlasaniz da kılsaniz alarnı. וְנָתַתִּי [26:4] Da veri[r]min²²¹
- (3) yamyurlarınizni vahtlarında da verir ol yer maħsulini da ayaçi ol tüzniñ verir yemišini.
- (4) וְהָשִׁיג [26:5] Da yetär sizgä indir basmaq bay bozumu[n]a²²² kadar da bay bozumu yetär urluq
- (5) säçmäk[k]ä²²³ kadar da aşarsiz ašinizni toyğunça da otursiz eminlik bilän yerinizdä.
- (6) וְנָתַתִּי [26:6] Da veri[r]min²²⁴ esänlik ol yerdä da yatarsiz da bolmaz qaltratıvçi 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 bozumuna*; a typographical error. | BSMS 288: *borla çöplämäkkä*. | JSul.III.01: *istüryan birtikke*. | ADub.III.73: *yištirmaqqa*.

²²³ JSul.IV.02A: *säçmäkä*; 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 yerinjudä. ורדפתם [26:7] Da kuvarsiz duşmanlarinjinü
- (8) da tüşärlär aldinjzya kilič bilän. ורדפו [26:8] Da kuvarlar sizdän beş kişi yüzni
- (9) da yüz kişi sizdän tümänni kuvarlar da tüşärlär duşmanlarinjinü aldinjzya kilič
- (10) bilän. ופניתי [26:9] Da qayrilmün sizgä da yayildiri[r]min²²⁵ sizni da köbäytirmin sizni
- (11) da turyuzurmün şartimni birgänjzä. ואכלתם [26:10] Da aşarsiz eskini eskirgänni
- (12) da eskini aldından yaninün çiyarip tökärsiz. ונתתי [26:11] Da veri[r]min²²⁶ mişkanimni ortanjzda
- (13) da hor idmäz moradim sizni. והתהלכתי [26:12] Da yürürmin ortanjzda da bolurmün
- (14) sizgä Tenrigä da siz bolursiz maņa ulusqa. אני [26:13] Menmin YWY Tenrinjinü ki
- (15) çiyardim sizni Misir yerindän bolmaktan alarya kullar da sindirdim čomačaların
- (16) boyunsañzinün da yürüttim sizni tik boy bilän. ואם [26:14] Da egär eşitmäsäniz maņa
- (17) da kılmasañiz žümlä uşbu mičvalarni. ואם [26:15] Da egär räsimplärimni hor etsañiz
- (18) da egär şara'atlarimni hor idsä žaninjinü kılmamaqa žümlä mičvalarimni buzmağa
- (19) siz şartimni. ואם [26:16] Dayin men kılarmün muni sizgä da tayin etärmin üstünjzä
- (20) kaltramağ ol suvuğ hast[a]likni²²⁷ da ol kizdirma hast[a]likni²²⁸ tavusivčilar gözlärni
- (21) da sizlativčilar žanni da sačarsiz boşqa urluyinjinü da aşarlar anı duşmanlarinjinü.
- (22) ונתתי [26:17] Da veri[r]min²²⁹ hişimimni sizdä da kırilirsiz aldına duşmanlarinjinün
- (23) da erklänirlär sizgä duşmanlarinjinü da kaçarsiz da bolmaz kuvuvči sizni. ואם

225 JSul.IV.02A: *yayildirimün*; probably a tendency towards consonant deletion (see 2.2.2.2). | BSMS 288: *yayildirimün*. | JSul.III.01: *yaydirimen*. | 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: *hastlikni*; a typographical error. | BSMS 288: *hastalikni*. | JSul.III.01: *hastalikni*. | ADub.III.73: *hastalikni*.

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

229 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*.

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

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- (1) gökläriñizni demir gibi da yeriñizni baķir gibi. וְחַם [26:20] Da bitär boşka kuvatüniz
- (2) da vermäz yeriñiz maħsulini da ayaçı ol yerniñ vermäz yemişini. וְסֵא [26:21] Da egär yürüsäniz
- (3) birgämä uçur bilän da kilämäsäniz eşitmä maña da arttiri[r]mîn²³³ üstünizgä
- (4) urmaq yedi qazev yazıqlarıñiz uçun. וְהִשְׁלַחְתִּי [26:22] Da [yibi]ri[r]mîn²³⁴ sizgä ol tüzniñ kiyigini
- (5) da tuv etär sizni da kesär tuvarıñizni da az etär sizni da veran bolırlar yollarıñiz.
- (6) וְסֵא [26:23] Da egär bular bilän ügütlänmäsäniz maña da yürüsäniz birgämä uçur bilän.
- (7) וְהִלַּכְתִּי [26:24] Da yürürmin dayin men birgäñizgä uçur bilän da urarmın sizni dayin men
- (8) yedi qazev yazıqlarıñiz uçun. וְהִבְאֵתִי [26:25] Da getiri[r]mîn²³⁵ üstünizgä kiliç öç alivçi
- (9) öçün şartnıñ da topla[n]ırsız²³⁶ şaħarlarıñizya da yibiri[r]mîn²³⁷ öläť ortañızda da verili[r]sız²³⁸

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

²³¹ JSul.IV.02A: *sindirimîn*; probably a tendency towards consonant deletion (see 2.2.2.2). | BSMS 288: *sindirimîn*. | 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: *beririmen*.

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

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: *ketirimin*. | JSul.III.01: *keltirimen*. | ADub.III.73: *keltirimen*.

²³⁶ JSul.IV.02A: *toplanırsız*; probably a typographical error. | BSMS 288: *çöplänirsiz*. | JSul.III.01: *istirinişiz*. | ADub.III.73: *yiştirilsayız*.

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

²³⁸ JSul.IV.02A: *verilirsiz*; 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 dušmanniŋ. בשברי [26:26] Sındırğanımda sizgä ötmäk qıvatını da pişirirlär
- (11) on hatınlar ekmäğini bir tandurda da qaytarırlar aşıñizni čeki bilän da ašarsız
- (12) da toymazsız. ואם [26:27] Da egär munıñ bilän ešitmäsäniz maña da yürüsäniz birgämä uçur
- (13) bilän. והלכתי [26:28] Da yürürmin birgäñizgä uçur qaħeri bilän da ügütlärmin sizni
- (14) dayın men yedi qazev yazıqlarıñız uçun. ואכלתם [26:29] Da ašarsız oylanlarıñizniñ
- (15) etini da qızlarıñizniñ etini ašarsız. והשמדתי [26:30] Da qayıp idärmin bamalarıñizni
- (16) da kesärmin qıyaş sıfatlarıñizni da veri[r]min²⁴⁰ gövdäläriñizni gövdäleri üstünä
- (17) iränçilikläriñizniñ da ħor idär kiläğim sizni. ונתתי [26:31] Da veri[r]min²⁴¹ šaħarlarıñizni veran
- (18) da veran etärmin miqdaşlarıñizni da qabul etmämdir qorbanlarıñizniñ koqusını. והשמתי [26:32] Da veran etärmin men ol yerni da maymunlanırlar üstünä duşmanlarıñiz ol oturyanlar
- (20) anda. ואיתכם [26:33] Da sizni sačarmın uluslarda da suvuri[r]min²⁴² ardıñızdan kilič
- (21) da bolir yeriniz veran da šaħarlarıñiz bolurlar ħarab. וא [26:34] Ol vaħtta tamam etär
- (22) ol yer šemitalarını žümlä günlärindä veranliyiñiñ siz yerindä olip duşmanlarıñizniñ
- (23) ol vaħtta tınč bolir ol yer da tamam etär šemitalarını. כל [26:35] Žümlä günlärindä
- (24) veranliyiñiñ tınč bolir neni ki tınč bolmadı šemitalarıñızda oturyanıñızda üstünä. והנשארים [26:36] Da ol qalğanlar sizdä da getiri[r]min²⁴³ yimšaqlıq göñüllärindä

239 JSul.IV.02A: *koluna*; 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: *berirmın*. | 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: *berirmın*. | JSul.III.01: *berimen*. | ADub.III.73: *berirmen*.

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

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

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- (1) yerlərində duşmanlarınin da kuvar alarni avazi şuvuldayan yapraqnin da
kaçarlar kiliçtan
- (2) kaçması gibi da tüşərlər da bolmaz kuvuvçi. וכלו [26:37] Da sürünürlər hər
kişi qardaşı
- (3) bilən tutki aldından kiliçnin da kuvuvçi yoqtir da bolmaz sizgə turmaq aldına
- (4) duşmanlarıniznin. ויבדתם [26:38] Da tas bolirsiz ortasında hanlıqlarınin da
tavusur sizni yeri duşmanlarıniznin.²⁴⁴ והנשאים [26:39] Da ol qalyanlar sizdə
çürirlər günəhləri bilən
- (5) yerlərində duşmanlarıniznin da dayin günəhləri bilən atalarınin birgälärinä
çürirlər.
- (6) והתודו [26:40] Da ikrar etirlər günəhlärini da günəhin atalarınin tanmaqları
bilən ki
- (7) tandılar maña da dayin neni ki yürüdürlər birgämä uçur bilən. הן [26:41] Dayin
men yürürmin
- (8) birgälärinä uçur bilən da getiri[r]min²⁴⁵ alarni yerinä duşmanlarınin da ol
vahtta siniyir
- (9) ol yabuq gönülləri da ol vahtta bittirirlər günəhlärininin zürümünü. וזכרתי
[26:42] Da sayinirmin şartimni ki Ya'aqov bilən da dayin şartimni ki Yiçhaq
bilən da dayin
- (10) şartimni ki Avraham bilən sayinirmin da ol yerni da sayinirmin. והארץ [26:43]
Da ol yer
- (11) kemişilir alardan da tamam etär şemitalarini veran bolyanında alardan da
alar
- (12) bittirirlər günəhlärininin zürümünü anin için ki şara'atlarimni hor ettilər
- (13) da anin için ki räsimplärimni hor itdi žanları. והן [26:44] Da dayin buni
kilarmin
- (14) bolyanlarında yerində duşmanlarınin ki hor etmämdir alarni da iränmämdir
alarni
- (15) tavusmaya alarni buzmaye şartimni birgälärinä zira menmin YWY Teñriläri.
וזכרתי
- (16) [26:45] Da sayinirmin alarğa şartin burunylarınin ki çiyardim alarni Misir
yerindän gözlärinçä
- (17) ol uluslarınin bolmaye alarğa Teñrigä menmin YWY. אלה [26:46] Bulardirlar ol
räsimplär

²⁴⁴ JSul.IV.02A: deest. Reconstructed on the basis of ADub.III.73: ויבדתם *Da taspolsiz ortasında hanlıqlarınin da tavusur sizni yeri duşmanlarıyiznin.* | BSMS 288: deest. | JSul.III.01: ויבדתם *Da taspolsiz hanlıqlar arasına da tavusur sizni yeri dusmanlarıyiznin.*

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

- (19) da ol šara'atlar da ol toralar ki verdi YWY özünüñ arasına da arasına oylanlarınñ
 (20) Yisraēlniñ tayında Sinaynñ qolu bilän Mošenñ.

Chapter 27

- (21) ודבר [27:1] Da sözlädi YWY Mošegä demä. דבר [27:2] Sözlägin oylanlarına Yisraēl-
 (22) niñ da aytqın alarğa kişi ki ayırta inyät kıyasñ bilän žanlar YWY-
 (23) ya. והיה [27:3] Da bolsin kıyasñ ol erkäk yegirmi yaştan da altmıš yaşka degin
 (24) da bolsin kıyasñ elli misqal gümüş misqalı bilän ol kodešniñ. ואם [27:4] Da egär
 (25) tiši esä ol da bolsin kıyasñ otuz mesqal. ואם [27:5] Da egär beš yaştan da yigirmi

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- (1) yaşkä degin da bolsin kıyasñ ol erkäk yigirmi misqal da tišigä on misqal.
 (2) ואם [27:6] Da egär bir aydan da beš yaşkä degin da bolsin kıyasñ ol erkäk beš misqal
 (3) gümüş da tišigä kıyasñ üç misqal gümüş. ואם [27:7] Da egär altmıš yaştan da yoyarı
 (4) egär erkäk isä da bolsin kıyasñ on beš misqal da tišigä on misqal. ואם [27:8] Da egär
 (5) yarlı esä ol kıyasından da turyuzsın anı aldına ol kohenniñ da kıyaslasın anı
 (6) ol kohen negä görä ki yetsä kuvati ol inyät etkänniñ kıyaslasın anı ol kohen.
 (7) ואם [27:9] Da egär tuvar isä ki yuvuqlaštırlar andan qorban YWY-ğa her ne ki versä
 (8) andan YWY-ğa bolsin kodeš. ל [27:10] Täbdil idmäsin anı da degištäsin anı yaħšini yamanğa ya yamannı yaħšiğa da egär degištirmä degištirsä tuvarni tuvarğa
 (9) da bolsin ol da degištirmäsi bolsin kodeš. ואם [27:11] Da egär žümlä mundar tuvar isä
 (10) ki yuvuqlaštırmalar andan qorban YWY-ğa da turğuzsın ol tuvarni aldına ol kohen-
 (11) niñ. והעריך [27:12] Da kıyaslasın ol kohen anı geräk yaħšini geräk yamannı kıyasñça ey kohen
 (12) alay bolsin. ואם [27:13] Da egär hılas idmä hılas idsä anı da arttırsın bešinžisini
 (13) kıyasñ üstünä. ואיש [27:14] Da kişi ki kodeš etsä evini kodeš YWY-ğa da kıyaslasın anı

- (15) ol kohen geräk yaşşını da geräk yamannı ne qadar ki kıyaslasa anı ol kohen alay tursın. מאי
- (16) [27:15] Da egär ol qodeş etkän hılas idersä evini da arttırsın beşinçi gümüş kıyasın üstünä
- (17) da bolsın anıñ. מאי [27:16] Da egär tarlovından tutuvluynıñ qodeş etsä kişi YWY-ya
- (18) da bolsın kıyasın urluyına görä urluyı sabunıñ arpalarnıñ²⁴⁶ elli misqal kümüşkä.
- (19) מאי [27:17] Egär yilından ol yovelniñ qodeş etsä tarlovni kıyasınça tursın. מאי
- (20) [27:18] Da egär ol yoveldän soñra qodeş etsä tarlovni da hesap etsin añar ol kohen ol
- (21) gümüşni ol qalyan yıllarğa görä yilina degin ol yovelniñ da eksilsin kıyasından.
- (22) מאי [27:19] Da egär hılas idmä hılas idsä ol tarlovni ol qodeş etkän anı da arttırsın
- (23) beşinçi gümüş kıyasın üstünä da muqam bolsın añar. מאי [27:20] Da egär hılas idmä ol
- (24) tarlovni da egär satsa ol tarlovni öñgä kişigä hılas olmasın artıq. והיה
- (25) [27:21] Da bolsın ol tarlov va'däsi çikkanıñda yoveldä qodeş YWY-ya tarlovu gibi ol herem-

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- (1) niñ kohengä bolsın tutuvluuyı. מאי [27:22] Da egär satın alan tarlovni ki dügül tarluvından
- (2) tutuvluyniñ qodeş etsä YWY-ya. והשב [27:23] Da hesap etsin añar ol
- (3) kohen qararın ol kıyasınniñ yili[n]a²⁴⁷ degin ol yovelniñ da versin kıyasınni ol
- (4) gündä qodeş YWY-ya. בשנת [27:24] Yilında ol yovelniñ kaytsın ol tarlov
- (5) añar ki satın aldı anı yanından añar ki anıñ tutuvluuyı ol yerniñ.
- (6) וכל [27:25] Da žümlä kıyasın bolsın ol qodeş misqalı bilän yigirmi
- (7) çegirdäk bolsın ol misqal. מאי [27:26] Tek tunyuç ki tunyuç bolsa YWY-ya ol
- (8) tuvarda qodeş etmäsin kişi anı geräk ögüz geräk qoy YWY-niñdir ol.
- (9) מאי [27:27] Da egär ol mundar tuvardan isä da hılas idsin kıyasın bilän
- (10) da arttırsın beşin[ç]isini²⁴⁸ üstünä da egär hılas ulunmasa da satılsın kıyasın
- (11) bilän. מאי [27:28] Tek žümlä herem ki herem etsä kişi YWY-ya žümlädän

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

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

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

- (12) ki anıñ adamdan ya tuvardan ya tarlovundan tutuvluýiniñ satılmasın da hılas
 (13) ulunmasın her herem kodeşi kodeşlärniñdir ol YWY-ya. כל [27:29] Här
 (14) herem ki herem bolsa ol adamdan hılas ulunmasın ölmä öldürülsin.
 (15) וכל [27:30] Da žümlä ondası ol yerniñ urluýından ol yerniñ yemişindän ol
 (16) ayaçniñ 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 siýirniñ 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 Yisraelnin tayında Sinayniñ.

(. . .22)

ואלה

(23)

המזות אשר צוה יי אֶת מֹשֶׁה אֶל בְּנֵי יִשְׂרָאֵל בְּהַר סִינַי²⁵⁰

(24)

וַיְבָרֶךְ יְיָ לְעוֹלָם אָמֵן וְאָמֵן²⁵¹

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

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 ι any man from you¹²⁵² 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, ι he shall take a healthy male and bring it forward¹²⁵⁴ 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 put²⁷⁸ 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, |whatsoever 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'.

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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 ¹what he got by oppression¹³⁰² or ¹the thing that he plundered¹³⁰³ or ¹the deposit that was committed to him¹³⁰⁴ 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 full¹³⁰⁵ 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 ¹every morning¹³⁰⁶ 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 ¹shall certainly bring it forward¹³⁰⁷ before the Lord, before the altar. [6:8] And he shall separate from it a handful¹³⁰⁸ 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 |for| 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] |With| his |own| hands |he| shall bring the offerings of the Lord made by fire, he shall bring the fat with the breast, the breast to wave 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 יְמִלֵא |it|; 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 ι the little owl¹³⁷⁰ and the cormorant and ι 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 ι flying insect¹³⁷³ that goes on four legs shall be detestable to you. [11:21] Among all creatures that have been born of ι the flying insects¹³⁷⁴, you shall eat only those which go on four legs, which ι 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 ι 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 ι 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 ₁consecrate 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 ₁the clean³⁸⁶, and between the animal that will be eaten and ₁the 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, ¹as in her menstruation³⁸⁸, 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 ¹she cannot afford³⁹⁰ 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 ι spreads farther¹³⁹³ 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 ι spreads farther¹³⁹⁷ on the skin and if the leprosy covers all the skin of |the one with| the disease from his head to his foot, ι to wherever it is within sight of the priest's eyes¹³⁹⁸, [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 farther¹⁴⁰⁸ 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 ₁spreads farther¹⁴¹⁴ 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 *bohaḳ*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 ₁shall be¹⁴¹⁹ 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 leather¹⁴²⁰. [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 leather¹⁴²¹: 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 leather¹⁴²² 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 leather¹⁴²³, [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] ᵀWhichever 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 ᵀcannot 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 ᵀtaken 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 organ⁴⁷⁸ or it has flowed thickly and covered his |sexual organ⁴⁷⁹ 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 cleansed⁴⁸² 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 ¹⁵⁰⁰statute forever 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 ¹⁵⁰¹statute forever. [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 ¹⁵⁰²statute forever 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 ¹⁵⁰³any man 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] ṽAny 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 ¹a man⁵⁵⁸, and ¹she 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 ¹you shall not do soothsaying¹⁵⁶⁰. [19:27] ¹You shall not shave around¹⁵⁶¹ the sides of your head and not weaken the edges of your beard. [19:28] ¹You shall not make¹⁵⁶² 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 *kebic*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 person⁵⁶⁶ 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 killed⁵⁶⁷, the people of the land shall stone him with stones. [20:3] And I will set⁵⁶⁸ 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 set⁵⁷⁰ 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 set⁵⁷¹ 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 killed⁵⁷⁴; 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 defect⁶⁰², he shall not approach to offer the offerings of his God. [21:18] Because any person who has |any defect⁶⁰³ 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 eyes⁶⁰⁴ or scabies or a curved joint or pierced testicles. [21:21] Any person |who has any defect⁶⁰⁵ 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 defect⁶⁰⁶, 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. 'comes 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 ₁on the same day⁶²⁹
 [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 ₁at twilight⁶³⁰ 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 convoca-
 tion 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, ₁on the next day after the Sabbath⁶³¹ 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 *statue forever*⁶⁴⁵ 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] *On every Sabbath day*⁶⁴⁶ he shall arrange it before the Lord always, from *the sons*⁶⁴⁷ of Israel |by| an *everlasting covenant*⁶⁴⁸. [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 *statue forever*⁶⁴⁹. [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, *to determine*⁶⁵⁰ 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 *a person*⁶⁵¹ curses his God, then he shall bear his sin. [24:16] And the one who curses the Name, *shall surely be put to death*⁶⁵². All the congregation *shall certainly stone him*⁶⁵³, 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, *he shall surely be put to death*⁶⁵⁴. [24:18] *And the killer of an animal's life*⁶⁵⁵ shall pay for it: a life for a life. [24:19] And if a person *causes a blemish*⁶⁵⁶ in his fellow: as he has done, so shall it be done to him. [24:20] *Fracture for fracture*⁶⁵⁷,

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 ₁you make a sale⁶⁶⁹ to your friend or ₁make a purchase⁶⁷⁰ from ₁your 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 ₁selling price⁶⁷² and according to the fewness of years you shall decrease its ₁selling 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 ₁is able to redeem it by himself⁶⁷⁵ and ₁finds enough⁶⁷⁶ ₁for 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 ι he cannot afford¹⁶⁷⁸ 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 ι the house that is in the walled city⁶⁸¹ 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 ι possession forever⁶⁸². [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 ι by force⁶⁸³ 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 ¹can afford⁷¹¹ 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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Facsimiles

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ויקרא
 אל משה וידבר יי' אליו מאהל מועד לאמר: דצקירדי משה גא אהל
 מועד דן ו רכולדי יי' אגר דמה: דבר כולגין אוגלגדינה ישראל ניג ו
 דאיסקין אלגה ו אדם גנדיגידון אגר יובקלשטירדיק אולסא קרפן יי' גה ו
 אול מוורכן אול סיגירון יא אול מוירן ו יובקלשטירדיגין קרפניגיוני: אם
 אגר עולה אסה קרפני אול סיגירון ו סגלם ארפכני אליפ יובקלשטירסין אניו
 אשיגיא אהל מועד ניג יובקלשטירסין אניו קפולוגינה אלדינה יי' ניג: וכמה
 דטיסין קולוני בשי אוסמונא אול עולניג ו דקבול אולגיר אגר כפרת אטמנה
 אוסמונא: ושחט דטיסין פלסין אול סיגירניג אלדינה יי' ניג ו
 דיובקלשטירסיןלר אוגלגלדי אהרן ניג אול פהן לר אול קנני ו דכצסיןלר אול
 קנני אול מזבח אוסמונה צפצובה ו פי אשיגירה אהל מועד ניג: והפשיט
 דטיסין סירסין אול עולניג ו דפובקלסין אני פובקלדיניגא: ונתנו
 דורסיןלר אוגלגלדי אהרן אול פהן ניג אומ אול מזבח אוסמונה ו דירשטירסיןלר
 אנצלר אול אומ אוסמונא: וערכו דירשטירסיןלר אוגלגלדי אהרן ניג אול
 פהן לר ו אול פובקלדיניג ו אול פש פילן דאול קרין יגיני ו אול אנצלר אוסמונה
 א

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פִּי אֹחַ אוֹסְמוֹנָה וּ פִי אֹחַ מִזְבַּח אוֹסְמוֹנָה : וְקָרְבוּ דְמַרְיָנִי דְאִקְלָרִינִי
 יוֹבְסִין סוֹבְלָר פִּילן וּ דְטוֹמְטָסִין אֹחַ פִּהֶן אֹחַ גִּימְלָא נִי אֹחַ מִזְבַּח טַהוּ עוֹקָה דִּיר אֹחַ
 אוֹטְלוֹ קָרְפֶן קוֹסִי קְבוּלָלִימְנִיג יִי גָא : וְאִם דְאִנְר אֹחַ קוִיבֶן אִסָּה קָרְפֶנִי וּ
 אֹחַ קוִילָרְדֶן יֵא אֹחַ אֶצְבִּילָרְבֶן עוֹלָנָה וּ סְגִלְס אֶרְפֶּנִי אֶלִּיפּ יוֹבְקֶלְשְׁמִירְסִין
 אֲנִי : וְשַׁחַט דְסוֹסִין אֲנִי אִיגִי יִנְיָדָא אֹחַ מִזְבַּח נִיג וּ פִי צָפוֹן מְרַפִּינְדָא
 אֶלְדִּינָה יִי נִיג וּ דְסַצְסִנְלָר אִיגְלָלְרִי אֶהֱרֶן נִיג אֹחַ פִּהֶן לָר קְנִינִי וּ אֹחַ מִזְבַּח
 אוֹסְמוֹנָה צַפְצוֹבְרָה : וְנַחַח דְפּוֹבּוֹמְלָסִין אֲנִי פּוֹבּוֹמְלָרִינְגָה וּ דְאֶפְשִׁין דָּא
 קָרִין נִינִי וּ בְרִשְׁמִירְסִין אֹחַ פִּהֶן אֶלְרִינִי אֹחַ אֶנְצֶלָר אוֹסְמוֹנָה וּ פִי אֹחַ אוֹט
 אוֹסְמוֹנָה וּ פִי אֹחַ מִזְבַּח אוֹסְמוֹנָה : וְהַקְרַב דְאֹחַ קָרְנִי דְאֹחַ אִקְלָרִינִי
 יוֹבְסִין סוֹבְלָר פִּילן וּ דְיּוֹבְקֶלְשְׁמִירְסִין אֹחַ פִּהֶן אֹחַ גִּימְלָאנִי וּ דְטוֹמְטָסִין אֹחַ
 מִזְבַּח טַה וּ עוֹלָרִיר אֹחַ וּ אוֹטְלוֹ קָרְפֶן קוֹסִי קְבוּלָלִיק נִיג יִי גָה : וְאִם
 וְאִם דְאִנְר אֹחַ קִישְׁטֶן אִסָּה וּ עוֹלָה קָרְפֶנִי יִי גָה וּ דְיּוֹבְקֶלְשְׁמִירְסִין אֹחַ
 קוֹמְרוֹלָרְדֶן וּ יֵא אוּ פּוֹנְדִיצִין פִּלְלָרִינְדֶן קָרְפֶנִי : וְהַקְרִיבוּ דְיּוֹבְקֶלְשְׁמִירְסִין אֲנִי
 אֹחַ פִּהֶן אֹחַ מִזְבַּח קָה וּ דָא פִּכְסִין פְּשִׁינִי וּ דְטוֹמְטָסִין אֹחַ מִזְבַּח טַה וּ
 דְדַמְלֶנְלִסִין קְנִי וּ דוֹבְרִי אוֹסְמוֹנָה אֹחַ מִזְבַּח נִיג : וְהַסִּיר דְכְּמָרְסִין קָרְנִינִי
 יוֹנִי פִּילן וּ דְמַשְׁלָסִין אֲנִי נִינְהָ אֹחַ מִזְבַּח נִיג גּוֹן דּוֹגוֹשִׁי מְרַאָף קָא וּ אֹחַ
 פִּיל טוֹפְלֶן יִרְנָה : וְשַׁמַּע : דְיִרְמִקִין אֲנִי קְנַמְלָרִינְדֶן (סִירְמִינְדֶן) אִיִּרְמִסִין וּ
 דְטוֹמְטָסִין אֲנִי אֹחַ פִּהֶן אֹחַ מִזְבַּח טַה וּ אֹחַ אֶנְצֶלָר אוֹסְמוֹנָה פִי אֹחַ אוֹט
 אוֹסְמוֹנָה וּ עוֹקָה דִּיר אֹחַ אוֹטְלוֹ קָרְפֶן קוֹסִי קְבוּלָלִימְנִיג יִי גָה :

ב וְנַפֵּשׁ דְגִין פִּי יּוֹבְקֶלְשְׁמִירְכָא קָרְפֶן מְנַחָה יִי גָא וּ אֲזוּב אוֹלְסִין
 קָרְפֶנִי וּ דְטוֹמְטָסִין אוֹסְמוֹנָה יִג דְוִירְסִין אוֹסְמוֹנָה מְמִינִין : וְהַבִּיאַה
 דְגִמְרִסִין אֲנִי אִיגְלָרִינָה אֶהֱרֶן נִיג אֹחַ פִּהֶן לָרְנָה וּ דְאֶבּוֹצְלָסִין אֶנְדֶן דּוֹלִי
 אֶבּוֹצִינִי אִיזְגִינְדֶן דְגִיגִנְדֶן גִּימְלָא מְמִינִי פִּילן דְטוֹמְטָסִין אֹחַ פִּהֶן טוֹמְאֶרְמִסִינִי
 אֹחַ מִזְבַּח טַה וּ אוֹטְלוֹ קָרְפֶן קוֹסִי קְבוּלָלִימְנִיג יִי גָא : וְהַנּוֹתֵרַת דְאֹחַ
 קָלְגֶנִי אֹחַ מְנַחָה בֶן אֶהֱרֶן גָּה דְאִיגְלָרִינָה דִּיר וּ קוֹדֵשִׁי קוֹדֵשׁ לְרִינִי אוֹטְלוֹ
 קָרְבְּלָרִינְדֶן יִי נִיג : וְכִי דְאִנְר יּוֹבְקֶלְשְׁמִירְסִיג קָרְפֶן מְנַחָה תְּנַדִּיר פִּישִׁירְמִסִי
 אוֹזְבִּי

ב

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אוֹזֵב מְלִין מְצַלֵר קְרִישְׁלֵגְלֵר יֵג בִּילֵן | דִּיפֶקָא מְצַלֵר סִילִינְגְלֵר יֵג בִּילֵן : וְאִם
 דְּאֵגֵר מְנַחָה אֹד טַנָּה אִיצִינְדָא אַסָּה קְרֶפְנִיג | אֹזֵב קְרִישְׁלֵגְלֵר יֵג בִּילֵן מְצַה
 בּוֹלְסִין : פִּמּוֹת טִילִימְלֵמָה טִילִימְלֵגִין אִנִּי טִילִימְלֵרֵר דְּקוּיָגִין אִיסְטוּנָה יֵג |
 מְנַחָה דִיר אֹד : וְאִם דְּאֵגֵר מְנַגְ'רָדָא פִישֵׁן מְנַחְסִי אַסָּה קְרֶפְנִיג | אֹזֵב
 יֵג בִּילֵן קִילִינְסִין : וְהַבֵּאת דְּבִטְרִיגִין אֹד מְנַחָה נִי בּוֹלְדֵרֵן יִי' גַּה |
 דִּיבּוֹקְלֶשְׁמִירְסִין אִנִּי אֹד בְּהֵן גַּה | דִּיבּוֹקְלֶשְׁמִירְסִין אִנִּי אֹד מְזַבְחָה קַה : וְהֵרִים
 דְּאִינְרִסִין אֹד בְּהֵן אֹד מְנַחָה בֵּן טוּטְטְסִינִי | דְּטוּטְטְסִין אֹד מְזַבְחָה | אֹמְלֵר
 קְרֶפְן קוֹקוּסִי קְבוּלִיקְנִיג יִי' גַּה : וְהַנּוֹתֵרֵת דְּאֹד קְלֶנְנִי אֹד מְנַחָה בֵּן |
 אַהֲרֵן גַּה דְּאֹגְלֵגְלֵרִיגָה דִיר | קוּדְשִׁי קוּדְשִׁי לְרִנְיָג אֹמְלֵר קְרֶפְנֵלְרִינְדֵן יִי' נִיג :
 כֹּל דְּהַר אֹד מְנַחָה בִּי יוֹבְקְלֶשְׁמִירְסִין יִי' גַּה | מִילִינְטְסִין חֶמֶן | מִיטְלֶק
 הִיִן אִצִּי כְּמֹד דְּהִיִן בְּכֶמוֹ | טוּטְטְטְסִין אַנְדֵן אֹמְלֵר קְרֶפְן יִי' גַּה : קְרֵבֵן
 אִילֶב קְרֶפְנִי יוֹבְקְלֶשְׁמִירְסִין אַלְרֵי יִי' גַּה | דְּאֹד מְזַבְחָה קַה צִיקְמֶסִינְלֵר
 קוֹקוּסִינָא קְבוּלִיקְנִיג : וְכֹל דְּגִ'וּמְלֵא מְנַחָה קְרֶפְנִיגִי טוּ בִילֵן מְזוּלְגִין |
 דְּאַסְטִימְטִין שְׂרַט טוּיִן מְגִרִינְיָג | אִיסְמִינְדֵן מְנַחְנִיג | דְּהַר קְרֶפְנִיג אִיסְטוּנָא
 יוֹבְקְלֶשְׁמִירְסִין טוּ : וְאִם דְּאֵגֵר יוֹבְקְלֶשְׁמִירְסִין אִילְכֵלֵר מְנַחָה סִינִי
 יִי' גַּה | אַרְפָּה בְּשִׁי צִירְכִינְגֵן אֹמְקָה טוּ אַרְפָּה פּוּרְפֶסִי יוֹבְקְלֶשְׁמִירְסִין אַלְכֵלֵרִינְיָג
 מְנַחָה סִינִי : וְנַתְתִּי דוּרְגִין אִיסְטוּנָא יֵג | דְּקוּיָגִין אִיסְטוּנָא טְמִינִין | מְנַחָה
 דִיר אֹד : וְהַקְטִיר דְּטוּטְטְסִין אֹד בְּהֵן טוּטְטְסִינִי פּוּרְפֶסִינְדֵן דְּגִינְדֵן | גִּ'וּמְלֵא
 טְמִינִי בִילֵן אֹמְלֵר קְרֶפְן יִי' גַּה :

ג וְאִם דְּאֵגֵר שְׁלָמִים קְרֶפְנִי אַסָּה קְרֶפְנִי | אֵגֵר אֹד סִיגִירֵן אֹד
 יוֹבְקְלֶשְׁמִירְסִין אַסָּה | גֵּרֵב אַרְכֵב גֵּרֵב דִישִׁי סְגֵלִם נִי יוֹבְקְלֶשְׁמִירְסִין
 אִנִּי אַלְדִינָא יִי' נִיג : וְסַמְךָ דְּטִיטְסִין קוּלוּנִי בְּשִׁי אִיסְטוּנָה קְרֶפְנִינְיָג |
 דְּסוּיִסִין אִנִּי אִשִּׁינְדָא אַהֲל מוּעֵד נִיג | דְּסִצְסִינְלֵר אֹגְלֵלְרִי אַהֲרֵן נִיג אֹד בְּהֵן
 לֵר | אֹד קְנִי אֹד מְזַבְחָה אִיסְטוּנָא צוּפְצוּבְרָה : וְהַקְרִיב דִּיבּוֹקְלֶשְׁמִירְסִין
 אֹד שְׁלָמִים קְרֶפְנִינְדֵן | אֹמְלֵר קְרֶפְן יִי' גַּה | אֹד יֵגְנִי אֹד יֶפְקֵן אֹד קְרִינִי |
 דָּא גִ'וּמְלֵא אֹד יֵגְנִי | בִּי אֹד קְרִין אִיסְטוּנָא : וְאִתְּ דָּא אִכִּי אֹד בּוֹנְרֶפְלֵרִינִי
 דְּאֹד

ויקרא

דאול יגני פי אוסטרינדא | פי אול אמזלר אוסטונא | דאול ארמיקסיני פי
 אול בגיר אוסטונא | אול פוגרבלר בילן פטרסין אני : והקטירו דמיממסינלה
 אני אוגלגלרי אהרן ניג אול מזבחטה אול עולה אוסטונא | פי אול אנצלר אוסטונא |
 פי אול אוט אוסטונא | אוטלו קרבן קוקסי קבוליקניג יי גה : ואם דאגר
 אול קיבן אסה קרבניו שקמים קרבנינה יי גה | ארפב יא מישי | סגלם
 ני יובוקלשמירסין אני : אם אגר קוזו אול יובוקלשמירר אסה קרבניני |
 דיובוקלשמירסין אני אלדינה יי ניג : וסמך דמיסין קולוני בשי אוסטונא
 קרבניניג | דמיסין אני אלדינה אהל מועד ניג | דסצסינלר אוגלגלרי אהרן ניג
 קניני אול מזבח אוסטונה צופצוכרה : והקריב דיובוקלשמירסין אול שלמים
 קרבניניגן אוטלו קרבן יי גה | תמם אול קיוריק יגיני | קרשיסינה אול יוסולגניג
 פטרסין אני | דאול יגני אול יפקן אול קריניני | דא ג'ומלא אול יגני פי אול
 קרין אוסטונה : ואת דא אפי אול פוגרבלרני | דאול יגני פי אוסטרינדא |
 פי אול אמזלר אוסטונא | דא ארמיקסיני אול בגיר אוסטונא | אול פוגרבלר בילן
 פטרסין אני : והקטירו דמיממסין אני אול פהן אול מזבחטה | אוטלו
 קרבן יי גה : ואם דאגר אצבי אסה קרבני | דיובוקלשמירסין אני אלדינה
 יי ניג : וסמך דמיסין קולוני בשי אוסטונה | דמיסין אני אלדינה אהל מועד
 ניג | דסצסינלר אוגלגלרי אהרן ניג קניני אול מזבח אוסטונה צופצוכרה :
 והקריב דיובוקלשמירסין אהרן קרבניני | אוטלו קרבן יי גה | אול יגני אול
 יפקן אול קריניני דא ג'ומלא אול יגני | פי אול קרין אוסטונה : ואת דא
 אפי אול פוגרבלרני | דאול יגני פי אוסטרינה | פי אול אמזלר אוסטונא |
 דא ארמיקסיני פי אול בגיר אוסטונא | אול פוגרבלר בילן פטרסין אני :
 והקטירם דמיממסין אלרני אול פהן אול מזבחטה | אוטלו קרבן קוקסינא
 קבוליקניג | ג'ומלא יגני יי גה : חקת אומורליב רסיס דוורלריגינא | ג'ומלא
 אומורשלריגינדא | הן יגני דהן קו ג' אשמניז :

ד וידבר דסוזלרי יי משה נא דמה : דבר סוזלגין אוגלגלרינא
 ישראל ניג דמה | ג'ן פי זימלי בולסה יגלישליק בילן | ג'ומלא מצעה
 לרינדן

ג

ויקרא

לרִיבֵנָה יְיָ נִיג בִּי קוֹלִינְמִסְלָרְדִיר | דְּקוֹלְסָא בִּירְסִי בִּירְדֵן אֶלְרֵדֵן | אִם אֶנְר
 אֹול סִרְיִנְנֵן כְּהֵן יְיָקְלִי בּוֹלְסָה גּוֹנְחִי אֹוצוֹן אֹול אֹולֹכְנִיג | רִיבִּקְלִשְׁמִירְסִין
 יְיָי אֹוצוֹן בִּי יְיָקְלִי בּוֹלְדִי | בּוֹגָה בְּלִסִּין סִיגִרְנִיג סְגֵלְסֵן גִּיז יְיָ גְאֹחְטָאֵת־קָה :
 וְהִבִּיא דְפִטְרִסִין אֹול בּוֹגְנִי אֲשִׁיגִיא אֶהֱל מוֹעֵד נִיג אֶלְדִּינָה יְיָ נִיג | דְּפִטְרִסִין
 קוֹלֹנִי בְּשִׁי אֹוקְטוֹנָא אֹול בּוֹגְנִיג | דְּסוֹיְסִין אֹול בּוֹגְנִי אֶהֱל מוֹעֵד נָא :
 וְלִקַּח דְּאֶלְסִין אֹול סִרְיִנְנֵן כְּהֵן קְנִינְדֵן אֹול בּוֹגְנִיג | דְּגִיגִיזוֹסִין אֲנִי אֶהֱל מוֹעֵד נָא :
 וְטַבַּח דְּמַנְצְסִין אֹול כְּהֵן פְּרַמְנִיגִי אֹול קְנָנָא | דְּסַצְסִין אֹול קְנָדֵן יְרִי פְּרַטְלֵר
 אֶלְדִּינָה יְיָ נִיג | אֶלְדִּינָה פְּרַדְסִיגִי אֹול קוֹדֶשׁ נִיג : וְנָתַן דְּוִרְסִין אֹול כְּהֵן
 אֹול קְנָדֵן קוֹוֶשׁ כּוֹשְׁרִי אֹוקְטוֹנָא אֹול אֹוּטִימְלֵר מוֹטְסִי מוֹפְחִיגִיג אֶלְדִּינָה
 יְיָ נִיג | בִּי אֶהֱל מוֹעֵד דֵּה | דָּא גְוִמְלָא קְנִין אֹול בּוֹגְנִיג | מוֹפְסִין טְמִילָנָא מוֹפְחִ
 דִּינִיג אֹול עוֹלְגִיג בִּי אֲשִׁיגִינְדָא אֶהֱל מוֹעֵד נִיג : וְאֵת דָּא גְוִמְלָא יְגִין
 אֹול חְטָאֵת בּוֹגְסִיגִי אִירְסִין אֲנָדֵן | אֹול יְגִנִי אֹול יַפְקֵן אֹול קְרִין
 אֹוקְטוֹנָא דָּא גְוִמְלָא אֹול יְגִנִי בִּי אֹול קְרִין אֹוקְטוֹנָא : וְאֵת דָּא אֲבִי אֹוד
 בּוֹגְרְכְּלִנִי | דָּאֹול יְגִנִי בִּי אֹוקְטוֹנָא | בִּי אֹול אֹומִיזְלֵר אֹוקְטוֹנָא | דָּאֹול
 אֶרְטְקִינִי בִּי אֹול בְּנִיר אֹוקְטוֹנָא | אֹול בּוֹגְרְכְּלֵר בִּילֵן פְּטְרִסִין אֲנִי : כֹּאֲשֶׁר
 גְּצִיפִי אִירִילִיר אֹוּוֹינְדֵן אֹול שְׁקִמִּים קְרְכְּנִיגִי | דְּטוֹטְסִין אֶלְרִינִי אֹול
 כְּהֵן מוֹפְחִי אֹוקְטוֹנָה אֹול עוֹלְגִיג : וְאֵת דָּא טְרִסִין אֹול בּוֹגְנִיג דָּא גְוִמְלָא
 יֵאֵמִין | בְּשִׁין אִיקְלֵרִי בִּילֵן דְּקְרִינִין דְּטוֹגִין : וְהוֹצִיא דְּצִיגְרִסִין תְּפִמְל
 אֹול בּוֹגְנִי אֶבּוֹלְדֵן צִיבְרִי | מְמִין יְרֵגָה אֹול כּוֹד טוֹפֵן יְרֵגָה | דְּפִירְדוֹסִין אֲנִי
 אֲנַצְלֵר אֹוקְטוֹנָה אֹוטְקָא | אֹול כּוֹד טוֹפֵן יְרֵדָא פִּירְדוֹוֹלְסִין : וְאִם דָּאֹנְר
 גְוִמְלָא גְּמַעְטִי יִשְׂרָאֵל נִיג יְגִילְסֵר | דִּישִׁירִין בּוֹלְסָא בִּיר שִׁי גּוֹזְלִרְנֵדֵן אֹול
 קַחֵל נִיג | רְמִילְסֵר בִּיר נִי גְוִמְלָא מְצוּה לְרִינְדֵן יְיָ נִיג בִּי קוֹלִינְמִסְלָרְדִיר |
 דְּגוֹנְחִלִי אֹולְסֵר : וְגוֹדְעָה דְּפִילִינְסָא אֹול יְזִיק בִּי יְזִיק בּוֹלְדִיר אֲנִיג אֹוצוֹן |
 דִּיבּוֹקְלִשְׁמִירְסִינְרִי אֹול קַחֵל בּוֹגָה סִיגִיר בְּלִסְנִי חְטָאֵת קָה | דְּגִטְרִסִינְלֵר
 אֲנִי אֶלְדִּינָה אֶהֱל מוֹעֵד נִיג : וְסַמְכוּ דְּטוֹסִינְדֵר קְרַטְלִי אֹול גְּמַעְטִיגִי קוֹלְלִרְנִי
 בְּשִׁי אֶסְטָנָא אֹול בּוֹגְנִיג אֶלְדִּינָה יְיָ נִיג | דְּסוֹיְסִין אֹול בּוֹגְנִי אֶלְדִּינָה יְיָ נִיג :
 וְהִבִּיא

יִקְרָא

וְהֵבִיאוּ דְבַר־יִסּוּן אֹל סִלְיָנָן בְּהֵן מְנִינְדֵן אֹל פּוֹנְנִיגֹו אֶהֱל מוּעַד גַּא :
 וְטַבֵּל דְּמַנְצִסִין אֹל פְּהֵן פְּרַמְנִיני אֹל קְנֵדֵן ו דְּסַצְסִין יְהִי פְּרַשְׁלֵר אֶלְרִינֵא
 יִי נִיג ו אֶלְרִינֵא אֹל פְּרַדְנִיג : וּמֵן דְּאֹד קְנֵדֵן יִרְסִין פּוֹצְקִלְרִי אִיסְטֹנֵא
 אֹד מוֹפֵת נִיג ו פִי אֶלְרִינֵא יִי נִיג פִי אֶהֱל מוּעַד דֵּה וְדֵא גְוִמְלֵא אֹל קְנֵנִי ו
 טוֹפְסִין פְּנִיטִינֵא מוֹפֵתִינִיג אֹל עוֹלָה נִיג ו פִי אֲשִׁיגִינְדֵה אֶהֱל מוּעַד נִיג : וְאֵת
 דֵּא גְוִמְלֵא יִגִינִי אִירְסִין אַנְבֵן ו דְּטוֹטְטִסִין אֹל מוֹפֵתֵמָה : וְעֵשָׂה דְקִלְסִין
 אֹל פּוֹנְנֵא נְצִיפִי קִלְרִי פּוֹנְסִינֵא אֹל חֲטָאת נִיג וְעִלִי קִלְסִין אַנְר ו דְּפִפְרֵת
 אִסְסִין אִיסְטֵרִינֵא אֹל פְּהֵן דְּפּוֹשְׁטִילֵר אֶלְרָגָה : וְהוֹצִיא דְצִינְרִסִין אֹל פּוֹנְנִי
 אַבְלֵרֵן צִיפְרִי ו דְּפִיִרְסִין אִנִי ו נְצִיפִי פּוֹדְרִירִי אֹל פּוֹרֵנְנִי פּוֹנְנִי ו חֲטָאתִי אֹל קֶהֱל
 נִיג דִּיר אֹל : אֲשֶׁר אַנְר אַנְהֵ יִזְקִלִי פּוֹלְסֵא ו דְקִלְסֵה פִירֵנִי גְוִמְלֵא מְצוּה לְרִינְדֵן יִי
 מְגִרִינִיג ו פִי קוֹלִינְמְסֵלְרִירִי ו יְגִלִישְׁלִיק פִילָן ו דְגוֹנְחֵלִי פּוֹלְסֵה : או יֵא
 פִילִינְסֵה אַנְר יִזִיג ו פִי יִזְקִלִי פּוֹלְרִי אַנְיג אִיצוֹן ו דְגִטְרִסִין קְרַפְנִיני אֹלְגִין
 אַצְפִילְרִינִיג סְגֵלְס אַרְבֵּב : וְסַמְךְ דְּטוֹסִין קוֹלוֹנִי פִשִׁי אִיסְטֹנֵא אֹל אֹלְקִנִיג ו
 דְטוֹסִין אַנְינֵא יְרֵדֵה פִי סוֹיֵסֵה אֹל עוֹלָנִי אֶלְרִינֵה יִי נִיג ו חֲטָאת דִּיר אֹל :
 וְלֶקַח דְּאֶלְסִין אֹל פְּהֵן מְנִינְדֵן אֹל חֲטָאת נִיג פְּרַמְנִי פִילָן ו דְוֶרְסִין קוֹיֵשׁ
 פּוֹשְׁרִי אִיסְטֹנֵא מוֹפֵתִינִיג אֹל עוֹלָנִיג ו דֵּא קְנִינִי טוֹפְסִין טַמְלִי נֵא מוֹפֵתִינִיג
 אֹל עוֹלָנִיג : וְאֵת דֵּא גְוִמְלֵא יִגִינִי טוֹטְטִסִין אֹל מוֹפֵת טֵה ו יְגִי גִיפִי
 קְרַפְנִינִיג אֹל שְׁלָמִים לְרִינִיגֹו דְפִפְרֵת אִסְסִין אִיסְטֹנֵא אֹל פְּהֵן ו יִזִיגֵדֵן
 דְּפִשְׁטִילֵר אַנְר : וְאֵם דֵּאנְר פִיר גִין יִזְקִלִי פּוֹלְסֵה יְגִלִישְׁלִיק פִילָן אִילִיסִינְדֵן
 אֹל יִרְנִיג ו קִלְגִינְדֵה פִיר נִי מְצוּה לְרִינְדֵן יִי נִיג ו פִי קוֹלִינְמְסֵלְרִירִי ו דְגוֹנְחֵלִי
 פּוֹלְסֵה : או יֵא פִילִינְסֵה אַנְר יִזִיג פִי יִזְקִלִי פּוֹלְרִי ו דְגִטְרִסִין קְרַפְנִיני
 אֹלְגִין אַצְפִילְרִינִיג סְגֵלְמִנִי ו יִזִיג אִיצוֹן פִי יִזְקִלִי פּוֹלְרִי : וְסַמְךְ דְּטוֹסִין
 קוֹלוֹנִי פִשִׁי אִיסְטֹנֵא אֹל חֲטָאת נִיג ו דְטוֹסִין אֹל חֲטָאת נִי יְרִינְדֵה אֹל
 עוֹלָנִיג : וְלֶקַח דְּאֶלְסִין אֹל פְּהֵן מְנִינְדֵן פְּרַמְנִי פִילָן ו דְוֶרְסִין קוֹיֵשׁ פּוֹשְׁלִירִי
 אִיסְטֹנֵא מוֹפֵתִינִיג אֹל עוֹלָנִיג ו דֵּא גְוִמְלֵא קְנִינִי טוֹפְסִין טַמְלִינֵא אֹל
 מוֹפֵת נִיג : וְאֵת דֵּא גְוִמְלֵא יִגִינִי פְּטְרִסִין ו נְצִיפִי פְּטְרִילְרִי יֵג אִיסְטֹנְדֵן

קְרַבְנִינִיג

ד

ויקרא

קָרְבָּנֵי־נֶגֶד אֹל שְׁלָמִים לְרֵנִיג ו דַּמֻּמָּסִין אֹל פְּהֹן אֹל מִזְבֵּחַ מַה קֹּקֹבִינָה
 קְבוּלָה־קִנְיִג ו דַּכְּפָרַת אֲמָסִין אֹכְמֹנָא אֹל פְּהֹן ו דַּבוּשְׁמִילִיר אַגְר : וְאִם
 דַּאֲגַר קוּוּ גְמִירְכָה קָרְבָּנֵי חֲטָאת קַה ו סָגִלִים מִישִׁינִי גְמִירְסִין אִנִּי : וְכַמֻּד
 דַּמִּירְסִין קוּלִינִי בְשִׁי אֹכְמֹנָא אֹל חֲטָאת נִיג ו דַּכוּסִין אִנִּי חֲטָאת קַה ו גַּא
 יִרְדָּה פִי סוּיִר אֹל עוֹלָנִי : וְלִקַּח דַּאֲלָסִין אֹל פְּהֹן קִנְיִנְדֹן אֹל חֲטָאת נִיג
 בְּרַמְנִי בִילָן ו דַּוִּירְסִין בַּרְצַמְקִלְרִי אֹכְמֹנָא מִזְבַּח־נֶגֶד אֹל עוֹלָנִי דַא גְּוִמְלָא
 קִנְיִנִי מִפְּסִין בְּנִיטִינָה אֹל מִזְבֵּחַ נִיג : וְאֵת דַּא גְּוִמְלָא יִנְיִנִי בְּמִירְסִין ו
 גְּצִיפִי פְּמִירְלִיר נִיג אֹל קוּיִנִי קָרְבָּנֵי־נֶגֶד אֹל שְׁלָמִים לְרֵנִיג ו דַּמֻּמָּסִין אֹל
 פְּהֹן אֲרֵנִי אֹל מִזְבַּח־טַהַר ו אֹמְלֹ קָרְבָּנֵי־נֶגֶד אֹכְמֹנָא יִיִי נִיג ו דַּכְּפָרַת אֲמָסִין
 אֹכְמֹנָא אֹל פְּהֹן יִינִי אֹצֹן פִי יִיִקְלִי בּוֹלְדִי ו דַּבוּשְׁמִילִיר אַגְר :

(ה) וּנְפֹשׁ דַּגֹּן פִי יִיִקְלִי בּוֹלְסָה ו דַּאֲשִׁימְסָה אֲוִוִן אֲנִמְנִיג ו דַּאֹל שַׁחַד
 יֵא גוֹרְדִי יֵא פִילְרִי ו אַגְר אֲנִלְמְסָה דַּבוּשְׁמִילִיר גוּנְחִין : או

יֵא גֹן פִי מִיִּסָּה גְּוִמְלָא מוּנְדֵר נְמָגָה ו יֵא גוּבְדִסְיָה מוּנְדֵר בְּיִינְיִנִי ו יֵא
 גוּבְדִסְיָה מוּנְדֵר הוּנְרִינִיג ו יֵא גוּבְדִסְיָה מוּנְדֵר קוּלְגִנְיִנִיג ו דַּישִׁירִין בּוֹלְסָה
 אַנְדֹן ו דַּאֹל מוּנְדֵר בּוֹלְדִי דַּגוּנְחָלִי בּוֹלְדִי : או יֵא פִי מִיִּסָּה מוּנְדֵר־לְגַנְתָּה
 אָדָם נִיג ו גְּוִמְלָא מוּנְדֵר־לְגַנְתָּה ו פִי מוּנְדֵר בּוֹלְרִי אֲנִיג בִילָן ו דַּישִׁירִין
 בּוֹלְסָה אַנְדֹן ו דַּאֹל פִירְדִי דַּגוּנְחָלִי בּוֹלְדִי : או יֵא גֹן פִי אֲנִם אֲמָסָה
 סוּזְלָמָה אֲרִינְלֵר בִילָן יִמֹן אֲמָמָה יֵא יְכָשִׁי אֲמָמָה ו גְּוִמְלָא פִי סוּזְלֵר אֹל אָדָם
 אֲנִם בִילָן ו דַּישִׁירִין בּוֹלְסָה אַנְדֹן ו דַּאֹל פִירְדִי דַּגוּנְחָלִי בּוֹלְדִי פִירְנָה בּוֹלְרֵדֹן :
 וְהִיא דַּבוּלְגִי פִי פִשְׁמֹן בּוֹלְסָה פִירְנָה בּוֹלְרֵדֹן ו דַּאֲקֵרֵר אֲמָסָה פִי יִיִקְלִי
 בּוֹלְדִי אֲנִיג אֹצֹן : וְהִבִּיא דַּגְמִירְסִין פִשְׁמִנְלִינִי יִיִי גַא יִינִי אֹצֹן פִי
 יִיִקְלִי בּוֹלְדִי ו מִישִׁינִי אֹל קוּיִנִי ו קוּוּ יֵא אִילְגִין אֲצִיבִירְנִיג חֲטָאת קַה ו
 דַּכְּפָרַת אֲמָסִין אֹכְמֹנָא אֹל פְּהֹן יִינִינְדֹן : וְאִם דַּאֲגַר יִמְסָה קוּבְכִי קוּיִנָּה ו
 דַּגְמִירְסִין פִשְׁמִנְלִינִי פִי יִיִקְלִי בּוֹלְדִי ו אֲפִי קוּמְרוּרֵר יֵא אֲפִי בִלְלֵרִין
 גוּנְרִצִּינְיִג יִיִי גַה ו פִירְנִי חֲטָאת קַה דַּפִירְנִי עוֹלָנָה ו וְהִבִּיא דַּכְּפָרַת אֲמָסִין
 אֲלֵרְנִי אֹל פְּהֹן גַא ו דַּיּוּבְמִלְשִׁמִירְסִין פִירְנִי פִי חֲטָאת נִיג בּוּרִין ו דַּמְלִיקָה
 אֲמָסִין

ויקרא

אֲמַסִּין פְּשִׁינֵי קְרָשִׁיכִינְדֵן אַגְסְטִינִיג דְאִירְמָסִין : וְהוּה דְמַעְסִין קְנִינְדֵן אֹול
חֲטָאת נִיג דִּיכְרִי אֹוסְמִינָא אֹול מִזְבֵּחַ נִיג וְדֹאֹול קְלָגֵן אֹול קְנִינְדֵן וּמַעְסִין בְּנִימִינָא
אֹול מִזְבֵּחַ נִיג וְחֲטָאת דִּיר אֹול : וְאֵת דֹאֹול אֲבִינְגִינֵי קְלָסִין עֹולָה טוֹרְצָא ו
דְפִפְרָה אֲמַסִּין אֹוסְמִינָה אֹול פְּהֵן וּ וְיִנְגִינְדֵן בִּי יִזְקְלִי בֹולְדִי דְבוּשְׁטִילִיר
אַנְר : וְאֵם דֹאָנְר קִיבְטִי וְטַמְסָה אֲבִי קִימְלִדְנָא יֵא אֲבִי בְלִלְרִינָה גֹוגִירְצִינְגִי ו
דְגִמְרִסִין קְרִפְנִינֵי וּ בִי יִזְקְלִי בֹולְדִיו אֹונְגִינֵי פִינֵן אֹול בְּפִינְגִי וְאֹונְכַח חֲטָאת
קַה וּ קִימְסִין אֹוסְמִינָה נִיג דְוִרְמָסִין אֲסַמְנָה מְסִין וְזִירָא חֲטָאת דִּיר אֹול : וְהִכִּיָא
דְגִמְרִסִין אֲנִי אֹול פְּהֵן גֵא דְאֲכִיבְצִלְסֵן אֹול פְּהֵן אַנְדֵן דֹולֵי אֲכִיבִי בִילְטִימְסִינֵי
נִי דְטִימְסִין אֹול מִזְבֵּחַטָה וּ אֲנִשְׁלֵי קְרִפְנִילְרִי אֹוסְמִינָא יְיִי נִיג וּ חֲטָאת דִּיר
אֹול : וְכִפֵּר דְפִפְרָה אֲמַסִּין אֹוסְמִינָה אֹול פְּהֵן וּ יִנְגִי אֹונְצֵן בִּי יִזְקְלִי בֹולְדִיו
בִּירְסִינְדֵן בֹולְרָבֵן דְבוּשְׁטִילִיר אַנְר וְבֹולְסִין אֹול פְּהֵן גֵא מְנַחָה גִיבִי : וְיִדְבֵר
דְסֹולְדִי יְיִי מִשָּׁה גֵא דְמָה : נֶפֶשׁ גֵן בִּי מְנַסָּא מְנַמְק וּ בִי יִזְקְלִי בֹולְסָא
יְגִלִּישְׁלִיק בִּיכֹו וּ קֹודֶשׁ לְרִינְדֵן יְיִי נִיג וּ דְגִמְרִסִין פֶּשְׁמִנְלִיגִינֵי יְיִי גֵה וּ סְגֵלִם
קֹוצְקֵר אֹול קִינְדֵן קִימְטִיג בִּילְן גֹומִישׁ מְסָקֵל לֵר וּ מְסָקֵלִי בִילְן אֹול קֹודֶשׁ נִיג
אֲשֵׁם גֵא : וְאֵת דֵא נִיגִי בִי יִזְקְלִי בֹולְדִי אֹול קֹודֶשׁ דֵן אֹורְסִין וּ דֵא בְשִׁינְגִי
פֶּאִינִי אֹורְטִמְרִסִין אֹוסְמִינָא וּ בֹורְסִין אֲנִי פְּהֵן גֵה וּ דֹאֹול פְּהֵן בְּפִרְהָ אֲמַסִּין
אֹוסְמִינָא וּ קֹוצְקֵרִי בִילְן אֹול אֲשֵׁם נִיג וּ דְבוּשְׁטִילִיר אַנְר : וְאֵם דֹאָנְר גֵן בִּי
יִזְקְלִי בֹולְסָה וּ דְמִלְסָה בִירְנִי גֹומְלָא מְצֹוּה לְרִינְדֵן יְיִי נִיג בִּי קֹוּלִינְמְסִלְרִיר וּ
דְפִילְמְדִי דְגִנְחִלִי בֹולְדִי וּ דְצִפְסִין גֹוִירִמִין : וְהִכִּיָא דְגִמְרִסִין קֹוצְקֵר מְגֵלִם
אֹול קִינְדֵן וּ מִינְסִיג בִּיכֹו אֲשֵׁם גֵה אֹול פְּהֵן גֵא וּ דְפִפְרָה אֲמַסִּין אֹוסְמִינָא אֹול
פְּהֵן וּ יְגִלִּישְׁלִיגִי אֹונְצֵן בִּי יְגִלְדִי וּ דֹאֹול בִּילְמְדִי דְבוּשְׁטִילִיר אַנְר : אֲשֵׁם
אֲשֵׁם דִּיר אֹול וּ גִנְחִלִי בֹולְמָא גִנְחִלִי בֹולְדִי יְיִי גֵה : וְיִדְבֵר דְסֹולְדִי יְיִי
מִשָּׁה גֵא דְמָה : נֶפֶשׁ גֵן בִּי יִזְקְלִי בֹולְסָא וּ דְמְנַסָּא מְנַמְק יְיִי גֵא וּ דְמְנַסָּא
דֹוסְמִינָא אֲמַנְמָא וּ יֵא קֹול בִּילְן קֹוּנְנָא יֵא וְזֹלוֹם בִּילְן יֵא דֹומִיפ אֲלִדִי אִיסָא
דֹוסְמִינְדֵן : אוּ יֵא טַפְסָא מִס בֹולְנְגִי וּ דְמְנַסָּא אַנְר דֹאָנְט אֲמַסָּה יִלְנְנָא וּ
בִיר אֹונְצֵן גֹומְלָאֵן בִּי קִילְרִי אֹול אֲדָם וּ יִזְקְלִי בֹולְמָה אֲלֵר בִּילְן : וְהוּה
דְבֹולְגִי

וִירָא

ה

דבולגני פי יוקלי בולסה דפשמן בולסא ו דמטרסין 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 ג'ומלארן פי אנט אמסה
 אניג אוצין ילנגה ו דאודסין אני בשי בילן ו דבשינג'יסין ארמטרסין
 אוסמינא ו אגר פי אול אניג ורסין אני פשמן בולגן גוננדא : ואת דא
 פשמנידיגני גטרסין יי גה ו סגלם קוצקר אול קוירן ו מיסיג בילן אלשם
 גה אול פהן גא : וכפר דכפרה אטסין אוסמינא אול פהן ו אלדינה
 יי נוג דבושטילר אגר ו בירסי אוצין ג'ומלארן פי קירר ו גונקלי
 בולמה אניג בילן :

פרשת צו

וִירְבֵר

יי אל משה לאמר : דכזלרי יי משה גא דמה :
 צו סימרגין אהרן גא דאוגללרינא דמה ו בודיר תורסי
 אול עולניג ו אולריר אול עקה אוצני אוסמינא פי אוד מזבח אוסמינא ו ג'ומלא
 אול גצא אול ארטה דגין ו דאומו אול מזבח ניג ינסין אנדה : ולבש
 דגייסין אול פהן פייסי אופרק ו דפייסי פונצב פייסין אטי אוסמינא ו דאירסין
 אול בולני ו פי אורטר אול אומ אול עולני אול מזבח אוסמינא ו דקייסין אני
 ינינה אול מזבח ניג : ופשט דצשסין אופרקלריני ו דגייסין אוגנה אופרקלרו
 דציקרסין אול בולני אבולדן ציכרי ו ארוכ ירגא : והאש דאול אומ אול מזבח
 אוסמינא ינסין אנדה סונמסין ו דינדירסין אוסמינא אול פהן ו אנצלר ארטה
 בילן ארטה בילן ו דירשמירסין אוסמינא אול עולני ו דטומסין אוסמינא
 יגלרין אול שלמים לרניג : אט דיים אמש ינסין אול מזבח אוסמינא ו
 סונמסין : וזאת דבודיר תורסי אול מנתה ניג ו ייבוקלשמירמא
 ייבוקלשמירסין אני בירסי אוגללריני ניג אהרן ניג אלדינה יי ניג ו אלדינה
 אול מזבח ניג : והרים דאירסין אהרן אביצי בילן אוניגדן אול מנתה ניג
 בית

דיגינד

צו

בְּיָגֵדוֹן / דָּא גִימְרָא אֹל טְמִינְנִי / פִּי אֹל מְנַחָה אִיִּסְמִינָא / רְמוּטְמִסִּין אֹל
 מִיִּבְחָטְטָא קֹקֹסִי קְבוּלִיקְנִיג מוּטְמִסִּי יְיָ גַה : וְהַגְוֹתֶרֶת דְּאֹל הִלְגְנִי יִגְדֹן
 אִשְׁסִינְלֶר אַהֶרן דְּאֹגְלֶלְרִי מְצֶלֶר אִשְׁלֶסִין אִרוּכְסִי יִרְדָּה / אִזְבְּרִינְדָּה אַהֶל מוּעַד
 גִּיג אִשְׁסִינְלֶר אִנִּי : לֹא פִישְׁמִסִּין הִמִּין / פִּילְרִינִי וְרָדִים אִנִּי אֹמְלֹ
 קְרִפְנֶלְרִימְדֹן וְקוּדְשִׁי קוּדְשׁ לְרִנִּיג דִּיר אֹל / חֲמָת גִּיפִי דְאִשְׁשׁ גִּיפִי : כֹּל
 גִּימְלָא אַרְכֶּב פִּי אֹגְלֶלְרִינְדָּה אַהֶרן גִּיג אִשְׁסִין אִנִּי / רְסִימִי דוּיִנְגִּיג דוּוֹלְרִיגִיזִינְהוּ
 אֹמְלֹ קְרִפְנֶלְרִינְדֹן יְיָ גִּיג / דֶּר פִּיס פִּי מִיִּסָּה אֶלְרִינְדָּה אִרוּכְסִי בּוּלְסִין : וְיִדְבֵּר
 דְּכֹזְדִּי יְיָ מִשָּׁה גַא דְמָה : זֶה בּוּדִיר קְרִפְנִי אַהֶרן גִּיג דְּאֹגְלֶלְרִינְגִּי /
 פִּי יִבּוּקְלֶשְׁמִירְגֶלֶר יְיָ גַה / סִילִינְגֹן גִּינְדֹן כּוּנְרָא פִּי סִלְסָא אִנִּי / אֹוּנְגִּי
 פִּי אֹל פִּפִּיִצְנִיג אֹזֶב מְנַחָה דִּיִּים / יִרִימִסִּין אִרְטָה דָּא / דִּירִימִסִּין עֶכְשְׁמִרָא :
 עַל פְּנֵה אִיִּצְוָה יִג פִּילֹן קִילִינְסֹן / קוּוֹדְלֶגְנִי גְמִירְטִינִין אִנִּי (פִּישְׁמֶלְרִינִי)
 יִגְשְׁמִירְגִין דִּילִימְלֶר מְנַחָה סִינִי / יִבּוּקְלֶשְׁמִירְגִין קֹקֹסִינָא קְבוּלִיקְנִיג יְיָ גַה :
 הֵן דְּאֹל סִילִינְגֹן בְּהֵן אֹרְטִנָא אֹגְלֶלְרִינְדֹן קֹלְסִין אִנִּי / רְסִימִי רוּיִנְגִּי יְיָ
 גַא / תְּפִמִּיל טִימְטְקֶסֶן / וְכֹל דְּדֶר מְנַחָסִי בְּהֵן גִּיג / תְּפִמִּיל אִמְשָׁא
 בּוּלְסִין / אִשְׁלֶמְסִין : וְיִדְבֵּר דְּסוּזְרִי יְיָ מִשָּׁה גַא דְמָה : דְּבֵר כּוּזְלִינִין
 אַהֶרן גַּה דְּאֹגְלֶלְרִינָא דְמָה / בּוּדִיר תּוּרְסִי אֹל חֲמָת גִּיג / גַּא יִרְדָּה פִּי
 כּוּיִלְסָה אֹל עוּקָה / כּוּיִלְסִין אֹל חֲמָת אֶלְרִינְדָּה יְיָ גִּיג / קוּדְשִׁי קוּדְשׁ לְרִנִּיג
 דִּיר אֹל : הֵבֵן אֹל בְּהֵן אֹל חֲמָת אִטְבֵּן אִנִּי אִשְׁסִין אִנִּי / אִרוּכְסִי יִרְדָּה
 אִשְׁלֶסִין / אִזְבְּרִינְדָּה אַהֶל מוּעַד גִּיג : כֹּל דֶּר גַּא פִּי מִיִּסָּה אִמִּינָה אִרוּכְסִי
 בּוּלְסִין / דְּאֶנְר סְצֶלְסָא קְנִינְדֹן אֹל אֹפְרֶק אִיִּסְמִינָא / פִּי סְצִילְסָה אִיִּסְמִינָה /
 יִבְגִּין אִרוּכְסִי יִרְדָּה : וְכֹל דְּצוּרְפִי סְגִיט פִּי פִישְׁסָה אִיִּצְנֶדָּא סִינְדִירִילְסִין /
 דְּאֶנְר בְּקִיר סְגִיטָה פִישְׁסָא / דְּקִירִילְסִין בְּיִיִּלְסִין כּוּכְלֶר בִּילֹן : פֹּל דֶּר
 אַרְכֶּב בְּהֵן לְרִבָּה אִשְׁסִין אִנִּי / קוּדְשִׁי קוּדְשׁ לְרִנִּיג דִּיר אֹל : וְכֹל דְּדֶר חֲמָת
 פִּי גִירְגִיזִילְסָא קְנִינְדֹן אַהֶל מוּעַד גַּה / בְּפֶרֶת אִמְמִינָה קוּדְשׁ דָּה
 אִשְׁלֶמְסִין / אֹמְטָקָה פִּיִּדְוִיִּלְסִין :

וּזְאֵת דְּבּוּדִיר תּוּרְסִי אֹל אִשְׁשׁ גִּיג / קוּדְשִׁי קוּדְשׁ לְרִנִּיג דִּיר אֹל :
 בְּמִקּוּם

ו

צו

במקום נא ירדה פי סוֹסֵר־אול עולה גי ו סוֹסֵינֶלֶר אול אָשֶׁם גי ו דא
 קניני סעסין אול מוֹבַח אוסמונה צופצוקרה : ואת דא ג'ומלא יגני
 יובוקלשטירסין אנדן ו אול קוירקני דאול יגני אול יקון אול קריני : ואת דא
 אָבי אול בונרפלרני ו דאול יגני פי אוסטרנינה ו פי אול אמולר אוסמונה ו
 דאול ארמיקסיני אול בגיר אוסמונה ו אול בונרפלר בילן פטרסין אני : והקמיר
 דמוטמסין אלרני אול פהן אול מוֹבַחְטָה ו אוטלו קרפן יִיִי גה ו אָשֶׁם דיר
 אול : כל הר ארפפ פהן קרדה אשסין אני ו אירוקסי ירדה אשסין ו קודשי
 קודש לרניג דיר אול : כחמאת נציפי חמאת עלי אָשֶׁם ביר תורה אלהנה ו
 אול פהן פי כפרה אמסה אניג בילן ו אגר פולסין : והכהן דאול פהן אול
 יובוקלשטירגן בישניג עולסיני ו מריסי אול עולניג או פהן גא פי
 יובוקלשטירדי אני ואגר פולסין : וכל דהר מנחה פי פישסה תנדורדה ו דהר קלינגן
 מנגירדה יא טיה איצינדא אול פהן גא אול יובוקלשטירגן אני ואגר פולסין :
 וכל דהר מנחה קרישילגן יג בילן יא קורי ו ג'ומלא אוגלנרניא אהרן
 ניג פולסין ו הר בישניג קרדשי גיפי : ואת דבנדיר תורסי אול שלמים
 קרפניג ו פי יובוקלשטירסא יִיִי גה : אם אגר שובורליב איצון יובוקלשטירסה
 אני ו יובוקלשטירסין אול שובורליב קרפני בילן קלין מצלר קרישילגנלד
 יג בילן ו דיופקא מצלר סלינגנלר יג בילן ו דקווירלגן אוני ו קלינלר
 קרישילגנלד יג בילן : על חמין קלין אוטמפלר בילן יובוקלשטירסין קרפניניו
 שובורליב שלמים קרפני ניג ינינא : והקריב דיובוקלשטירסין אנדן בירר
 אָבֶםֶה הר ביר סוי קרפן אָבֶמֶינְדוֹן אירמק יִיִי גא ו אול פהן גה אול סצקו
 אול שלמים קניני אגר פולסין : ובשר דאמי שובורליב קרפניניג שלמים לרניג ו
 קרפן אמפן גנגרדה אשסין ו קונמסין אנדן ארמנה דגין : ואם דאגר
 אנייס יא ג'ומרטליק אסה שלמים קרפני ו יובוקלשטירדיני גונדה קרפניני
 אשסין דסבחנינדא אול קלגן אנדן אשסין : והגותר דאול קלגן אול
 שלמים אמנינדן ו אול אוצונגי גונדה ו אוטקה פוידורולסין : ואם דאגר
 אשלאמא אשליפה אמנינדן שלמים קרפניניג אול אוצונגי גונדה מקבול פולמכטיר ו
 אול

צו

אול יובקלשטירן אני קרפן ביילמו אנר | פים (פסול) בוליר | דאול ג'ן
 אול אשגן אנרן גנחני צפר : וחכשר | דאוד אט פי טייסא פירסינא הר דוקלי
 מונדר שיינג אשלמסין | אוטקה פידורולסין | דאול קנדש אטי הר טמיו
 פיש אשסין קנדש אטיני : וחנפש | דאול ג'ן פי אשסא אט | אול שלמים
 קרפנינדן פי יי גא | דמונדריני אולסא איורינדא | דפסילר אול ג'ן אולסלרינדן :
 ונפש ד'ן פי טייסא ג'מלא מונדרגה | מונדרינינא אדס ניג | יא מונדר
 הונדא | יא ג'מלא מונדר אינציגה | דגילי אשסה אטינדן אול שלמים
 קרפנינג פי יי גא | פסילר אול ג'ן אולסלרינדן : וידבר | דסונלדי יי
 משה גא דמה : דבר | סונלגין אוגלרינא ישראל ניג דמה | הי יגין אומוניג
 גא קוניג גא אציניג אשמניו : וחבר | דני נבלה ניג דני מדפה ניג
 קלינסן הר אישפה אנצא אשמה אשמניו אני : כי | זרא הר אשגן פיססא
 יג אול הונדו | פי יובקלשטירר אנרן אוטלו קרפן יי גא | פסילר אול
 גילי אשגן ג'ן אולסלרינדן : וכל דהן קו ני אשמניו | ג'מלא
 אוטרישלהנדא | גא קישטן גא דתונדן : כל | ג'מלא ג'ן פי אשסה הי
 קן | דפסילר אול ג'ן אולסלרינדן : וידבר | דסונדריני משה גא דמה :
 דבר | סונלגין אוגלרינא ישראל ניג | אול יובקלשטירן שלמים קרפניני יי
 גה | גטירסין קרפניני יי גה קרפנינדן שלמים לרניג : ידיו קולרי גטירסילר
 אוטלו | קרפנלרין יי ניג | אול יגני אול טיש בילן גטירסין אני | אול
 טושיני סלמגא אני אוגנא סלמק אדינא יי ניג : וחקטיר | דטוטמסין
 אול פהן אול יגני אול מזבחטהודבולסין אול טוש אהרן גה דאוגלרינא : ואת
 דא אול אוג בוטני והיגיו בוטריפ סלמקאול פהן גה וקרפנלרינדן שלמים לרניג : המקריב
 אול יובקלשטירן אול שלמים קניני | דאול יגני | אוגלרינדן אהרן ניג |
 אנר בולסין אול אוג בוט פיגה : כי | זרא אול אוגנא סלמק טושיני דא
 אול יוקרי סלמק בוטני | אלרים יאנינדן אוגלריניג ישראל ניג | שלמים
 קרפנלרינדן | דורדים אלרני אהרן אול פהן גה | דאוגלריניג רסימנא דוניניגו
 יאנינדן אוגלריניג ישראל ניג : זאת | בודיר פיופליפ פאיי אהרן ניג דבווקליפ
 פאיי

צו

פאיי אוגלגלריניג | אומלו קרפגלרינדן ייִ ניג | יובוקלשטורנין גונדן אלרני
 פהגליפ אטמנה ייִ גא : אשר | פי סימלדי ייִ | ורמא אלרנה סילדיני
 גונדן אלרני | יאניגן אוגלגלריניג ישראל ניג | אומולייפ רסימי דוור לרינה :
 זאת | בודיר אול תורה | עולנה מנחנה | רחמאת קה דאשם גה |
 דמלואים גה | דאול שלמים קרפנינה : אשר | פי סימלדי ייִ | משה גא
 מנינדא סיני ניג | סימלדיני גונדא אוגלגלרינא ישראל ניג | יובוקלשטורמנה
 קרפגלריני ייִ | גה יפנינדא סיני ניג :

(ח) וירבר | דסולדי ייִ | משה גא | דמה : קח | אלגין אהרן | ני דא
 אוגלגלריני פירנסנה | דאול אופרקלדי דא | אול סילמב יגיני |
 דאול חמאת פונסיני דא | אפי אול קוצקלרני | דאול מצלר סלליסיני :
 ואת דא גומלא אול ג'מעטי מופגין | אשיגינה אהל מועד ניג : ויעש
 דקילדי משה נציפי סימלדי ייִ | אגר | דמופלגדי אול ג'מעט אשיגינה אהל
 מועד ניג : ויאמר דאיטמי משה אול ג'מעטקה | בודיר אול סוז פי סימלדי
 ייִ | קדמנה : ויקרב | דייבוקלשטורדי משה אהרן | ני דא אוגלגלריני | דייבדי
 אלרני סוקלר בילן | ויתן | בודדי אוסטונא | אול גולמבני | דקושרי אני
 אנצקיר בילן | דגיידירדי אגר | אול שושמני | בודדי אוסטונא | אול אפד | ני |
 דקושרי אני | בני בילן | אול אפוד ניג | דבגלרי אני | אניג בילן : וישם | דקוירי
 אוסטונא | אול חשן | ני | דודדי אול חשן | גא | אול אודים | ני | דאול תומים | ני :
 וישם | דקוירי | אול סריק | ני | פשי אוסטונא | דקוירי | אול סריק | אוסטונא
 קרשיסנה | יולריניג | אול אלמין | ציצב | ני | אול קודש | מניני | נציפי | סימלדי ייִ
 משה גא : ויקח | דאלדי משה | אול סילמב | יגיני | דסולדי | אול משבני
 דא | גומלא | ני | פי | אנדה | דאירוקסי | אטמי | אלרני : ווי | דסצטי | אנדן | אול
 מזבח | אוסטונא | ירי | פהמלר | דהילדי | אול | מזבח | ני | דא | גומלא | פהמלריני
 דאול | קומנני | דא | מסלפניני | אירוקסי | אטמנה | אלרני : ויצק | דמוכטי | יגינדן
 אול | סילמבניג | פשי | אוסטונא | אהרן | ניג | דסילדי | אני | אירוקסי | אטמנה | אני :
 ויקרב | דייבוקלשטורדי | משה | אוגלגלריני | אהרן | ניג | דגיידירדי | אלרנה | גולמפלר |
 קושרי

קוּשְׁדֵי אֲלֶרְגֵי אִינְצֶקֶר בִּילָן | דְּגִידִידֵי אֲלֶרְגֵי אִינְצֶקֶר קְבוּקֶר | גְּצִיפֵי סִמְרֵלְדֵי
 יִי מִשֶּׁה גֵּא : וּיגֵשׁ דִּיבֹקֶלְשִׁמִּידֵי אֹל חֲטָאֵת בּוּגִסִּינֵי | דְּמִידֵי
 אֲהָרָן דְּאוּגְלֵלְרֵי קוּלְרֵינֵי בְּשֵׁי אוּסְמוֹנָא אֹל חֲטָאֵת בּוּגִסִּינֵי : וּישַׁחַט דְּסוּיֵי
 דְּאֲלֵי מִשֶּׁה אֹל קֶנֶי | בְּוֵרְדֵי בּוּצְקֶלְרֵי אוּסְמוֹנָא אֹל מִזְבֵּחַ נִיג צוּפְצוּבְרָה
 בְּרַמְנֵי בִילָן | דְּסֶצְמֵי אֹל מִזְבֵּחַ נִי | דְּאוּל קֶנֶי טוּבְמֵי מְמֵלִינָא אֹל מִזְבֵּחַ נִיג |
 דְּאִרוּכְסֵי אֲמִטֵי אֲנִי כְּפֶרֶת אֲמִמְכָבָא אוּסְמוֹנָא : וּיקַח דְּאֲלֵי גִ'וּמְלָא אֹל יִגְנֵי
 כִּי אֹל קֶרֶן אוּסְמוֹנָא | דָּא אֹל בְּגִירֵינִי אֲרִטִיקְסִינֵי | דָּא אֲפִי אֹל בּוּגְרֶפְלֵרֵי
 דָּא יִגְלֵרֵינֵי | דְּטוּמְטֵי מִשֶּׁה אֹל מִזְבֵּחַטָּה : וְאֵת דְּאוּל בּוּגֵי דָּא טְרִיסֵי
 דָּא אֲמִנֵי דָּא מִזְנֵי בִידִידֵי אוּמְקָה | אֲבִילָדָן צִיכְרֵי | גְּצִיפֵי סִמְרֵלְדֵי יִי
 מִשֶּׁה גֵּא : וּיקַרְב דִּיבֹקֶלְשִׁמִּידֵי אֹל עוּלָה קוּצְקֵינֵי | דְּמִידֵי אֲהָרָן
 דְּאוּגְלֵלְרֵי קוּלְרֵינֵי בְּשֵׁי אוּסְמוֹנָא אֹל קוּצְקֵינֵי : וּישַׁחַט דְּסוּיֵי דְּסֶצְמֵי
 מִשֶּׁה אֹל קֶנֶי | אֹל מִזְבֵּחַ אוּסְמוֹנָא צוּפְצוּבְרָה : וְאֵת דְּאוּל קוּצְקֵינֵי
 בּוּבִמְלֵרֵי בּוּבִמְלֵרֵינָה | דְּטוּמְטֵי מִשֶּׁה אֹל בְּשֵׁי דְּאוּל בּוּבִמְלֵרֵי דְּאוּל
 קֶרֶן יִגְנֵי : וְאֵת דְּאוּל קֶרֶינֵי דְּאוּל אֲיִקְלֵרֵי יִבְדֵי סוּבְלֶר בִּילָן | דְּטוּמְטֵי
 מִשֶּׁה תְּמִיל אֹל קוּצְקֵינֵי אֹל מִזְבֵּחַטָּה | עוּלָה דִּיר אֹל קוּקוּסִינָה קְבוּלֵי קֶנֶינֵי |
 אוּמְלֵי קֶרֶן דִּיר אֹל יִי גֵּא | גְּצִיפֵי סִמְרֵלְדֵי יִי מִשֶּׁה גֵּא : וּיקַרְב
 דִּיבֹקֶלְשִׁמִּידֵי אֹל אֲפִינֵי קוּצְקֵינֵי אֹל מְלוּאִים קוּצְקֵינֵי | דְּמִידֵי אֲהָרָן
 דְּאוּגְלֵלְרֵי קוּלְרֵינֵי בְּשֵׁי אוּסְמוֹנָא אֹל קוּצְקֵינֵי : וּישַׁחַט דְּסוּיֵי דְּאֲלֵי
 מִשֶּׁה בְּנִינֵן | בְּוֵרְדֵי יִמְשֵׁי אוּסְמוֹנָא אֹל אוּג קוּלְרֵינֵי אֲהָרָן נִיג | דְּבֶשׁ בְּרַמְנֵי
 אוּסְמוֹנָא אֹל אוּג קוּלְרֵינֵי | דְּבֶשׁ בְּרַמְנֵי אוּסְמוֹנָא אֹל אוּג אֲיִינֵי : וּיקַרְב
 דִּיבֹקֶלְשִׁמִּידֵי אוּגְלֵרֵי אֲהָרָן נִיג | בְּוֵרְדֵי מִשֶּׁה אֹל קֶנֶן יִמְשֵׁי אוּסְמוֹנָא אֹל
 אוּג קוּלְרֵינֵי | דְּבֶשׁ בְּרַמְנֵי אוּסְמוֹנָא אֹל אוּג קוּלְרֵינֵי | דְּבֶשׁ בְּרַמְנֵי
 אוּסְמוֹנָא אֹל אוּג אֲיִקְלֵרֵינֵי | דְּסֶצְמֵי מִשֶּׁה אֹל קֶנֶי אֹל מִזְבֵּחַ אוּסְמוֹנָא
 צוּפְצוּבְרָה : וּיקַח דְּאֲלֵי אֹל יִגְנֵי דְּאוּל קוּיִרְקֵינֵי | דָּא גִ'וּמְלָא אֹל יִגְנֵי כִּי
 אֹל קֶרֶן אוּסְמוֹנָא | דְּאוּל בְּגִירֵינֵי אֲרִטִיקְסִינֵי | דָּא אֲפִי אֹל בּוּגְרֶפְלֵרֵי |
 דָּא יִגְלֵרֵינֵי דְּאוּל אוּג בּוּמְנֵי : וְסַל דְּאוּל מְצֵלֶר סְלִיסִינֵן כִּי אֲלֵרֵינָה יִי

נח

יג

נִיג וְאֵלָדִי בִיר קִלִּין מִצָּה וְדַבֵּיר קִלִּין יִגְלִי אוֹמְמִכּוּ וְדַבֵּיר יוֹפְקָה וְדַבֵּיר
 אוֹל יִגְלֵר אוֹסְמוֹנָא דְאוֹל אוֹג בּוֹט אוֹסְמוֹנָה : וְיִתֵּן דְוֹרֵי אוֹל גְּיוֹמְלֵי
 אֲבוּצְלָרִי אוֹסְמוֹנָא אֶהְרֵן נִיג וְדַבְּבוּצְלָרִי אוֹסְמוֹנָא אוֹגְלֵלְרִינִיג וְדַסְלָלְרִי אֶלְרִי
 אוֹגְנָנָא סְלִמְק אֶלְרִינָה יִיִי נִיג : וְיִקַּח דְאֶקְדִי מִשֶּׁה אֶלְרִי אֲבוּצְלָרִי אוֹסְמוֹנָדֵן
 דְמוֹטְמָזִי אוֹל מִזְבַּחְטָה אוֹל עוֹלָה אוֹסְמוֹנָא וְ מְלוֹאִים רִיר אֶלְרִי קוֹקוֹסִינָה
 קְבוּלִיִּקְנִיג וְאוֹמְלֵרִי קְרִבְנִדִיר אוֹל יִיִי גָא : וְיִקַּח דְאֶלְרִי מִשֶּׁה אוֹל מוֹשְׁנִי
 דַסְלָלְרִי אֲנִי סְלִמְק אֶלְרִינָה יִיִי נִיג וְקוֹצְקִרִינֵדֵן אוֹל מְלוֹאִים נִיג וְ מִשֶּׁה גָא
 בּוֹרִי פִנָּה וְנִצִּיפִי סִמְלָלְרִי יִיִי מִשֶּׁה גָא : וְיִקַּח דְאֶלְרִי מִשֶּׁה יִגְיִבֵן אוֹל
 סִלְמִפְנִיג וְדְאוֹל קְנֵדֵן בִּי אוֹל מִזְבַּח אוֹסְמוֹנָא דְסִצְמִי אֶהְרֵן אוֹסְמוֹנָא אוֹפְרָקְלָרִי
 אוֹסְמוֹנָא וְדְאוֹגְלֵלְרִי אוֹסְמוֹנָא דְאוֹפְרָקְלָרִי אוֹסְמוֹנָא אוֹגְלֵלְרִינִיג בִּירְנִסִינָה וְ
 דְאִירִיכְסִי אֶטְמִי אֶהְרֵן נִי אוֹפְרָקְרִינִי וְדֵא אוֹגְלֵלְרִינִי דֵא אוֹגְלֵלְרִינִיג אוֹפְרָקְלָרִינִי
 בִּירְנִסִינָה : וְיִאמֵר דְאֶטְמִי מִשֶּׁה אֶהְרֵן גָא דְאוֹגְלֵלְרִינָה וְפִישִׁירִינִי אוֹל
 אֶטְמִי אֲשִׁיגִינְדָה אֶהְל מוֹעֵד נִיג וְדְאֶנְדָה אֲשִׁנִי אֲנִי דְאוֹל אוֹמְמִכְנִי בִי אוֹל
 מְלוֹאִים סְלִלִיִּסִינְדָה וְנִצִּיפִי סִמְלָלְרִים דְמָה וְאֶהְרֵן דְאוֹגְלֵלְרִי אֲשִׁסִּינְלֵר
 אֲנִי : וְהַנּוֹתָה דְאוֹל קְלִנְנִי אוֹל אֶמְרֵן דְאוֹל אוֹמְמִכְמֵן וְאוֹמְקָה בִּירְדוֹרִינִי : וּמַפְתַּח
 אֲשִׁיגִינְדֵן אֶהְל מוֹעֵד נִיג צִיִּקְמִנִי דִיר גוֹנְלֵר תַּמְס בּוֹלְגֵן גוֹנִינָה דִגִּין מְלֵאִים
 גוֹנְלִרִי גִזוּ וְזִירָא דִירִי גוֹנְלֵר טוֹלְרִירִיפ אֲלִישְׁטִירִיר קוֹרִיגִינִי : כְּאֶשֶׁר נִצִּיפִי
 קוֹלְרִי אוֹשְׁבִי גוֹנְדָה סִמְלָלְרִי יִיִי קוֹלְמָנָה בְּפָרָה אֶטְמָה אוֹסְמוֹנָיִנָה : וּפְתַח
 דְאֲשִׁיגִינְדָה אֶהְל מוֹעֵד נִיג אוֹטוֹרִינִי גוֹן בְּגִצָה דִירִי גוֹנְלֵר וְדַסְקִלְגִיז סְקִלוֹבִין
 יִיִי נִיג דְאוֹלְמִנִי וְזִירָא עֲלִי סִמְלָלְרִים : וְיַעֲשׂ דְקוֹלְרִי אֶהְרֵן דְאוֹגְלֵלְרִי וְ
 גְיוֹמְלָא אוֹל סוֹלְרִנִי בִי סִמְלָלְרִי יִיִי קוֹלֵר בִּילֵן מִשֶּׁה נִיג :

פרשת שמיני

ט וְיָרִי בְּיוֹם הַשְּׁמִינִי קָרָא מֹשֶׁה לְאֶהְרֹן וּלְבָנָיו וּלְקַנְיֵי יִשְׂרָאֵל : דְאִדִּי אוֹל
 סְפִיזִינִי גוֹנְדָה וְצִקְרִי מִשֶּׁה אֶהְרֵן נִי דְאוֹגְלֵלְרִינִי דְקְרִמְלִין
 יִשְׂרָאֵל

שמיני

ישראל נג : ויאמר דאִימָטִי אַהֲרֹן גַּא אֵלֶינָּו אִיוּגָה פִּיוּזב פִּלְסִין סִיגִינִיג
 חֲמָאת קַה | דְּקוּצְקַר עוֹלָגָה סְנִלְמִלְרִגִּיו דִּיבּוֹקְלִשְׁמִירְגִין אֵלְדִינָה יְיָ נִיג : ואל
 דְּאוּגְלִלְדִינָה יִשְׂרָאֵל נִיג סוֹזְגִין דְּמַח | אֵלִיגִיו אוּלְגִין אַצְבִּילְרִינִיג חֲמָאת קַה |
 דְּפִיוּזב דְּקוּי פִּירַר יִשְׂרָאֵל סְנִלְמִלְרִנִּי עוֹלָגָה : ושור דְּאוּגִין דְּקוּצְקַר שְׁלָמִים
 לְרָגָה | קְרָפֹן אַמְמָה אֵלְדִינָה יְיָ נִיג | דְּמִנְחָה קְרִישִׁילְגִן יִג פִּילֹן | כִּי סְחִי
 פּוּגִין פְּכּוּדִי יְיָ נִיג אַשְׁפְּרָה בּוֹלוּגִיר סִיגָה : ויקחו דְּאֵדְדִילְרִנִּי כִּי סִמְרִלְדִי
 מִשָּׁה אֵלְדִינָה אַהֲלִ מוּעַר נִיג | דִּיבּוֹקְלִשְׁמִילְרִ גִּוְמָלָא אוּל גִּמְעַט | דְּמִוּדְדִיר
 אֵלְדִינָה יְיָ נִיג : ויאמר דְּאִימָטִי מִשָּׁה פּוּדִיר אוּל סוּז כִּי סִמְרִלְדִי יְיָ
 קוּלִיגִיו | דְּאַשְׁפְּרָה בּוֹלְסִין סִיגָה פְּכּוּדִי יְיָ נִיג : ויאמר דְּאִימָטִי מִשָּׁה
 אַהֲרֹן גַּא | ויבּוֹקְלִשְׁקִין אוּל מוֹבַח קַה דְּקוּלְגִין חֲמָאתִינִי דְּעוֹלָגִי | דְּפִפְרָה אַמְבִּין
 גְּגִדִּיג אוּצִין דְּאוּל אוּלֹס אוּצִין | דְּקוּלְגִין אוּל אוּלֹסִיגִי קְרָפִינִי | דְּפִפְרָה
 אַמְבִּין אַלְר אוּצִין | גִּצִיפִי סִמְרִלְדִי יְיָ : ויקרב דִּיבּוֹקְלִשְׁמִי אַהֲרֹן אוּל
 מוֹבַח קַה | דְּסוּדִי אוּל חֲמָאת פִּיוּזבִּי כִּי אַנִּי : ויקריבו דִּיבּוֹקְלִשְׁמִירְדִילְר
 אוּגְלִלְרִי אַהֲרֹן נִיג אוּר קְנִי אַנְר | דְּמִנְצִי פִּרְמִגִּינִי אוּל קְנָגָה דְּדוּרְדִי בּוּצְקִלְרִי
 אוּסְמוּנָה אוּל- מוֹבַח נִיג | דְּאוּל קְנִי טוּכְטִי | כְּנִיטִינָה אוּל מוֹבַח נִיג : ואת
 דְּאוּל יְנִי דְּאוּל בּוּגְרִלְרִי דְּאוּל אֲרִמִיקְסִינִי אוּל פְּגִירְדִין אוּל חֲמָאת דִּן |
 טוּטְטִי אוּל מוֹבַחְטָא | גִּצִיפִי סִמְרִלְדִי יְיָ מִשָּׁה גַּא : ואת דְּאוּל אַמְנִי
 דְּאוּל טְרִינִי | פּוּדִירְדִי אוּמְקָה אַבּוּלְרִן צִיכְרִי : וישחט דְּסוּדִי אוּל עוֹלָגִי |
 דִּירִישְׁמִירְדִילְר אוּגְלִלְרִי אַהֲרֹן נִיג אַנְר אוּל קְנִי דְּסִצְטִי אַנִּי אוּל מוֹבַח אוּסְמוּנָה
 צוּפְצוּבְכָה : ואת דְּאוּל עוֹלָגִי יִרִישְׁמִירְדִילְר אַנְר פּוּבּוֹמְלִרִינִיגָה | דְּאוּל
 פִּשְׁנִי דְּטוּטְטִי אוּל מוֹבַח אוּסְמוּנָה : וירחץ דִּיבּוֹדִי אוּל קְרִינִי דְּאוּל
 אִימְלִרְנִי | דְּטוּטְטִי אוּל עוֹלָה אוּסְמוּנָה אוּל מוֹבַחְטָה : ויקרב דִּיבּוֹקְלִשְׁמִירְדִי
 קְרָפִינִי אוּל אוּלֹסִיגִי | דְּאֵלְדִי אוּל חֲמָאת אוּלְגִינִי כִּי אוּלֹסִיגִי | דְּסוּדִי אַנִּי
 דְּחֲמָאת אַמְטִי אַנִּי פּוּרִינִיגִי גִיפִי : ויקרב דִּיבּוֹקְלִשְׁמִירְדִי אוּל עוֹלָגִי דְּקוּלְדִי
 אַנִּי שְׂרַעְמָצָא : ויקרב דִּיבּוֹקְלִשְׁמִירְדִי אוּל מְנַחִי | דְּמִוּדְדִירְדִי אַבּוּצִינִי אַנְדִּין |
 דְּטוּטְטִי אוּל מוֹבַח אוּסְמוּנָה | עוֹלְסִינְדִין פִּשְׁקָה אוּל אֲרַמָה נִיג : וישחט

דְּסוּדִי

ט

שְׁמִינִי

דְּסוּדֵי אֹל אֹגוּנִי דְאֹל קוּצְקֵרְנִי וְאֹל שְׁלָמִים קְרַבְנִי כִּי אֹלֹסְנִיג | דְּרִישְׁמִידֵי־לֵר
 אֹגְלֵרְנִי אַהֲרֹן נִיג אֹל קִנְנִי אַנְר | דְּסַצְמִי אֲנִי אֹל מִזְבַּח אֹסְמִנָּה צוּפְצוּבְרָא:
 וְאֵת דְּאֹל יְגֵלְרֵנִי אֹל אֹגוּנֵדֵן דְּאֹל קוּצְקֵרְנִי | אֹל קוּרְקֵנִי דְּאֹל יִפְרְנִי
 דְּאֹל בּוּנְרֵרְנִי | דְּאֵרִשְׁקִיסִין אֹל בְּנִירְנִיג (אִי־רִדִּילֵר) : וְיִשְׁמִו דְּקִנְדִּיר אֹל יְגֵלְרֵנִי
 אֹל טוֹשְׁלֵר אֹסְמִנָּה | דְּמִוּטְמִי אֹל יְגֵלְרֵנִי אֹל מִזְבַּחְסָה : וְאֵת דְּאֹל טוֹשְׁלֵרְנִי
 דְּאֹל אֹג בּוּסְנִי | סְלֵלְרִי אַהֲרֹן סְלֵלְמַק אֹגוּנָה יְיָ נִיג | גְּצִיבִי סִמְרֵרְנִי יְיָ
 מִשֶּׁה גָּא : וְיִשָּׂא דְבוּמְרֵרִי אַהֲרֹן קוּלְרֵנִי אֹל אֹלֹסְקָה דְּאֵלְגִישְׁלֵרִי אֵלְרֵנִי |
 דְּאֵבְל אֲנִי מְלִמְקָמֵן אֹל חַמָּאֵת נִי דְּאֹל עוֹרְנִי דְּאֹל שְׁלָמִים לְרֵנִי : וְיִבֵּא
 דְּגֵלְרִי מִשֶּׁה דְּאַהֲרֹן אֵהֵל מוּעַר גָּא | דְּצִיקְמִילֵר דְּאֵלְגִישְׁלֵרְנִי אֹל אֹלֹסְנִי |
 דְּאֵשְׁפֵרָה בּוּרְרִי כְּבוּרִי יְיָ נִיג ג' וּמְלֵא אֹל אֹלֹסְקָה : וְחַצָּא דְּצִיקְמִי אֹמַט
 אֵלְרֵנֵן יְיָ נִיג | דְּקִמְטִי אֹל מִזְבַּח אֹסְמִנָּה | אֹל עוֹלָה נִי דְּאֹל יְגֵרְנִי | דְּבוּרְרִי
 ג' וּמְלֵא אֹל אִירֹס דְּקוּצְקֵרְנִי־לֵר | דְּטוֹשְׁמִילֵר יוֹלְרִי אֹסְמִנָּה : וְיִקְחוּ דְּאֵלְרִי־רָה
 אֹגְלֵרְנִי אַהֲרֹן נִיג נָדָב דְּאֵבִיהֵא חֵר פִּישִׁי מַחְמִסְנִי | דְּוִרְדִּילֵר אֵלְרָה אֹמַט |
 דְּקוּרְדִּילֵר אֹסְמִנָּה טוּמְסִי | דְּיִבְקֵלְשְׁמִידֵי־לֵר אֵלְרֵנִי יְיָ נִיג יֵט אֹמַט | כִּי
 סִמְרֵלְמִי אֵלְרֵנָּה : וְחַצָּא דְּצִיקְמִי אֹמַט אֵלְרֵנֵן יְיָ נִיג בִּיקְמִי אֵלְרֵנִי |
 דְּאֹלְרִי־לֵר אֵלְרֵנָּה יְיָ נִיג : וְיֵאמֵר דְּאֵי־מִי מִשֶּׁה אַהֲרֹן גָּא | אֹלְרִי־נָא
 כִּי סוּלְרִי יְיָ דְּמָה | יִבְקֵלְרִי־מָא אִירֹכְסִי בּוּלִי־מִין | דְּאֵלְרֵנָּה ג' וּמְלֵא אֹל
 אֹלֹסְנִי חוּרְמִלְרִי־מִין | דְּטִי־סְמִי אַהֲרֹן : וְיִקְרָא דְּצִיקְרִי מִשֶּׁה מִישָׁאֵל נִי
 דְּאֵלְצֵפֵן נִי אֹגְלֵרְנִי עוֹיָל אֲנַצְסִי נִיג אַהֲרֹן נִיג | דְּאֵי־מִי אֵלְרָגָא | יִבְקֵלְשִׁיגִיז
 קְרִדְשֵׁרִי־נִיג | יֵאֲנִיעֵן יוֹלְרֵנִיג אֹל קוּדְשֵׁי נִיג | אֲבִילְדֵן צִי־כְרִי :
 וְיִקְרְבוּ דְּיִבְקֵלְשְׁמִילֵר דְּמִלְרִי־לֵר אֵלְרֵנִי גוּלְמִלְרִי בִילָן | אֲבִילְדֵן צִי־נִיג |
 גְּצִיבִי כוּלְרִי מִשֶּׁה : וְיֵאמֵר דְּאֵי־מִי מִשֶּׁה אַהֲרֹן נָה | דְּאֵלְעוּר גָּא דְּאֵי־מֵר
 אֹגְלֵרְנִיָּה | בְּשִׁרְיִגְנִי אֵי־מִנִּי | דְּאֹפְרֵלְרִי־נִיג יִרְמִנִי | דְּאֹלְמִנִי | דְּג' וּמְלֵא
 דְּג' וּמְלֵא אֹל ג' מַעַט אֹסְמִנָּה עֲבוּבְלִנְסִין | דְּקִרְבֵּי־שְׁלֵרִי־נִיג ג' וּמְלֵא נִי מַעַט יִשְׁרָאֵל
 נִיג | יִלְסִנְלֵר אֹל פּוּי־מִנִּי כִּי כְּוִדְרִי יְיָ : וּמַפְתַּח דְּאֵשִׁי־נִיג אֵהֵל מוּעַר
 נִיג צִיקְמִנִי אֹלְמָא אֹרְכִיז | זִירָא סִלְמַכְנִי יְיָ נִיג אֹסְמִנָּה־נִיג | דְּקוּלְרִי־לֵר

טוּיִנְצָא

גִּמְל

101 v°

שמיני

סוּזַנְצָא מִשֶּׁה נִיג : וידבר דְּכוּלְדֵי יְיָ אֶהְרֵן גַּא דְמָה : יִינִי יְגִי שְׂרַפ גַּא
 אִסְכִּי שְׂרַפ אִיִּצְמִינִי | גַּא סָן גַּא רֵאוּגְלֵרִיג פִּירְגָנָא | גִּירְדִּינִיגִידֵן
 פִּוּרֵן אֶהְל מוּעַד גַּא דְאוּרְמִנִי | אוּמְרִלִּיב בְּסִים דְּוִירְלִינִיגָה : וּלְהַבְרִיל דְעֵלִי
 אִיִּרְמָנָה גְלִיפ אֶרְסִינָא אוּל קוּדֶשׁ נִיג דְאַרְסִינָה אוּל יְגִילְנִיג | דְאַרְסִינָא אוּל
 מוּיְדִרְנִיג דְאַרְסִינָה אוּל אֶרְוּבְנִיג : וּלְהוּרֹת דְאוּרְטָמְנָא גְלִיפ אוּרְגְלִרְנָא
 יִשְׂרָאֵל נִיג | גִּוְמָלָא אוּל רְסִימְלִרְנִי | פִּי סוּזַרִּי יְיָ אֶרְהָה קוּלוּ פִּילֵן מִשֶּׁה
 נִיג : וידבר דְּכוּלְדֵי מִשֶּׁה אֶהְרֵן גַּא | דְאַלְעֶזֶר גַּא דְאַיְתָמֶר אוּרְגְלִרְנָא
 אוּל קְרַבְנִלְרִינָה | אֵלִיגִיז אוּל קְלָנֵן מְנַחֶה נִי אוּמְלוּ קְרַבְנִלְרִינֵן יְיָ נִיג | דְאַשְׁגִּיז
 אִנִּי מְצַדֵּר יִנִּינָא אוּל מְזַבֵּחַ נִיג | זִירָא קַדְשֵׁי קוּדֶשׁ לְרִנִּיגְדִיר אוּל : וּאִבְלַחֵם
 דְאַשְׁגִּיז אִנִּי אֶרְוּבְכִי יִרְהָה | זִירָא חֲקִיג חֲקִימֵי אוּרְגְלִרְנִיגְדִיר אוּל | אוּמְלוּ
 קְרַבְנִלְרִינֵן יְיָ נִיג | פִּי עֵלִי סִימְלִנְדִּים : וְאֵת דְאוּל סְלַמֶּק מוּשִׁינִי דְא
 אוּל אִיִּרְמֶק בּוּטוּנִי אִשְׁגִּיז טָמִיז יִרְהָה | סָן דְאוּרְגְלִרִיג דְמוּלְרִיג פִּירְגָנָה | פִּי
 חֲקִימֵי חֲקִימֵי אוּרְגְלִרְנִיג וּבִילְדִילֵר | שְׁלָמִים קְרַבְנִלְרִינֵן אוּרְגְלִרְנִיג יִשְׂרָאֵל
 נִיג : שׁוֹק אוּל אִיִּרְמֶק בּוּטוּנִי דְאוּל סְלַמֶּק מוּשִׁינִי אוּמְלוּ קְרַבְנִלְרִי פִּילֵן אוּל
 יְגִלְרִיג גְּמִירְכִינִלֵר | כְּלָלְמָנָה סְלַמֶּק אֶלְרִינָה יְיָ נִיג | דְפּוֹלְסֵן סָנָה דְאוּרְגְלִרְנָא
 פִּירְגָנָא אוּמְרִלִּיב רְסִינָא | גְּצִיפִי סִימְלִרְנִי יְיָ : וְאֵת דְא אוּל חֲטָאת
 אֵלִיגִיז אֶרְמָא אֶרְאִי מִשֶּׁה | דְמוּנָא פִּיִּדוּרְוִלְדִי | דְעַצִּיבְלִרְנִי אֶלְעֶזֶר אוּכְטוּנָא
 דְאַיְתָמֶר אוּכְטוּנָא אוּל קְלָנֵן אוּרְגְלִרְנִי אֶהְרֵן נִיג דְמָה : מְרוּעַ נּוּצוֹן אִשְׁמִרְנִיגִיז
 אוּל חֲטָאת נִי אוּל טוּדֶשׁ אוּרְנִינָה | פִּי קוּדֶשׁ קוּדֶשׁ לְרִנִּיגְדִיר אוּל | דְאַנִּי וּרְדִי
 פִּינָה | פּוּטְרָמְנָה גּוּנְחִין אוּל גְּמַעְטִיג | כְּפָרַת אֶטְמָנָא אֶלֶר אוּצִין אֶלְרִינָא
 יְיָ נִיג : הֵן מוּנָה קִנִּי גִירְנִיזוּלְמִדִּי אוּל קוּדֶשׁ גַּא אִיִּצְפְּרִי | אִשְׁמָא אִשְׁגִּיז
 אִנִּי אֶרְוּבְכִי יִרְהָה | גְּצִיפִי סִימְלִרְנִים : וידבר דְּכוּלְדֵי אֶהְרֵן מִשֶּׁה גַּא |
 מוּנָה פּוּגוֹן יוּבְמִלְשִׁיטְרִדִּילֵר חֲטָאת לְרִנִּי דְא עוּלְרִינִי אֶלְרִינָא יְיָ נִיג | דְאוּצְרִדִּילֵר
 מְנָה פּוּלֵר גִּיפִי דְאַשְׁכֶּם אִידִים | חֲטָאת אִמּוּנִי פּוּגוֹן | יְכִשִׁי פּוּלִרְמִי
 אִדִּי עֲנִיטְלִרְנָא יְיָ נִיג : וישמע דְאַשִׁימְטוּ מִשֶּׁה | דִּכְשִׁי פּוּלְדִי גּוּזְלִרְנָא :
 יֵא וידבר דְּסִימְלִרְנִי יְיָ מִשֶּׁה גַּא דְאַחֵן גַּא דְמָא אֶלְרָנָה :

דבר

שמיני

דברו סולגיו אוולרניא ישראלין דמא פדור או קונגט פי ייסווג וימלא
 או תורדן פי או יר אוזרינא : כל הר צמל מירנקלי ואירויני איירמנן
 מירנקנין גוושמב גמירנני תורדא אינו אשאניו : אך אממא גוושמב
 גמירנקלרדן ומירנק צמלליקרן פולרי ימיסוואו דווי פרום פי גוושר אממא
 תמס איירי מירנקלי הגל דיר ומירר דיר או סווא : ואת ואו אדא טוושן
 (פירפי) ני פרום פי או גוושר אממא תמס מירנק איירמו ומיררדיר או סווא :
 ואת ואו טוושני פרום פי גוושר אממא תמס מירנק איירמדי ומיררדיר
 או סווא : ואת ואו היגודי (חויני) פרום פי צמל מירנקלדיר ותמס איירר
 איירמסין מירנקנין אממא או גוושמא גוושמו ומיררדיר או סווא : מבשרם
 אמלרנידן יסיו ולשלרניא דגמניו חרם דיר אולר סווא : את בוני ייסו
 גימלא דן פי טוב דא הר שיי פי אונא קנטופול סוכדא דגילרדא דאונקלרדא
 אולרי ייסו : וכל וחר שיי פי יוק אונא קנטופול דגילרדא אונקלרדא
 גימלא קוקמסינדן סוכנין וגימלא או דירי ג' דן פי סוכדא ומקרוח דיר
 אולר סווא : ושקן ומקרוח אולסינד סווא ומלרנדן ימיסו ולשלרני
 איקרח אינסו : כל הר שיי פי יוק אונא קנטופול סוכדא מיקרוח דיר
 או סווא : ואת ובולרי איקרח אידיגו או קושמן אשלמסינדל מיקרוח דיר
 אולר או קרמלני (קרא קושני) ואירויני ודיגו קרמלני : ואת ואק בפני
 וא צילקני ג'ינסניא : את הר קויני ג'ינסניא : ואת ודוא קושני
 ובני קושני וקיקי קושני ודוני ג'ינסניא : ואת ואוי קושני וקרא פמקני
 ומויני : ואת וקויני וקשיקצי קושני ורחמיני : ואת ולגלני ופלוסיני
 ג'ינסניא ודור הודני ושפרני : כל ודור אוצן קישו דורס אייק אוזרינא גון
 מיקרוח דיר או סווא : אך סלט בוני ייסו גימלא דוגורדוגונדן או קושני
 או גון דורס אייק אוזרינא פי אונא דינד יוקרדן אייקלרינא ומסירמא
 אולר אילן או יר אוזרינא : את פולרני אולר דן אשני או צפירטבני
 ג'ינסניא ומידידיני ג'ינסניא ומרמלני ג'ינסניא וחנבני ג'ינסניא :
 וכל וגימלא דוגורדוגו או קושן ניג פי אונא דורס אייקלר ומיקרוח דיר או

סווא

שמיני

סוּא : ולא לה . ובולר גא טייפ מונדר אולרסין | הר דגנן לשלרינא מונדר
 אולסין או עכשמה דגין : ובל ואו (משניו) קלדין לשלרינדן ייקסין אויפלריני
 ומונדר אולסין או עכשמה דגין : לכל הר דגין פי או צמל טירנקלי דיר
 ותסם איירמק איירמיויר וגוושמב גמירמיויר מורברלר דיר אויר סוּא | הר
 דגנן לשלרינא מונדר אולסין או עכשמה דגין : וכל ג'ומרא גון טפנלדי
 אונרינא ג'ומלא ג'ונורדא או גון דורט צייק אונרינא חקמלר או לר סוּא | ג'ומלא
 או טיגן לשלרינא מונדר אולסין או עכשמה דגין : והנשא ואו קלדין
 לשלריני ייקסין היפלריני מונדר אולסין או עכשמה קנר | חקמלר דיר אויר
 סוּא : וזה ופודור סוּא או חרם דוגנן דא או קוזלגן או יר אונרינא |
 או גלינציפ ואו סיצן ואו קפלי פגא ג'ינסינג'א : והאנקה וסיכרי סיצן
 וגיש פלרסי וילדיו פלרסי ופרטן פלסי וגו טופא : אלה פולר או חקמלר
 סוּא ג'ומלא או דוגנן דא | ג'ומלא או דגנן אוירא אולדיפלרינדן כורא
 חרם אולסין או עכשמה דגין : וכל וחר שני פי דושרסא אונרינא אולרין
 אולדיפלרינדן כורא חרם אולסין | ג'ומלא אגן עבדנליקדן (סג'וממן) יכוד
 אכפפ יא דרי יא צוול הר עבדנליק פי יפולר איש אויר אירן | סובלרא
 ג'רגיזילסין וחרם אולסין או עכשמה קנר ופק אויר : וכל וג'ומלא סקסי
 קפי פי דושרסא בירסי אולרין איצריסינא | הר גא פי איצריסינא חרם
 אולסין דאו קפני קריניו : מכל ג'ומלא או ימב דן פי אשליר פי גלירסא אונרינא כוב
 חרם אויר | וג'ומלא איצבי פי איציליר הר קפ איצנינא חרם אויר :
 וכל וחר שני פי דושרסא אונרינא לשלרינדן חרם אויר פורין נאוצק פוואולסין
 חקמלר דיר אויר | וחרמלר אולסונלר סוּא : וכי טב צשמה וסרנין
 דווישירילמטי כובנן אויר חלל | ודגנן לשלרינא חרם אויר : וכי דאנר
 דושרסא לשלרינדן הר דורלו אפילמיש אפין אונרינא פי אפילסא | חלל דיר
 או : וכי דאנר וריקסא כוב תוהם אונרינא ודושרסא לשלרינדן אונרינא |
 חרם דיר או סוּא : ופי דאנר אולרסא או טווחרין פי חלל דיר או סוּא
 ימא | או דגנן לשניא חרם אולסין או עכשמה קנר : והאבל ואו יין
 לשנינדן

שמיני

יא

לשיבתו יקסין או רבליני דמונדר אולסון או אכשמה קדר וואו קלדין לשיני
 יקסין רובליני דמונדר אולסון או אכשמה קדר : וכל וג'מלא או דוגן
 שיי פי דוגיר או יר אזורינא ו מקרוח שיי דיר יילמסין : כל הר גון
 קדסק אזורינא וחר גון דוקט אינק אזורינא וג'מלא או דוגן בן פי דוגיר או
 יר אזורינא וימיסין אולרי זירא מקרוח שיי דיר אולר : אל איקרח
 אידמירמגין ג'נלר גיזי פירי אילן או דוגן ניג פי קוליר דמונדר אולמגין או
 לר אילן זירא מפניר אקליגין אולר אילן : כי פי מן מן יי מ'ריגין אירוכסי
 אולמגין ואלמגין קודשילר זירא קודשאים בן ו זחרם אידמירמגין ג'נלריגין וג'מלא
 או דוגן אילן או קימילדין או יר אזורינא : כי פי מן מן יי או ציבון
 סיוו רינדן מיסירין ו אולמא סיוא מ'רינא ודאולמגין קודשילר זירא קודשאים
 בן : זאת פודור תורהסי או טוור ניג וואו קיש ניג וג'מלא או דירי
 ג'נגין או קימילדין סיבלרדא וג'מלא ג'נגין או דוגרן או יר אזורינא :
 להבדיל פרק אידמגא אראסינא או חרמין וארסינא או הללן ו וארסינא
 אשלב'ק חיונמ ניג ווארסינא או חיונמ ניג פי אשלב'מייק :

פרשת תזריע

ב נידר

יי אל משה לאמר : בסולרי יי משה נא דמה : דבר
 סולגין או זנלרינה ישראל ניג דמה ו במין פי אוקלוק אטסה
 דרוגורסה ארפכ ו דמונדר פולסין ירו גונלר ו גונלרי גיפי ארסיזליגניג נדה
 ליגניג מונדר פולסין : וכיום דאול ספיוניגני גונדה ו סונמלנסין אמז
 אקלפיניג : ושלישם דאומז אוין גונלר ו אומורסין קנלרי פילן סמיו
 ליקניג ו היין קודש נה מימסין ו דאול מקדשקה גלמסין ו פמס פולנינה דגין
 גונלרי סמיו ליגניג : ואם דאנר מישיגי דוגורסא דמונדר פולסין אפי הפטא
 נדה ליגי אוצון דאלממיש אלמי גונלר אומורסין קנלרי אוצון סמיוליגניג :
 ובמלאת דחמס פולנינה גונלרי סמיוליגניג אוגולגה יא קונה ו גסירסין
 פיר ישר קוי עלונא ו דבלסין גונרזיניג יא קומרו חטאת זה ו אשינינה אהל
 מועד

תזריע

מועד ניג אול פהן גה : והקריבו דייבוקלשטירסין אני אלהיני יי גיג דפפרה
 אטסין אוסטניא | בארוב פולסין צוקניגנדן קנלריניג | פודיר תורסי אול
 דוגרנינג | ארפניני יא מישיני : ואם דאגר ימסא קיכטי קויגה | דאלסין
 אפי קומולר יא אפי פללרין פוגרנינג פירני עולגא דפירני תפאת מה | דפפרה
 אטסין אוסטניא אול פהן דמיו אולור :

ג. ויהבר דסולרי יי משה גא דאהרן גה דמה : אדם אדם פי
 בולסא טריסנידה אטיניג שישיק יא אויו יא אק לפא |

דפולסא טריסנידה אטיניג כסטליני גיום דרדליפניג | דגטרילסין אהרן אול
 פהן גה | יא בירסנידה אונלירינדן אול פהן לרגה : וראה דגורסין אול פהן
 אול כסטליקני טריסנידה אול אטיניג | דסין כסטליקמה דגישירילרי איסא אק |
 דגרוימי אול כסטליקני טרן איסא טריסנידן אטיניג | כסטליני גיום דרדליפניג
 אול | דגורסא אני אול פהן דמונדר אטסין אני : ואם דאגר אק לפא
 אסה אול טריסנידה אטיניג | דטרן דוגל אסה גרוימי אול טרינדן | דסצי
 דגישירילמדי אסא אק | דפפולסין אול פהן אול כסטליקני ירי גונלר : וראהו
 דגורסין אני אול פהן אול יריניג גונדה | דמונא אול כסטליק טורדי ריגנינדאן
 יילמדי אול כסטליק טרידהו דפפולסין אני אול פהן ירי גונדר אטיניג : וראה
 דגורסין אול פהן אני אול יריניג גונדה אטיניג ברט | דמונה סונדפן
 אול כסטליק | דילמדי אול כסטליק טרידה | טמיו אטסין אני אול פהן
 אויו דיר אול | דייבוקלרין דמיו בולסין : ואם דאגר ייקמה
 יילסה אול אויו טרידה | גורנינגנדן סוגרה אול פהן גה טמיו בולנינדן
 סוגרה | דגורסין אטיניג ברט אול פהן גה : וראה דגורסא אול פהן
 דמונא יילרי אול אויו טרידה | דמונדר אטסין אני אול פהן גיום דרדליפניג
 אול : נגע כסטליני גיום דרדליפ פי בולסה אדסדה | דגטרילסין אול פהן
 גה : וראה דגורסין אול פהן דמונה אק שישיק טרידה | דאול דגישטי אק
 סין | דסגליני יי אטיניג שישיק דה : צרעת אסנינדן גיום דרדליפניג
 אול טריסנידה אטיניג | דמונדר אטסין אני אול פהן | דפפולסין אני זירא מונדר

תזרע

יב

דיר אול : ואם דאגד יילכא וילכא אול ג'וים דרדליפ מרידה ו נ'ככא אול
 ג'וים דרדליפ ג'ומלא מריסין אול כסמליקניג ו בשינדו דאינקלרינה דגין ו ג'ומלא
 גורונניא ג'ומלריניג אול פהן ניג : וראה דגורסין אול פהן דמונה יפמי אול
 ג'וים דרדליפ ג'ומלא אמיני ו טמיו אמסין אול כסמליקני ו ג'ומלאסי
 דגישדי אק ו נמי דיר אול : וביום דגורונני גונדא אנדה ציי אט ומונדר
 פולסין : וראה דגורסין אול פהן אול ציי אמני דמונדר אמסין אני ו אול
 ציי אט מונדריר אול ג'וים דרדליפדיר אול ו או יא פי קנטסה אול ציי אט
 דגישירילדי אסא אקקה ו דגלסין אול פהן גה : וראה דגורסין אני אול
 פהן ו דמונה דגישירילדי אול כסמליק אק קה ו דטמיו אמסין אול פהן אול
 כסמליקני טמיו דיר אול : וכשר דאט פי פולסה אנדה מריסנדה ציבן ו
 דאוגלסה : והיה דפולסה ירינדה אול ציפנניג אק שיישיב ו יא אק לפא ו
 קירמיוצא דגורונסין אול פהן גא : וראה דגורסין אול פהן דמונא גורומי
 אלצק אול מרידן ו דכצי דגישדי אק ו דמונדר אמסין אני אול פהן
 כסמליגי ג'וים דרדליפ ניג דיר אול ו ציפנדה יילדי : ואם דאגד גורסה אני
 אול פהן ו דמונה יוקמיר אנדה אק סין ו דאלצק דוגלדיר אול מרידן דאול
 סונופפן ו דפפסין אני אול פהן ידי גונלר : ואם דאגד יילמה יילסא
 מרידה דמונדר אמסין אול פהן אני כסמליק דיר אול : ואם דאגד ירינדה
 מורסה אול אק לפא יילמכה ו פויגי אול ציפנניגדיר אול דטמיו אמסין אני
 אול פהן : או יא אט פי פולסה מריסנדה פויגי אמניג ו דפולסה ציי
 סני אול פוינניג פינצא קירמיוצא לפאויא אק : וראה דגורסין אני אול
 פהן ו דמונא דגישירילדי אק סי פ' דה ו דגורומי דין אול מרידן ו ג'וים
 דרדליפדיר אול ו פויפדא יילדי ו דמונדר אמסין אני אול פהן ו כסמליגי ג'וים
 דרדליפ ניג דיר אול : ואם דאגד גורסה אני אול פהן ו דמונה יוקמיר לפא
 דא אק סין ו דאלצק דוגל דיר אול מרידן ו דאול סונופפן דפפסין אני אול
 פהן ידי גונלר : וראה דגורסין אני אול פהן אול ירינדי גונדה ו אנדר
 יילמה יילסא מרידא ו דמונדר אמסין אול פהן אני ו כסמליגי ג'וים דרדליפניגדיר
 אול

תזריע

אול : ואם דאגד ירינדא טורסא אול לפא | וילמסא טרידה ראול
 סונקפן | שישויג אול פיוונגיג דיר אול | דטמזי אטסין אני אול פהן | זירא
 פיוויג אול פיוונגיגדיר אול : ואיש דפישויגא כטין פי פולסה אנדה כסטליק |
 פישמא יא סקלדה : וראה דגורסין אול פהן אול כסטליקני | דמונה גורומי
 טרן אול טרידן דאנדה סרי סין אינגיא | דמונדד אטסין אני אול פהן נתק
 דיר אול גיוס דרדיליגי אול פשניג יא אול כקלניגדיר אול : וכי דאגד
 גורסא אול פהן כסטליגין אול נתק ניג | דמונה דוגלדיר גורומי טרן אול
 טרידן דקרה סין יוקטיר אנדה | דפפלטין אול פהן כסטליגין אול נתק ניג
 ידי גונלר : וראה דגורסין אול פהן אול כסטליקני אול ירינגי גונדה | דמונה
 וילמדי אול נתק | דפולמדי אנדה סרי סין | דגורומי אול נתק ניג | טרן
 דוגל אול טרידן : והתנלח דטירש אולסין דאול נתק ני טירש אידמסין |
 דפפלטין אול פהן אול נתק ני | ידי גונלר אינגי פרט : וראה דגורסין
 אול פהן אול נתק ני אול ירינגי גונדה | דמונה וילמדי אול נתק טרידה |
 דגורומי טרן דוגל אול טרידן | דטמזי אטסין אני אול פהן | דויקסין אינפולדיין
 דא טמזי פוליר : ואם דאגד וילמא וילמא אול נתק טרידה |
 טמזי פולגניגן סגרא : וראה דגורסין אני אול פהן | דמונה וילדי אול
 נתק טרידה | אראמסין אול פהן אול סרי סקצה | מונדד דיר אול : ואם
 דאגד הנגינדא טורדי אסה אול נתק | דקרה סין פישמא אסא אנדה וילדי אול
 נתק טמזי דיר אול דארוכ אטסין אני אול פהן : ואיש דפישויגא כטין פי
 בוקסה טריסינדה אטריניג לפאלר אק לפאלר : וראה דגורסין אול פהן
 דמונא טריסינדה אטריניג אק לפאלר סונקפנלר | פתק דיר אול | וילדי
 טרידה טמזי דיר אול : ואיש דפישויגא פי יורמולסא סצי פשניג | קרת דיר
 אול טמזי דיר אול : ואם דאגד יורליניג טרפניגן יורמולסא סצי פשניג |
 גבת דיר טמזיגדיר אול : וכי דאגד פולסה ארמטה יא אלדה כסטליק אק
 קורמיוניגא | וילי טורגן גיוס דרדליב אול ירינגיג יא אלדינדה : וראה דגורסין
 אני אול פהן דמונא שישויג אול כסטליקניג אק קורמיוניגא | ארדינדא יא
 אלדינדא

שמיני

יב

אֶלְדִּינְדָא גִזְרָמִי גִיפִי ג'וּם הַרְדְּלִיב מְרִיסִינִי אֲמִינִי : אִישׁ ג'וּם הַרְדְּלִיבִיר
 אול מוֹנֶדֶר דִּיר אול נ מוֹנֶדֶר אֲמִינִי מוֹנֶדֶר אֲמִסִּין אֲנִי אול פֶּהוּ ו פִּשְׁנֶדֶת
 דִּיר כְּסָמְלִינִי : וְהַצְרוּעַ דְּאול ג'וּם הַרְדְּלִי בִּי אֲנִדָא אול כְּסָמְלִיק ו אופֶּרְקֶלְרִי
 פּוֹלְסִינְלֶר יִרְמִילְגֶנְלֶר ו דְּפִשִׁי פּוֹלְסִין אֲצִיק ו דְּמִיִּיק נִי סְרָסִין ו דְּמוֹנֶדֶרֶדִיר
 מוֹנֶדֶרֶדִיר צְקוֹרְסִין : כל ג'וּמְלֵא גִנְלֶר בִּי אול כְּסָמְלִיק אֲנֶדָה ו מוֹנֶדֶר פּוֹלְסִין
 מוֹנֶדֶר דִּיר אול ו יִקְנִי אומֶרְסִין ו אֲכוּלְדִן צִיכְרִי אומֶרְשִׁי : וְהַבְגֵּד דְּאוֹס
 אופֶּרְקֶ בִּי פּוֹלְסָא אֲנֶדָה כְּסָמְלִינִי ג'וּם הַרְדְּלִיב נִיג'וּן אופֶּרְקֶמָא יֵא אוֹסְבּוֹלוֹ אופֶּרְקֶדָה :
 או יֵא בּוּדָה יֵא אֶרְקוּבְדָא אוֹסְבּוֹלוֹן דְּיוֹנְדִן ו יֵא מְרִידָה יֵא ג'וּמְלֵא מְרִי
 אִישְׁנֶדָא : וְהִידָה דְּפּוֹלְסָה אול כְּסָמְלִיק נִשְׁלֵבָא יֵא קְדִמְיוֹנְבָא ו אופֶּרְקֶמָה יֵא
 מְרִידָה יֵא בּוּדָה יֵא אֶרְקוּבְדָא ו יֵא ג'וּמְלֵא מְרִי מְקֶמְדָה ו כְּסָמְלִינִי ג'וּם הַרְדְּלִיבִינִי
 דִּיר אול ו דְּגוֹרְוֶסִין אול פֶּהוּ גָא : וְרֵאָה דְּגוֹרְסִין אול פֶּהוּ אול כְּסָמְלִיקִינִי
 דְּפֶלְסִין אול כְּסָמְלִיקִינִי יִדִי גוֹנְלֶר : וְרֵאָה דְּגוֹרְסִין אול פֶּסְמְלִיקִינִי אול יִדִינְגִי
 גוֹנְדָה ו בִּי יִלְרִי אול כְּסָמְלִיק אופֶּרְקֶמָה ו יֵא בּוּדָה יֵא אֶרְקוּבְדָא יֵא מְרִידָה ו
 ג'וּמְלֵא גָה בִּי קְלִינִיר אול מְרִי אִישְׁבָה ו סִזְלִמְיִי ג'וּם הַרְדְּלִיבִיר
 אול כְּסָמְלִיק ו מוֹנֶדֶרֶדִיר אול : וְשֶׁרֶף דְּפּוּדְרוֹסִין אול אופֶּרְקֶנִי יֵא אול בּוּדָה
 יֵא אול אֶרְקוּבְנִי בִּי יוֹנְדִן יֵא אוֹסְבּוֹלוֹן ו יֵא ג'וּמְלֵא אול מְרִי מְקֶמְנִי בִּי
 פּוֹלְסָא אֲנֶדָא אול כְּסָמְלִיק ו זִירָא סִזְלִמְיִי ג'וּם הַרְדְּלִיבִיר אול ו אוֹמְקָא
 פּוּדְרוֹסִין : ואם דָּאָנֶר גוֹרְסָא אול פֶּהוּ דְּמוֹנָא יִלְמְדִי אול כְּסָמְלִיק ו
 אופֶּרְקֶמָא יֵא בּוּדָה יֵא אֶרְקוּבְדָא ו יֵא ג'וּמְלֵא מְרִי מְקֶמְדָה : וְצוּחַ דְּסִמְלֶסִין
 אול פֶּהוּ דְּיוֹבְסִינְלֶר נְנִי בִּי אֲנִדָא אול כְּסָמְלִיק ו דְּפֶלְסִין אֲנִי יִדִי גוֹנְלֶר
 אֲבִינְגִי פֶרֶט : וְרֵאָה דְּגוֹרְסִין אול פֶּהוּ יִבּוֹלְגֶנְדִן סוֹגְרָא אול כְּסָמְלִיקִינִי
 דְּמוֹנָא דְּנִשְׁמֵדִי אול כְּסָמְלִיק רִנְבִינִי ו דְּאול כְּסָמְלִיק יִלְמְדִי ו מוֹנֶדֶרֶדִיר אול
 אוֹמְקָה בּוּדְרוֹגִין אֲנִי ו פֶּהוּת דִּיר אול ו אֶרְמִינְדָה יֵא אֶלְדִּינְדָה : ואם דָּאָנֶר
 גוֹרְסָא אול פֶּהוּ ו דְּמוֹנָא סוֹנְבֶּפֶן אול כְּסָמְלִיק ו יִבּוֹלְגֶנְדִן סוֹגְרָא אול ו
 דִּרְטֶסִין אֲנִי אול אופֶּרְקֶמָן יֵא אול מְרִידָה ו יֵא אול בּוּדָה יֵא אול אֶרְקוּבְכּוֹ :
 ואם דָּאָנֶר גוֹרְוֶסָא דְּגִין אופֶּרְקֶמָה יֵא בּוּדָה יֵא אֶרְקוּבְדָא יֵא ג'וּמְלֵא מְרִי

מקמדה

דלת

שמיני

מקמדה ילקו דרד דיר אול ואטקא פנדורנין אני גני פי אנדא אול כסטליק ;
 והכנר דאול אופרק יא אול פון יא אול ארקוב יא גומלא אול טרי פקיס
 פי יובסג ו דפסטא אירון אול כסטליק ו דיוכולסין אפינגי פרט דטמז
 פולסין : זאת פוקיר הוקסי כסטלינגי גיום דרדליפניג אול יון אופרקניג
 יא אול אוספולניג ו יא אול פוינג יא אול ארקובניג יא גומלא טרי טקמניג ו
 טמז אסטנא אני יא מונדר אסטנא אני :

פרשת מצורע

יד נירבר כסולרי יי משה גא דמה : זאת פו פוקסין תורסי
 אול גיום דרדליפניג טמז פולגק גוננדה ו דפסירילסין
 אול פהן גה : ויצא דציקסין אול פהן אכולסן ציכרי דגורסין אול פהן ו
 דמונה אוגלרי כסטליגי אול גיום דרדליפניג ו אול גיום דרדלי פולגנדן :
 וצוה דסימלסין אול פהן דאלסין טמז פולגק אוצון אפי יפני הלל קישלרי ו
 דסלי אנצי דקרימו אירנגלי ייפ דאווב : וצוה דסימלסין אול פהן ו
 דסוקסין אול ביר קישני צורפ סניטרה ו טמלי סובלר אוסמונה : את אול
 יפן קישני אלסין אני ו דאול סלוי אנצני ו דאול קורמו אירנגלי ייפני
 דאול אוובני ו דמנצסין ארני דאול יפן קישני ו קנינה אול סוילגן קישניג
 אול טמלי סובלר אוסמונא : והוה דספסין אול טמזלנגן אוסמונא ו
 אול גיום דרדליקטן ירי פכמבר ו דטמז אסטין אני ו דיפירסין אול יפן
 קישני יוה אוסמונא אול דונניג : וכבס דיוכסין אול טמז פולגן אופרקלריני
 דטירש אידסין גומלא סציני דיוכנסין סובלר בילן דטמז פולסין ו דאנדן
 סונדה גסין אול אכולנה ו דאומורסין צדירינדן ציכרי ירי גונלר : והיה
 דפולני אול יינני גונדה טירש אידסין גומלא סציני ו פשיני דא סקליגי דא
 פורפקלרין גולרינג ו דא גומלא כציני טירש אידסין ו דיוכסין אופרקלריני ו
 דיוכסין אטיני סיב בילן דטמז פולסין : וביום דאול ספיונגי גונדה אלסין
 אבי

מצורע

יד

אָבִי כִגְלָם קִיָּלֵר | דְּפִיר מִיִּשֵׁי מוֹן פִּיר יִשְׂר סְגָלָם | דְּאִין פֶּאִי אֹנְגִי |
 אֹזֵב מְרִישִׁיָּגֵן יֵג בִּילָן | דְּפִיר סִיב יֵג : וְהַעֲמִיד | דְּמִרְגִּוּסִין אֹל | טְמִיז
 אֲמָבֵן כְּהֵן אֹל | טְמִיזִלְגֵן פִּישִׁי דְאַרְנִי | אֲלֵדִינָה יְיָ נִיג אֲשִׁיגִנְדָּא אֲהֵל
 מוֹעֵד נִיג : וְלִקַּח | דְּאַלְסִין אֹל כְּהֵן אֹל פִּיר קִינִי | דְּיוֹבְגִלְשְׁמִרְסִין אֲנִי
 אֲשָׁם גַּא | דְּאֹל סִיב יֵגִי | דְּסִלְלִסִין אֲלֵרְנִי סְלִלְמַק אֹנְגִנָּא יְיָ נִיג :
 וְשַׁחַט | דְּכוּיִסִין אֹל קִינִי גַא יִרְדָּה פִי סוּר אֹל חֲטָאת נִי דְאֹל עוֹלָנִי יִרְגִנְדָּה
 אֹל קוֹדֵשׁ נִיג | פִי חֲטָאת גִּיפִי דִיר אֹל אֲשָׁם אֹל כְּהֵן גַּה | קוֹדֵשִׁי קוֹדֵשׁ
 לְרִנְיָנְדִיר אֹד : וְלִקַּח | דְּאַלְסִין אֹל כְּהֵן מְנִיגְדֵן אֹל אֲשָׁם נִיג | דְּוִרְסִין אֹל
 כְּהֵן יִמְשִׁי אֹקְטוֹנָא אֹג קִילְגִינִי אֹל טְמִיז בּוֹלְגִנִי דְפֶשׁ פְּרַמְנִי אֹקְטוֹנָא
 אֹג קוֹלְגִינִי | דְּפֶשׁ פְּרַמְנִי אֹקְטוֹנָה אֹג אֲנִיגִינִי : וְלִקַּח | דְּאַלְסִין אֹל כְּהֵן
 אֹל סִיב יֵגְדֵן | דְּכוּיִסִין אֹל כֹּל אֲבוּצוֹ אֹקְטוֹנָא (אֹזוֹנִיג) אֹל כְּהֵן נִיג :
 וְשַׁבַּל | דְּמִנְצִסִין אֹל כְּהֵן אֹג פְּרַמְנִי אֹל יֵגְדֵן פִי אֹל כֹּל אֲבוּצוֹ אֹקְטוֹנָא |
 דְּסִסְסִין אֹל יֵגְדֵן פְּרַמְנִי בִילָן יְדִי פְרַטְלֵר אֲלֵדִינָא יְיָ נִיג : וְמוֹתֵר | דְּכִלְגֵן
 אֹד יֵגְדֵן פִי אֲבוּצוֹ אֹקְטוֹנָא | וְרִסִין אֹל כְּהֵן יִמְשִׁי אֹקְטוֹנָא אֹג קִילְגִינִי
 אֹל טְמִיז בּוֹלְגִנִי | דְּפֶשׁ פְּרַמְנִי אֹקְטוֹנָא אֹג קוֹלְגִינִי | דְּפֶשׁ פְּרַמְנִי
 אֹקְטוֹנָא אֹג אֲנִיגִינִי | אֹל אֲשָׁם קִינִיג יְרִי אֹקְטוֹנָא : וְהַנּוֹתֵר | דְּאֹל
 כְּלִגְנִי יֵגְדֵן פִי אֲבוּצוֹ אֹקְטוֹנָא אֹל כְּהֵן נִיג | וְרִסִין פִּישִׁי אֹקְטוֹנָא אֹל טְמִיז
 בּוֹלְגִנִי | דְּפִפְרָה אֲמָסִין אֹקְטוֹנָא אֹל כְּהֵן אֲלֵדִינָא יְיָ נִיג : וְעֵשָׂה
 דְּמִלְסִין אֹל כְּהֵן אֹל חֲטָאת נִי | דְּפִפְרָה אֲמָסִין אֹל טְמִיז בּוֹלְגֵן אֹיִצִין
 מִינְדְרִלְגִינְדֵן | דְּאֵנְדֵן כּוֹנְרָא סוּיִסִין אֹל עוֹלָנִי : וְהַעֲלָה | דְּעִיגְרִסִין אֹל כְּהֵן
 אֹד עוֹלָנִי | דְּאֹל מְנָתָה נִי אֹל מִזְבַּח קַה | דְּפִפְרָה אֲמָסִין אֹקְטוֹנָה אֹל כְּהֵן
 דְּטְמִיז בּוֹלְסִין : וְאִם | דְּאֵנְר יְרִלִי אִסָּה אֹד דְּקוֹבְטִי יִמְמוֹ אִסָּה | דְּאַלְסִין פִּיר
 קוֹן אֲשָׁם גַּא סְלִלְמַקְמָא כְּפִרָּה אֲמָמָא אֹקְטוֹנָא | דְּאֹנְדָּא פִיר פֶּאִי אֹזֵב מְרִישִׁיָּלְגֵן
 יֵג בִּילָן מְנָתָה דְּסִיב יֵג : וְשַׁתִּי | דְּאִפִּי קוּמְרוֹלֵר יֵא אִפִּי כְּלִרְיִן פּוֹגֵרְעִנִיג
 גַּנָּא פִי יִמְסָה קוֹבְטִי | דְּבּוֹלְסִין בִּירְסִי חֲטָאת דְּאֹל בִּירְסִי עוֹלָה : וְהַבִּיא
 דְּנִמְרִסִין אֲלֵרְנִי אֹד כְּפִיזִינִי גִינְדָּא טְמִיז בּוֹלְגִנִי אֹל כְּהֵן גַּא | אֲשִׁיגִנָּא

אהל

תזריע

אהל מועד נג ארדינה יי נג : ולקח דאלסין אול פהן אול אשם קויני דאול
 סויב יגני | דסלסין ארני אול פהן סללמק ארדינה יי נג : ושחט
 דסויסין אול אשם קויני | דאלסין אול פהן סניגין אול אשם נג | דורסין
 ימשיג אוסמונא אוג קולגיג אול טמיו בולגניג | דפש ברמגי
 אוסמונא אוג קולגיג | דפש ברמגי אוסמונא אוג אגיגי :
 וכן דאול יגין קויסין אול פהן אול סול אכוצו אוסמונא (ואוויג) אול פהן נג :
 והוה דסאסין אול פהן אול אוג קולגיג ברמגי בילן אול יגין | פי אול סול אכוצו
 אוסמונא | די ברמלר ארדינה יי נג : ונתן דורסין אול פהן אול יגין
 פי אכוצו אוסמונא | ימשיג אוסמונא אוג קולגיג אול טמיו בולגניג דפש
 ברמגי אוסמונא אוג קולגיג דפש ברמגי אוסמונא אוג אגיגי | ארני אוסמונא
 קניג אול אשם נג : והנותר דאול בלגי אול יגין פי אכוצו אוסמונא
 אל פהן נג | ורסין בשי אוסמונא אול טמיו בולגניג | כפרה אטמה אסמנא
 ארדינה יי נג : ועשה דקיסין פירני אל תורלרין | יא כללדיגין אל
 פוגרצניג גרן פי ימסה קובטי : את נגא פי ימסה קובטי אל פירני חמאתו
 דאל פירני עולה אל מנחה אסמנה | דכפרה אטסין אל פהן אל טמיו בולגן
 אסמנא ארדינה יי נג : זאת בודיר תורסי פיקניג פי אנדה כסמליג ג'וים
 דרדליפניג | דפיקניג פי ימסה קובטי טמיו בולגניג : וידבר דסולרי
 יי משה גא דאחרן גא דמה : כי פי גלסניג ירינה פנען נג פי מן ורדי דרמן
 סונגה טיטובליקמה | דורסס כסמלי גין ג'וים דרדליפניג | אויגדה יריג טיטובליגניג :
 זכא דגלסין פים פי אניג אול יאב | דאגלסין אול פהן גא דמה | כסמליק
 גיפי גרויגדי מנה אודה : וצוה דסימלסין אול פהן דפושטסיגלר אול אניג |
 בלמסיגין פורין אול פהן גורמנה אול כסמליקני | פי מוידר בולמגי ג'ומלא פי
 אול אודה | דאנן סונגה גלסין אול פהן גורמנה אול אניג : וראה דגורסין
 אול כסמליקני | דמונה אול כסמליק דויברלדיגדה אול אניג יול יול ישילר
 יא קרימזילר | דגורמזרי אלצע אול דויברדן : ויצא דציקסין אול פהן אול
 אנהן אשיגינה אול אניג | דכפלסין אול אניג די גוידר : ושב דקיסין
 אול

מצורע

טו

אול פהן אול יִדְיָנִי גִנְדָה דְגֹרְסָא ו דְמוֹנָה יִלְדִי אול בְּסַמְלִיק דְהַבְרִלְיָנְדָה
 אול אֹנִיג : וצוה דְסִמְלָסִין אול פהן דְסוּבֹרְסִינְלֵר אול מְשַׁלְרֵנִי פִי אֶלְרָדָה
 אול בְּסַמְלִיק ו דְמְשַׁלְסִינְלֵר אֶלְרֵנִי שְׁחַרְדָן צִיכְרִי מוֹנֵדֵר יִרְגָה : ואת דְאול
 אֹנִי קִרְסִין אִיֶּצְרָטִין צוּפְצוּכְרָה ו דְמוֹפְסִינְלֵר אול מוֹפְרָקֵנִי פִי קוֹרְדִילֵר ו
 שְׁחַרְדָן צִיכְרִי מוֹנֵדֵר יִרְגָה : ולקחו דְאֶלְסִינְלֵר אֹוּגָה מְשַׁלְרָה ו דְפְמִיֶרְסִינְלֵר
 אֹוּרְנִינָה אול מְשַׁלְרֵנִיג ו דְאֹוּגָה מוֹפְרָק אֶלְסִין דְסִלְסִין אול אֹנִי : ואם דְאֶנְדֵר
 קִיטְסָה אול בְּסַמְלִיק דְפִיטְסָה אול אֶנְדָה ו סוּבֹרְגֵנִינְדָן סוּגְרָה אול מְשַׁלְרֵנִי ו
 דְמִרְגֵנִינְדָן סוּגְרָה אול אֹנִי ו דְסִלְגֵנִינְדָן סוּגְרָה : זכא דְגֶלְסָא אול פהן
 דְגֹרְסָא ו דְמוֹנָה יִלְדִי אול בְּסַמְלִיק אול אֶנְדָה ו סִיזְלְמִיגִי ג'וּס דְרֶדְלִיפְרִיר
 אול ו אול אֶנְדָא מוֹנֵדֵרִיר אול : ונתן דְקִסִין אול אֹנִי מְשַׁלְרֵנִי דְאול
 אֶצְרֵנִי דֵא ג'וּמְלָא מוֹפְרָגִין אול אֹנִיג ו דְצִיגְרָסִין שְׁחַרְדָן צִיכְרִי מוֹנֵדֵר
 יִרְגָה : והכא דְאול פֶּלְגָן אול אֹנְגָא ו ג'וּמְלָא בְּפֶלְגָן גוֹלְרָדָא אֶנִי ו
 מוֹנֵדֵר בּוֹלְסִין אול עֶכְשָׁמָגָא דְגִין : והשוכב דְאול יִמְקָן אול אֶנְדָה יוֹכְסִין
 אופְרָקֵרִינִי דְאול אֶשְׁגָן אול אֶנְדָה ו יוֹכְסִין אופְרָקֵרִינִי : ואם דְאֶנְדֵר גְרָמָה
 גְרָסָה אול פהן ו דְגֹרְסָא דְמוֹנָה יִלְמֵרִי אול בְּסַמְלִיק אול אֶנְדָא סִלְגֵנִינְדָן
 סוּגְרָא אול אֹנִי ו דְטָמִיז אֶמְסִין אול פהן אול אֹנִי ו זִירָא אֹוּלְרִי אול בְּסַמְלִיק :
 ולקח דְאֶלְסִין סְצַמְנָא אול אֹנִי אֶבִי קוֹשֶׁלֵר ו דְסֶלְוִי אֶנְצִי דְקִרְיִמִיז אִירְגָפְלִי
 יִפְפֵּ דְאֹוּב : ושחט דְסוֹסִין אול פִיר קוֹשֶׁנִי צוּרְפֵּ סִימְקָה ו מְטָלִי סוּבְלֵר
 אִיסְמִינָא : ולקח דְאֶלְסִין אול סְלוֹי אֶנְצִינִי דְאול אֹוּב נִי דְאוד קִרְמִיז
 אִירְגָפְלִי יִפְפֵנִי דְאול יִבֵּן קוֹשֶׁנִי ו דְמִנְצִסִין אֶלְרֵנִי קִנִינָא אול סוּוֹלְגָן קוֹשֶׁנִיג
 דְאוד מְטָלִי סוּבְלֵרָה ו דְסְצִסִין אול אֹוּגָה יִרִי בְרַמְלֵר ו והטא דְסְצִסִין
 אול אֹנִי קִנִי בִילָן אול קוֹשֶׁנִיג ו דְאול מְטָלִי סוּבְלֵר בִילָן ו דְאול יִבֵּן קוֹשֶׁנִי
 בִילָן ו דְאול סְלוֹי אֶנְצִי בִילָן דְאֹוּב בִילָן דְאול קִרְיִמִיז אִירְגָפְלִי יִפְפֵּ בִילָן :
 ושלח דְיִבִירְסִין אול יִבֵּן קוֹשֶׁנִי שְׁחַרְדָן צִיכְרִי ו יוּזוֹ אִיסְמִינָא אול דְוֹזְנִיג ו
 דְפֶפְרָה אֶמְסִין אול אֶב אִיֶּצוֹן דְטָמִיז בּוֹלְסִין : זאת בּוֹדִיר אול תּוֹרָה הַר
 בְּסַמְלִיגִינָא אול ג'וּס דְרֶדְלִיפְנִיג דְנֶתַק קָה : ולצרעת דְג'וּס דְרֶדְלִיפְנִיג אול
 אופְרָקֵנִיג

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מזורע

אופקניג דאָונא : ולשאת רשישק פא דאויזנא דלפא גא : להרות אופקמנה
 אול מונדר וקומני דאול טמיו וקומני ו פוידר תורסי אול ג'ומס דרדל'פניג :
 פו וידבר דסוזלרי יי משה גא דאָהרן גא דמה : דברו סוזלגין
 אונגלרניגה ישדאל ניג דאָיטיגיו אַלרנה ו פישו פישו פי פולסה אַקמו
 אמינדן זב דיגו / מונדרריר אול : וזאת דפו אולא מונדרלניג זב ליגונדן ו
 סיבן אַקמי אַיסא אַיפלי אמינדן אַקמני ו יא קויו אַקופ קפדי אַיסא אַיפ
 אַמיני אַקמנינדן / מונדרריר אול : כל ג'ומלא אוד מושפ פי ימסא אוקסמינא
 אול זב מונדר פולסין ו דג'ומלא אול סניט פי אומורסא אוקסמינא מונדר
 פולסין : ואיש דבישי פי טייסה טישניגה ו יוכסין אופקלרניג דיובונסין
 סיבלר פילן ו דמונדער פולסין אול עכשם גא דגין : והיושב דאול אומורדן
 אול סניט אוקסמינא ו פי אומורסא אוקסמינא אול זב ויבסין אופקלרניג
 דיובונסין סיבלר פילן / דמונדער פולסין אול עכשם גא דגין : והנוגע דאול
 טייגן אמינה אול זב ניג ו יוכסין אופקלרניג דיובונסין סיבלר פילן ו דמונדער
 פולסין אול עכשם גא דגין : וכי דפי מופירסא אול זב טמיוזנא ו דיובסין
 אופקלרניג ו דיובונסין סיבלר פילן / דמונדער פולסין אול עכשם גא דגין :
 וכל דג'ומלא אול פונג פי אַטלנאס אוקסמינא אול זב ו מונדר פולסין : וכל
 דג'ומלא אול טייגן ג'ומלגא פי פולסא טיפניג ו מונדר פולסין אול עכשם
 גא דגין ו דאול פומדן אַלרני ו יוכסין אופקלרניג דיובונסין סיבלר פילן ו
 דמונדער פולסין אול עכשם גא דגין : וכל דג'ומלא פי טייסה אַנר אול זב ו
 דגנדיסין יימדי סיבלר פילן ו דיובסין אופקלרניג ו דיובונסין סיבלר פילן
 דמונדער פולסין אול עכשם גא דגין : וכלי דצורפ סניט פי טייסה אַנר אול
 זב סינדירילסין ו דג'ומלא אַנן סניט יימלסין סיבלר פילן : וכי דאַנר
 טמיו חלירסא אול זב אַקמנינדן ו דסין אַוונא ידי גונדר מימילניג אַיפן ו
 דיובסין אופקלרניג דיובסין אַמיני טמלי סיבלר פילן דטמיו פולסין : וכיום
 דאול ספיוזניג גנדי אַקסין אַוונא אַדי קומרוילר ו יא אַפי פללרין גונרעצניג ו
 דגלסין אַלרניא יי ניג ו אַשינינא אַהל מועד ניג ו דורסין אַלרני אול פֿהן גה :
 ועשה

מצורע

טז

ועשה דמילסין אלתני אול פהן | בירני תמאת דאול בירני עולה | דכפרה
אמסין אוסטמנא אול פהן | אלתניא ייניג זבלניגנדן | ואיש דפוישו פי
ציקסא אגרו טופמני אוולוקניג | דיובסין סובלר פילן ג'ומלא אטיגי | דמוגדר
פולסין אול עכשם גא דגין : ופל דג'ומלא אופרק דג'ומלא טרי פי פולסה
אוקטמנא טופמני אוולוקניג | דיובולסין סובלר פילן | דמוגדר פולסין אול עכשם
גא דגין : ואשה דכמין פי יטסא פישו אני טופמני אוולוקניג | דיובולסין
סובלר פילן | דמוגדר פולסין אול עכשם גא דגין : ואשה דכמין פי
פולסה זכה | זון פולסה אקמני אטיגנדן | ידי גיגלר פולסין יידקליגי איצין |
דג'ומלא אול טיגן אגרו מוגדר פולסין אול עכשם גא דגין : ובל דהר
גא פי יטסה אוסטמנא נדה ליגיגדה | מוגדר פולסין ודהר גא כי אוטירסא
אוקטמנא | מוגדר פולסין : וכל דג'ומלא אול טיגן מושנינא | יובסין
אופרקלריני | דיובונסין סובלר פילן | דמוגדר פולסין אול עכשם גא דגין :
וכל דג'ומלא אול טיגן הר דוקי סגיטקה פי אוטירסא אוסטמנא | יובסין
אופרקלריני דיובונסין סובלר פילן דמוגדר פולסין אול עכשם גא דגין : ואם
דאגר אול מושב אוסטמנא אסה אול | יא אול סגיט אוסטמנא | פי אול
אויטירדיר אוסטמנא | מויגיגדה אגרו מוגדר פולסין אול עכשם גא דגין : ואם
דאגר יטסה יטסה פישו אני דפולסא נדה ליגי אוסטמנא | דמוגדר פולסין ידי
גיגלר | דג'ומלא אול מושב פי יטסה אוסטמנא מוגדר פולסין : ואשה
דכמין פי אקסא אקמני קניניג צוק גיגלר | דוגול וקמי פילן נדה ליגיניג |
יא פי אקסא זיידע נדה ליגי וקמי אוסטמנא | ג'ומלא גיגלריגדה אקמניניג
מוגדרליגיניג | גיגלרי גיפי נדה ליגיניג פולסין | מוגדרדיר אול : כל ג'ומלא
אול מושב פי יטסה אוסטמנא ג'ומלא גיגלריגדה זבלניגיניג | מושני גיפי נדה
ליגיניג פולסין אגרו | דג'ומלא אול סגיט פי אוטירסא אוסטמנא | מוגדר פולסין
מוגדרליגי גיפי נדה ליגיניג : וכל דג'ומלא אול טיגן אלתניגה מוגדר פולסין |
דיובסין אופרקלריני דיובונסין סובלר פילן | דמוגדר פולסין אול עכשם גא
דגין : ואם דאגר טמין קלירסא אקמניגנדן | דסין אוזונה ידי גיגלר דאגנדן

סוגרא

מצורע

סוּגְרָא מַמְזוּז פּוֹלְסִין : וְכּוּסִים דְּאֵל סַמְזוּנְתֵי גּוּנְדָה אֶלְסִין אַוּוּנָא אִפְי
 קוּמְרֵילֵךְ יָא אִפִּי בְלֵלְרִין פּוּגוּרְצִינְגִי | בְּמַטְרִסִין אֶלְרֵי אֹד בְּהוּן גַּה | אִשְׁיִנְיָה
 אֶהֱל מַעַד נִיג : וְעֵשָׂה דְקִלְסִין אֹד בְּהוּן אֹד פִּירְנִי חֲטָאת דְּאֹד פִּירְנִי
 עוּדָה | דְּבַפְרָה אֶסְסִין אוּסְמִינָה אֹד בְּהוּן אֶלְרִינָא יִי נִיג | זְבִלְיִנְיָה מוּנְרִינְגִי
 וְהוֹרְתִים דְּאִירִיגִיז אוּגְלֵרִין יִשְׂרָאֵל נִיג מוּנְרִילִקְלֵרִנְדוּ | דְּאֹלְמִסְגֵּלֵךְ
 מוּנְרִילִקְלֵרִי בִילֵן | מוּנְרֵר אֶסְבְּלֵרִינְדָה מִשְׁבְּנִימְנִי פִי אוּרְטֵלִינְדָה : זֹאת
 בּוּדִיר מוּרְטִי אֹד זֵב נִיג | דְּפִיס פִי צִקְסָה אֶנְדוּ מוּבְמִנִי אוּרְלִינְגִי | מוּנְרֵר
 פּוֹלְמָה אֶנִיג בִּילֵן : וְהוֹרֹחַ דְּאֹד נְדָה יִרְקִלִינְדָה | דְּאֹד זֵב זְבִלְיִנְדָה | אֶרְבָּה
 דְּמִישִׁינָה | דְּפִישִׁינָא פִי יִמְסָה מוּנְרֵר כְּטוּן בִּילֵךְ :

פרשת אחרי מות

יִי נִירְבֵר יִי אֵל מִשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֶהְרֹן בְּקִרְבָּתֶם לִפְנֵי יִי
 נִמְתּוּ : דְּכוּזְרֵי יִי מִשֶׁה גַּה אוּלְגֵּנְיָהן סוּגְרָה אִפִּי אוּלְגֵּלְרִי
 אֶהְרֹן נִיג | יוּבֹקְלִשְׁקֵנְרִינְדָה אֶלְרִינָה יִי נִיג דְּאֹלְרִילֵךְ : וְיֹאמֵר דְּאֶסְמִי
 יִי מִשֶׁה גַּה סוּלְגִין אֶהְרֹן קְרִדְשִׁינָה | דְּגִירְמִסִין חֵר וְכְטָמָה אֹד קוּדֵשׁ גַּה |
 אוּצְבְּרִסִין אֹד פִּירְנָה | אֶלְרִינָה אֹד קִפְקִינִי פִי אֹד סְנֵדוּק אוּסְמִינָה דְּאֹלְמִסִין |
 פִי פּוֹלוּט בִּילֵן אֶשְׁבְּרָה פּוֹלְרִמִין אֹד קִפְאָק אוּסְמִינָה : בּוֹזֹאת מוּנִיג בִּילֵן
 גִּירְסִין אֶהְרֹן אֹד קוּדֵשׁ גַּה | בּוּנִיג קְנִי בִּילֵן פִּלְסִי סוּגִירְנִיג חֲטָאת קַה דְּקוּצְקֵר
 עוּלְגָה : כְּחַפְתּוֹ פִּיסִי קוּדֵשׁ גּוּמְנִי גִיִּסִין | דְּפִיסִי פּוּנְצֵפֵר לֵר פּוֹלְסִינְלֵךְ אִפִּי
 אוּסְמִינָא | דְּפִיסִי אוּנְצְקֵר בִּילֵן פִּגְלֵנְסִין | דְּפִיסִי סְרִיק בִּילֵן סְרִילְסִין קוּדֵשׁ
 אוּפְקֵלְרִי דִיר אֶלְרוּ דִּיבְסִין סוּבְלֵר בִּילֵן אִמְיֵי דְגִיִּסִין אֶלְרֵי : וּמֵאת דְּמַטְרִנְדוּ
 גִּ'מְעִינִיג אוּגְלֵרִינִיג יִשְׂרָאֵל נִיג | אֶלְסִין אִפִּי אוּלְקֵלְרִין אֶצְבִּילְרִינִיג חֲטָאת קַה |
 דְּבִיר קוּצְקֵר עוּלְגָה : וְהַקְרִיב דִּיּוּבֹקְלִשְׁמִיִסִין אֶהְרֹן אֹד חֲטָאת בּוּנְסִינִי פִי
 אֶנִיג | דְּבַפְרָה אֶסְסִין גְּנְרִי אוּצְעִין דְּאוּיִ אוּצְעִין : וְלִקַּח דְּאֶלְסִין אִפִּי אֵל אוּלְקֵלְרִינִיג
 דְּמִוּרְגוּסִין אֶלְרֵי אֶלְרִינָה יִי נִיג | אִשְׁיִנְיָה אֶהֱל מַעַד נִיג : וְנָתַן דְּוִרְסִיָּה
 אֶהְרֹן

אהרי מ'ת

יז

אהרן אביו אול אולקלר אוסמניא אגלר ו ביר צב יי גא דביר צב עזאול
 גה : והקריב דיובוקלשטורסון אהרן אול אולמני פי ציקמי אוסמניא אול צב
 יינגה וקולסון אני חטאת : והשעיר דאול אנלס פי ציקמי אוסמניא אול צב עזאול
 גה ו מירגוולסון דירי אלדינה יי נג פפרה אטמה אוסמניא ו יפירמנה אני
 עזאול גא אול יפנה : והקריב דיובוקלשטורסון אהרן אול חטאת פניסני
 פי אניג ו דפפרה אטסין גנדי אוצון דאוי אוצון ו כווסון אול חטאת פניסני
 פי אניג : ולקח דאלסין דולו אול מחמה ני פוז אולר אוסמניא אול מופת
 ניג אלדינן יי נג ו דולו אבוזלריני מוטסוסין אוטמלריניג אינגא ו
 דגירגוסין איצפרטין אול פירנה : ונתן דורסין אול מוטסני אול אול אוסמניא
 אלדינא יי נג ו דפסין פולמי אול מוטסוניג אול קפני פי אול שחרתליב
 אוסמניא דאלסין : ולקח דאלסין קנינן אול פונניג ו דפסין פרמני
 פילן אלדינא אול קפניג גון דוגושי גא ו דאלדינא אול קפניג ספסין ירי
 פרטלר ו אול קנן פרמני פין : ושחט כווסין אוצון אול חטאת ניג פי
 אוסמניא ו דגירגוסין קניני איצפרטין אול פירנה ו קולסין קניני נציני קלדי
 קנינא אול פונניג ו דפסין אני אול קפס אוסמניא ו דאלדינא אול קפס ניג :
 וכבר דפפרה אטסין אול קודש אוצון מונדרליקלרינן אוגללריניג ישראל
 ניג ו דטנמלרינן גימלא יוקלרינה ו דעלי קולסין אהל מועד גה ו אול
 מוטסון פירגלרינא ו אוטמנינה מונדרליקלריניג : וכל דהן אדם פולמסין
 אהל מועד דה ו גירדינינדא פפרה אטמנה קודש דה ציקמנינא דגין ו דפפרה
 אטסין גנדי אוצון דאוי אוצון ו דגימלא קלדי אוצון ישראל ניג : ויצא
 דציקסון אול מופת קח ו פי אלדינא יי נג ו דפפרה אטסין אניג אוצון ו
 דאלסין קנינן אול פונניג דקנינן אול אולמניג ו דורסין פונקלרי אוסמניא
 אול מופת ניג צופצוכרה : והזה דפסין אוסמניא אול קנן ו פרמני
 פילן ירי פרטלר ו דטמוז אטסין אני דארוכסי אטסין אני מונדרליק לרינן
 אוגללריניג ישראל ניג : וכלה דפוטורסין פפרה אטמניא אול קודש ני ו
 דא אהל מועד ני דאול מופת ני ו דיובוקלשטורסון אול טורי אולמני : וסמך

דמיסין

הא

אָדִי מִיחַ

דַּמִּסֵּן אַהֲרֹן אָזִי קוֹלֵרֵינִי פֶּשִׁי אִיסְמוּנָא אֹל טִירֵי אִילְקֵינִי | דַּאִיקְרֵר אַמְסֵן
 אִיסְמוּנָא | גִּוּמְלָא זִיקְרֵינִי | דִּוּרְסֵן אַלְרֵי פֶּשִׁי אִיסְמוּנָא אֹל אִילְקֵינִי |
 דִּיפִּרְסֵן קוֹלֵי פִּיכֵן חֲדִיר פִּישִׁינִי אֹל יַפְנֵנָא : וְנִשָּׂא דְפּוֹמְרָסֵן אֹל אִילְקֵי
 אֹזִי אִיסְמוּנָא גִּוּמְלָא גִּינְחֵלְרֵינִי וְרֵן יִרְגָא | דִּיפִּרְסֵן אֹל אִילְקֵינִי יַפְנֵנָא : וְכֵא
 דְגֵלְסֵן אַהֲרֹן אֶהֱל מוּעַד גַּה | דְּצִשְׁסֵן אֹל פִּיסִי אִיפְרָקְלֵרֵינִי פִי גִיִּדִי גִיִּדִינֵינָא
 אֹל קוֹדֵשׁ גַּא | דְּקוֹסֵן אַלְרֵי אַנְהָ : וְרַחֵן דִּיִּבְסֵן אַמְיֵי סִיכְלֵר פִּילֵן
 אִירִיפְסִי יִרְבֵּא | דְּגִיִּסֵן אִיפְרָקְלֵרֵינִי | דְּצִיִּקְסֵן דְּמִקְסֵן עוֹלְסֵינִי כֵא עֶקְסֵן
 אֹל אִוְלֹכְנִי | דְּפִפְרָה אַמְסֵן גְּנֵדִי אִוְצֵן דֵּאֹל אִוְלֹס אִוְצֵן : וְאֵת דֵּא יִגֵּן
 אֹל חֲטָאת נִיג טוֹמְטֵסֵן אֹל מְזַבְחָה : וְהַמְשֵׁלָה דֵּאֹל יִפִּרְגֵן אֹל אִילְקֵינִי
 עֶזְאֹל גַּא | יוֹבְסֵן אִיפְרָקְלֵרֵינִי | דִּיִּבְסֵן אַמְיֵי סִיכְלֵר פִּילֵן | דֵּאֲנֵן סוּגְרָא
 גִּירְסֵן אֹל אַכְלָה : וְאֵת דֵּא אֹל חֲטָאת פּוֹנְסֵינִי דֵּא אֹל חֲטָאת
 אִילְגִינִי | פִי גִירְגִיזִילְדִי קִנְרִי פִפְרָה אַמְסֵנָא קוֹדֵשׁ דֵּה צִיגְרָסֵן אַכְלָן צִיכְרִי |
 דְּפּוֹדִירְסִינְלֵר אִוְמְקָא | טִירֵינִי דֵּא אַטְרֵינִי דֵּא מְזַפְלֵרֵינִי : וְהַשְׂרֵף דֵּאֹל
 פּוֹדִירְגֵן אַלְרֵי יוֹבְסֵן אִיפְרָקְלֵרֵינִי | דִּיִּבְסֵן אַמְיֵי סִיכְלֵר פִּילֵן | דֵּאֲנֵן סוּגְרָה
 גֵּלְסֵן אֹל אַכְלָה : וְהִיתָה דְּפּוֹלְסֵן סִיגְהָ רְסִימֵנָה דִּוְנִיגִי | אֹל יִדִּינִי
 עִידָה אִוְנִיגְרָה אֹל עִינִי | קִינִינִי גִילְרִיגִינִי | דֵּהֵן אִישׁ קוֹלְמִינִי | אֹל יִרְלִי
 דֵּאֹל גְּרִיפֵן אֹל דִּירִילְגֵן אִוְרְמִיזִידָה : כִּי פִי אִוְשְׁבוּ גוּנְדָא פִפְרָה אַמְרֵ
 אִוְסְמוּנִיגְהָ טְמִיז אַמְמֵנָא סִינִי | גִּוּמְלָא זִיקְרִיגִיזֵן אַלְדֵּינָא יְיָ נִיג טְמִיז
 בּוֹלִיגִי : שֶׁבֶת שֶׁבֶת שֶׁבֶתוֹן דִּיר אֹל סִיגְהָ | דְּמִינִי גִילְרִיגִינִי | רְסִימִי
 דִּוְנִיגִי : וְכִפֵּר דְּפִפְרָה אַמְסֵן אֹל פִּהֵן פִּי סִילְסָא אִינִי דְּכִי דוֹלְדוֹרְסָא קוֹלִינִי
 פִּהֵנְלִיב אַמְמֵנָא אַמְסִינִי יִרְיָא | דְּגִיִּסֵן אֹל פִּיסִי אִיפְרָקְלֵרֵינִי אֹל קוֹדֵשׁ
 אִיפְרָקְלֵרֵינִי : וְכִפֵּר דְּפִפְרָה אַמְסֵן מְקַדְשֵׁן אֹל קוֹדֵשׁ נִיג | דֵּא אֶהֱל מוּעַד
 נִי | דֵּאֹל מְזַבְחָה נִי פִפְרָה אַמְסֵן | דֵּאֹל פִּהֵנְלֵר אִוְצֵן | דְּגִוּמְלָא אִוְלֹסִי
 אִוְצֵן אֹל קֶהֱל נִיג פִפְרָה אַמְסֵן : וְהִיתָה דְּפּוֹלְסֵן פִּי סִיגְהָ רְסִימֵנָא
 דִּוְנִיגִי | פִפְרָה אַמְמֵנָה אִוְנְלֵרִי אִוְצֵן יִשְׂרָאֵל נִיג גִּוּמְרָא זִיקְרֵינֵן | פִּיר
 פֶּרַט יִלְרָה | דְּמִלְדִי נְצִיפִי סִימְרֵלְדִי יְיָ מוֹשֶׁה גַּא :

וידבר

אהרי מות

יח

יז וידבר דכּוּלְדֵי יְיָ מִשָּׁה גַּה דְמָא : דְבַר סוּלְגִין אַהֲרֹן גַּא
 דְאֹגְלֵנְרֵינָא ו דְגִוְקְלָא אֹגְלֵנְרֵינָא יִשְׂרָאֵל נִיג ו דְאִימְקֹן אַלְרֵנָה
 בּוּדִיר אֹל סוּ סוּ כִּי סִימְלְדֵי יְיָ דְמָה : אִישׁ כִּישִׁי בִישִׁי גִמְעֵטְרֵן יִשְׂרָאֵל
 נִיג ו אַגְר סוּסָא אֹגְוֹ יֵא קוֹן יֵא אַצְבִּי אֲבֹלְדָה ו יֵא כִי סוּסָה אֲבֹלְרֹן צִיכְרִי :
 ואל דְאִשְׁיֵנָא אַהֲל מוּעַד נִיג גִּטְרִמְסָא אֲנִי יִכּוּלְשִׁמְרֵמְנָא ו קָרְפֹן יְיָ
 גַא ו אַלְרֵינָא מְשִׁנְיֵנִיג יְיָ נִיג ו קֹן סְאִילִיר אֹל בִּישִׁינָא קֹן מוּכְטִי ו
 דְבִסְלִסֹן אֹל כִּישִׁי אֹרְטִסִינְרֵן אִילֹסְלֵרֵינִיג : לִמְעַן אַנִּיג אֹצְקֹן כִּי בִמְרִיגְלִיר
 אֹגְלֵנְרֵי יִשְׂרָאֵל נִיג קְרִבְנֵרֵינִי (שְׁחִימְרֵינִי) כִּי אַלְר קָרְפֹן (שְׁחִימְרֵה) אִמְרִירְלִיר
 יִוֹז אֹסְמֵנָא אֹל מוּזִיג ו דְגִטְרִסִינְלִיר אַלְרֵנִי יְיָ גַא ו אִשְׁיֵנָא אַהֲל מוּעַד
 נִיג אֹל פִּתְן גַא ו דְקָרְפֹן אֲמִבְלִיר אַלְרֵנִי קְרִבְנֵרֵן שְׁלָמִים לְרֵנִיג יְיָ גַּה :
 וזרק דְבִסְסִין אֹל פִּתְן אֹל קִנְנִי מוּבַח אֹסְמֵנָא יְיָ נִיג ו אִשְׁיֵנְדָה אַהֲל
 מוּעַד נִיג ו דְטוּמְסִין אֹר יִגְנִי קוּקִיסֵנָא קְבֹלְלִיקֵנִיג יְיָ גַא : וּלֵא דְקָרְפֹן
 אֲמִסִינְלִיר אַרְטִיָה קְרִבְנֵרֵינִי שְׁיִמְנֵלְרָגָא (אֹלֵק סִיפְטֵרֵרֵנָא) ו כִּי אַלְר אֲוִדִירְלִיר
 אַרְדֵרֵרֵנִיג ו אֹמְקִלִיב רִסִים בּוּלְסִין כִּי אַלְרָגָא דוּמְלֵרֵנָא : וּלֵאחֵס דְאַלְרָגָא
 אִימְקֹן בִּישִׁי בִישִׁי גִמְעֵטְרֵן יִשְׂרָאֵל נִיג ו יֵא אֹל גְרִיפְטֹן כִּי דִירִלְסָא
 אֹרְטֵלֵרֵנָא ו אַגְר צִיגְרֵסָה עוּלָה יֵא קָרְפֹן : וּלֵא דְאִשְׁיֵנָה אַהֲל מוּעַד
 נִיג כְּטִרְמָסָה אֲנִי ו קוּלְמָנָא אֲנִי יְיָ גַּה ו דְבִסְלִסֹן אֹל בִּישִׁי אִילֹסְלֵרֵנִיג :
 וּאִישׁ דְכִישִׁי בִישִׁי גִמְעֵטְרֵן יִשְׂרָאֵל נִיג ו יֵא אֹל גְרִיפְטֹן אֹל כִּירִלְגֹן
 אֹרְטֵלֵרֵנָה ו אַגְר אִשְׁסָה הִין קֹן ו בּוּרִימִין כִּישִׁימִינִי אֹל קִנְנִי אִשְׁגֹן גִּנְגָה
 כְּכִסְרִמִין אֲנִי אֹרְטִסִינְרֵן אִילֹסִינִיג : כִּי זִירָא גִנִי אֹל אֲמִינִיג אֹל קֹן אִיִצִינְדָא
 דִיר אֹל ו דְמֹן וּרְדִים אֲנִי סִינְגָה אֹל מוּבַח אִיִסְמֵנָא ו כְּפָרָה אֲמִטְנָה גִנְלֵרֵינִיג
 אִיִצְקֹן ו כִּי אֹל קֹן אֹר גִּן אִיִצְקֹן כְּפָרָה אֲמִר : עַל אַנִּיג אֹצְקֹן אִיִסְמִים
 אֹגְלֵנְרֵינָא יִשְׂרָאֵל נִיג ו הִין גִּן סִינְדוּ אִשְׁמִסִין קֹן ו דְאֹל גְרִיפֹן אֹל מִרִילְגֹן
 אֹרְטֵגִינְדָה אִשְׁמִסִין קֹן : וּאִישׁ דְכִישִׁי בִישִׁי אֹגְלֵנְרֵינִיג יִשְׂרָאֵל נִיג ו דְאֹל
 גְרִיפְטֹן אֹל מִרִילְגֹן אֹרְטֵלֵרֵנָה ו כִּי אֹלְסָה אֹמִן כִּיִבְנֵנִיג יֵא קוּשְׁנִיג כִּי אִשְׁלִירו
 דְטוּכְסָא קִנְיִי ו יִפְסִין אֲנִי טוּפְרָק בִּילֹן : כִּי זִירָא גִנִי גִוְקְלָא מְנִיג
 כִּנִי

אחרי מות

כני בילן (קרישק) דיר אול | דאָמטום אוּלְלֶרֶנא ישראל גיג | חין
 מַנְיִג קניי אַשְׁמִיז | זירא גני הר מַנְיִג קנדר אול | גומלא אַשְׁבְּצִידִי
 פּוֹלְסִין : וכל דהר גן פי יגיליפ) אַשְׁסָה נבלהני יא טרפה גוּרְפִי
 גרב גריפֶסן | דיוּבְסִין אוּפְרֶקְלֶרֶי דיוּבְסִין אַמִּיני כוּבְלֶר פּוֹלְן | דמונדר
 פּוֹלְסִין אול עֶכְשֶׁם גא גגון דאָמִז פּוֹלְסִין : ואם | דאָנֶר אוּפְרֶקְרֶיני יוּבְמָסָה
 דאָמִן יוּבְמָסָה | גינחני צפר :

יח וידבר דסוּלְרִי יִי מוֹשֶׁה גה דמה : דבר סוּלְגִין אוּלְלֶרֶנָה
 ישראל גיג דאָמְטִין אַלְגָּה | מַנְמִין יִי טַרְיִגִי : כמעשה אישי
 גיפי מיסר יריגי פי אוּמְרֶרֶיני אַנְדָּה קִלְמִיז | דאישי גיפי פֶּנְעֵן יריגי
 פי מן גמירִידִימֶן סוּזִין אוּמָא קִלְמִיז | דקנילרִי פּוֹלְן גִזְמִיז : את
 שרעֶמְרִימִי קִלְיִז | דא רסִמְרִימִי סקִלְיִז גִזְמָא אַלֶר פּוֹלְן | מַנְמִין
 יִי טַרְיִגִי : ושמתם | דסקִלְיִז רסִמְרִימִי דא שרעֶמְרִימִי | פי קִלְסָה
 אַלְרִי אול אַדָּם דמירִילֶר אַלֶר פּוֹלְן | מַנְמִין יִי : איש פּוֹשִׁי חין
 יוּבְמִינָה מַנְיִג | יוּבְקֶלְשְׁמִיז אַשְׁפְּרֶמָא עִיפִי | מַנְמִין יִי : ערות
 עִיפִין אַמְיִג יעני עִיפִין אַמְיִג אַמְיִן אַנְדִיר אול | אַמְיִן עִיפִיני :
 ערות עִיפִין בְּמִינִג אַמְיִג אַמְיִן | עִיפִי אַמְיִנְדִיר אול : ערות
 עִיפִין קוּ קרְשִׁיגִי קוּ אַמְיִג יא קוּ אַמְיִג | גרב דוגני אַמְיִג (אמנדו)
 גרב דוגני צִבְרִיני (גירִיסִנֶדן) | אַמְיִן עִיפִלְרִיגִי : ערות עִיפִין
 קִזְיִג אוּלְלֶרֶנָה | יא קִזְיִג קִזְיִג | אַמְיִן עִיפִלְרִיני | זירא עִיפִינְדִיר
 אַדֶר : ערות עִיפִין קִזְיִג בְּמִינִג אַמְיִג | דוגרְטֶקֶני אַמְיִג סאִילִיר |
 קוּ קרְשִׁיגִי אול | אַמְיִן עִיפִיני : ערות עִיפִין קוּ קרְשִׁיגִי אַמְיִג
 אַמְיִן | זירא יוּבְמִי אַמְיִג דיר אול : ערות עִיפִין קוּ קרְשִׁיגִי אַמְיִג
 אַמְיִן | זירא יוּבְמִי אַמְיִג דיר אול : ערות עִיפִין קרְשִׁיגִי אַמְיִג
 אַמְיִן | (יעני) בְּמִינִג יוּבְקֶלְשְׁמִין | יגְצִנְדִיר אול : ערות עִיפִין
 פּוֹלְיִגִי אַמְיִן | בְּמִינִג אוּלְלֶרֶנָה דיר אול | אַמְיִן עִיפִין : ערות עִיפִין
 בְּמִינִג קרְשִׁיגִי אַמְיִן | עִיפִי קרְשִׁיגִי דיר אול : ערות עִיפִין בְּמִינִג
 קִזְיִג אַמְיִן | גא קִזְיִן אוּלְלֶרֶנָה גא קִזְיִן קִזְיִג | אַמְיִן אַמְיִנָה עִיפִיני יוּבְקֶמְרִ
 אַלֶר

יט

אחרי מות

אלר | אינציליקטיר אול ואלמק) : ואשה דכמין קין קרדשי אוסטמא
 אלמגין | פונדש אידמנא אנה סגליגנדא | אצמנא אויפיני אניג אלדינא :
 ואל דכטינגה נדה ליגינדה מונדרליגיניג | יובקלשמגין אצמנא עיפיני :
 ואל דכטינינה דוקטינגיג (קרשירפינגיג סגליגנדא) ורמגין יטוביגני אוילוק
 וירמנא | מונדר בולמנה אניג פילן : ומזרעה דאורלוגיגדן ורמגין אמשרן
 בצירמנא מלך פא | דיגיל אצמגין סגרינגיג אריני | מנמין יי' :
 את דארפפ פילן יטמגין יטובון כטינגיג | איקרדליקטיר אול : וככל
 דהיין תורגה ורמגין יטוביגני | מונדר בולמנה אניג פילן | דכמין טירמסין
 אלדינא תוונגיג קושולמנה אגר | איקרדליקטיר אול : אל מונדר בולמגין
 ג'ומלא פולר פילן | זירא ג'ומלא פולר פילן מונדר בולדיר אול אוילקלר |
 פי מן סורדירמן אקריגיזון : ותטמא דמונדר בולדי אול יר | דסגינדוס
 גונחיני אוסטמנה | דקוסמו אול יר אוטוריוצלריני : ושמרתם דסקלגין סין
 רסימלרימני דא שרעטלרימני | דקלמגין ג'ומלא אויטבו איקרדליקלרן | אול
 ירלי דאול גריפ אול טירלגן אורמנידה : כי זירא ג'ומלא אויטבו איקרדליקני
 קילדיר בישילרי אול ירניג פי סוזן בורן | דמונדר בוקדי אול יר : ולא
 דקוסמסין אול יר סינגדא | מונדר אטפניגינדה אני | גציפ קיטבו אול
 אוילסני פי סוזן בורן : פי סחי הר פימפי גיזולי קילסה | ג'ומלא אויטבו
 איקרדליקלרן | פסילרלר אול קיקגן ג'ולר אורמסינדן אוילסלריניג : ושמרתם
 דסקלגין סקלובומני | קולממנה קנוולריגדן אול איקרדליקמניג פי קילינדילר
 אלדיגינדה | דמונדר בולמגין אלר פילן | מנמין יי' סגריגין :

פרשת קדושים

(יט) וידבר יי' אל משה לאמר : דכוולדי יי' משה גא דמה :
 דבר סוזלגין ג'ומלא ג'מעטינה אויללדיניג ישראל ניג |
 דאימקון אלנה אירוקסילר פוונגיז | פי אירוקסי דיר מן יי' סגריגין : איש
 הר

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קדושים

הַר בְּיָשׁוּ אֲנִסְיָדָן דְּאֲמִסְיָדָן קוֹרְקִינָן וְדָא שֵׁבֶת לְרִימְנִי כְּלָלִיז וּ מְנָמִין יֵי
 מְנָרִינִי : אַל מְיִרְלִמְנִי אֹל יִקְלִקְלָרְנָא דְמוֹפְמָא אַפֵּק קוֹלְמָנִי אֹוּגִינָה ו
 מְנָמִין יֵי מְנָרִינִי : וְכִי דְאָנֵר קְרָפֵן אֲמִסְנִי שְׁלָמִים קְרָפְנִי יֵי גַה ו
 מְוִרְיָנִי אֹוּגִין קְרָפֵן אֲמִינִי אֲנִי : כִּיּוֹם קְרָפֵן אֲמִפֵּן גִּוּגִינָה אֲשִׁלְסִין
 דְּסַפְחִינָן וְ דְאֹל קְלָנִי אֹל אֹוּצִינָנִי גִוּגִה דְגִין וְ אֹוּמְקָה פְּוִדְוֹרְלָסִין : וְאִם
 דְּאָנֵר אֲשִׁלְמָה אֲשִׁלְסָה אֹל אֹוּצִינָנִי גִוּגִה וְ פִיטְדִיר (פְּסוֹלְדִיר) אֹל שְׁלָמִים
 קְפֹל פּוֹלְמִסְטִיר : וְאֹוּכְלוֹי דָּא (פִּירִיפ) אֲשִׁכְצִילִירי גִוּגִה צִפְר וְ זִרְא
 קְרָשִׁין יֵי נִיג יִגִּיל אֲמִי וְ דְפִסְלִיר אֹל גִּין אֹוּסְלִירִינָן : וְכַקְצִרְכֵּם
 דְּאֹוּרְנִינָה אֹוּרְנִי יִרְיָנִינִי וְ טְבוּסְמִנִי קִירִין מְרְלוּבִינִי אֹוּרְמָה וְ דְפִשְׁנִין
 אֹוּרְנִינִי בְּשִׁקְלִמְנִין : וְכַרְמֵךְ דְּפּוֹלְלִינִי צִמְיִלְמִגִּין דְּדַנְסִין פּוֹרְלִינִינִי
 צוּפְלִמְנִין וְ יִרְלִינָה דְגִרְפִּפָּה בְּמִשְׁפִּין אֲרִנִי מְנָמִין יֵי מְנָרִינִי : לֹא בִירְסִיִּלִּיק
 אֲמִנִי וְ דְטִנְמִנִי דְאֲלִמְנִי כְּמָסָא קְרָשִׁדְפִּינִי : וְלֹא דְאָנֵט אֲמִנִי
 אֲרִים בִּילָן יִלְגִּנָּה וְ דִיגִיל אֲמִנִין אֲרִין מְנָרִינִי וְ מְנָמִין יֵי : לֹא זֹוּלְמִנִין
 דֹּסְמוּנִי דְמוֹפְ אֲלִמְנִין וְ קוֹנְמִסִין יִגִּיא חִקִי אִרְנְטִינִי אֲרִטְנָה דְגִין : לֹא
 קְרָמְנִין מְנָרִינִי וְ דְאֲרִינָה סוֹקִרְנִינִי וְרִמְנִין סוֹרִוּנְכֵּם וְ דוֹרְקִין מְנָרִינִין
 יֵי : לֹא קוֹלְמִנִי קִינְיִרְלִיק שְׁרַעְטָה וְ יִוּ אֲמִנִין יִוּלְרִין יִרְלִינִי ו
 דְּסִיִּלְמִנִין יִוּלְרִין וְנִיג וְ דוּרְוִלִיק בִּילָן שְׁרַעְטָה אֲמִבִּין דֹּסְמוּנָה : לֹא
 יִוּרְמִנִי קְמִפּוֹ אִוּסִינָה וְ מוֹרְמִנִין קְנִי אִוּסִוּנָה דֹּסְמוּנִינִי וְ מְנָמִין יֵי :
 לֹא דוּשְׁמֵן טוּמְמִין מְרָדְשִׁינִי גוּגִינָה וְ אֹוּגִמְלָמָה אֹוּגִינָן דֹּסְמוּנִינִי ו
 פִּי צִפְמִינִין אֹוּגִין אֹוּצִין גִּוּרִים : לֹא אֹוּץ אֲלִמְנִין דְּפִין קוּבְמִנִין אֹוּגִמְלָרִינָה
 אִוּסִוּנִינִי וְ דְסוּגִין אֲרָקְרָדְשִׁינִי גִנְדִיג נִי גִיפִי וְ מְנָמִין יֵי : אֵת דְּסִיִּלְרִימְנִי
 סְקִלְגִין וְ חוּרִינִי קוּשְׁמִין אֲבִי גִינְסִין מְרְלוּבִוּנִי סְצִמְנִין אֲבִי גִינְסִין דְּאֹוּפְרֵךְ
 אֲבִי גִינְסִין שְׁעִטְנִי וְ צִקְמִסִין אִיסְמִינָה : וְאִישׁ דְּפִישִׁי פִּי יִטְסָה כְּמִינִי
 מוֹפְמִין אִוּרְלִינִינִי וְ דְאֹוּר קְרָבֵשׁ אֹוּלִפּ פְּלִשְׁנִין פִּשְׁנָה וְ דִוּלִינָה יִוּלְמִדִּי ו
 יֹא אֲוּמְרִיק פִּיתְמִי וְרִלְמִדִּי אֲנֵר וְ מַפְמִישׁ פּוֹלְסִין וְ אֹוּלְמִסְנִלְרִי וְ אֲנֵר אִיט
 בּוֹרְמִדִּי אִיסָא : וְהִכִּיא דְּפִיטְרִסִין פְּשִׁמְלִינִי יֵי גַא וְ אֲשִׁינָה אֵהֵל מוּעַד

ג

קדושים

נִיג וּ קוֹצֵקֵד אָשֶׁם גֵּא : וּכְפָר דְּכַפֵּרָה אֲמִסִּין אַנִּיג אֲוִצוֹן אֹדל פֶּהֶן קוֹצֵקֵד
 בִּילֵן אֹדל אָשֶׁם נִיג אֲלֵדִינָה יְיָ נִיג וּ נִיגִי אֲוִצוֹן בִּי נִיגֵלִי בּוֹלְדִי דְּבוֹשׁטִמִּלֵד
 אַנְר וּ נִיגִינְבֵן בִּי נִיגֵלִי בּוֹלְדִי : וְכִי אַנְר גֵּלְסִיז אֹדל יִרְגָה דְּטִיפְסִיזֵר
 דִּוְרִלִי יִמִּישׁ אַנְצִי וּ דְאַקְלָפְלִי סִינִיז אַקְלָפִינִי יַעֲנִי יִמִּישִׁינִי וּ אֲוִין יִילָד בּוֹלְסִין
 סִינְגָה עֵרֵל לֵר גִּיבִיו אֲשֶׁלְמִסִּין וּ וּבִשְׁנָה דְּאֹל דִּוְרִדוֹנְגִי יִילָרָא בּוֹלְסִין
 גִּוּמְלָא יִמִּישִׁי קִדְשׁ וּ סְכִמְכֵרֵד יְיָ גֵּא : וּבִשְׁנָה דְּאֹל בְּשִׁינְגִי יִילָדָה וּ
 אֲשֶׁנִּיז יִמִּישִׁינִי אֲרִמְטִירְמָגָה סִינְגָה מְכִסּוֹלֵנִי מְנִמִּין יְיָ מְגִרִיגִיז : לֹא אֲשֶׁמְגִיז
 אֹדל קֵן בִּילֵן וּ קוֹשֶׁנְשֶׁלִיק אֲמִסִּיז וּ דְּבוֹלְטָקָה בְּקִמְגִיז : לֹא קוֹרְשֶׁלְמִנִּי
 אֲמִרְפִּין בְּשִׁינְגִיז וּ דְּצִיפְמִיז בְּגִרִין דְּכִי סְקִלְיִנְגִי : וּשְׁרַט דְּיִרְטָמְק אֹדל
 אֲוִצוֹן וּרְמִגִּיז אֲמִיגִינְדָה וּ דְּטִמְגֵלִי יִאֲוִי וּ וּרְמִגִּיז אֲוִוִּינְדָה וּ מְנִמִּין יְיָ : אֵל
 יִגִּיל אֲמִסִּינִי קוֹיִנְגִי אֲוִדִירְמָגָה אֲנִי וּ דְּאֲוִמְסִין אֹדל יֵר חֲלָקִי דְּטוֹלְמִסִּין אֹדל
 יֵר זִינְאֵלִיק : אֵת שְׁפֵת לְרִימְנִי סְקִיגִיז וּ דְּמִקְדְּשִׁימֵדֵן קוֹרְקִיגִיז וּ מְנִמִּין יְיָ :
 אֵל קוֹיִרְלִמְגִיז אֹדל קִמְצִירְגָה דְּאֹל בִּילְדִיִּלְרָגָה וּ אִיזְלִמְגִיז מוֹנְדֵר בּוֹלְמָגָה
 אַנְר בִּילֵן וּ מְנִמִּין יְיָ מְגִרִיגִיז : מְכִנִּי אֲלֵדִינְדֵן פִּירְנִיג טוֹרְגִין וּ דְּסִיִּלְגִין
 יִוִּלְרִין קִרְטִיגִיז וּ דְּקוֹרְטִקוֹן מְגִרִיגִין מְנִמִּין יְיָ : וְכִי דֶאֱגֵר טוֹרִילְסָה
 בִּירְגָגָה גְרִיפ יִרְיִגִינְדָה וּ קוֹיִנְמִיז אֲנִי : כֹּאֹרֶחַ יִרְלִי גִיבִי סִיבֵן בּוֹלְסִין
 סִינְגָה וּ אֹדל גְרִיפ אֹדל טוֹרִילְגֵן בִּירְגִינְגָה וּ דְּסוֹגִין אֲנִי גְגִדִּיגִי גִיבִי וּ זִירָא
 גְרִיפֵלֵר אֲדִיגִיז מִיסִיר יִרְיִנְדָה וּ מְנִמִּין יְיָ מְגִרִיגִיז : לֹא קִלְמִיז קוֹיִגִירְלִיק
 שְׁרַעְטָרָה וּ אֹלְצָדָה מְסָקֵל דֶּא דְּטִרְוִינְדָה : מֵאֲוִי דוֹגְרוֹ מְרִיז דוֹגְרוֹ טִשׁ וּ
 דוֹגְרוֹ בְּפִינִי דְּדוֹגְרוֹ סִיבִי בּוֹלְסִין סִינְגָה וּ מְנִמִּין יְיָ מְגִרִיגִיז וּ בִּי צִינְרִיִּם
 סִינִי מִיסִיר יִרְיִנְבֵן : וּשְׁמֵרְתִּם דְּסְקִלְגִיז גִּוּמְלָא דְּסִימְלִרִימְנִי וּ דֶּא גִוּמְלָא
 שְׁרַעְטִלְרִימְנִי וּ דְּקוֹיִגִיז אֲלֵרְנִי וּ מְנִמִּין יְיָ :

(ב) וּדִיבֵר דְּסוֹוִלְדִי יְיָ מֹשֶׁה גֵּא דְּמָה : וְאֵל דְּאֹוְלִנְלִרִינָה יִשְׂרָאֵל
 נִיג אֲיִטְקוֹן בִּישִׁי בִישִׁי אֹוְלִנְלִרִינְדֵן יִשְׂרָאֵל נִיג וּ דְּאֹל גְרִיפְסֵן אֹדל
 טוֹרִילְגֵן יִשְׂרָאֵל דֶּא וּ בִּי וּרְסָה אֹוְרִלוֹיִנְדֵן מוֹלְדֵן בֶּא וּ אֹוְלָמָה אֹוְרִדוֹוִלְסִין וּ
 אֹוְלִיסִי אֹדל יִרְנִיג טוֹפֶלְסִינְדֵר אֲנִי טִשׁ בִּילֵן : וְאֲנִי דְּמֵן וּרִימִין בִּישִׁימִימְנִי
 אֹוְל

קרושם

אול (גיולי וירגון) בישירה | דפכרמין אני אורטסינדן אולסיניג | פי אורלוגינדן
 נהרי כולך פא | מונדר אטמב איצון מקרשימי | דוגיל אטמנה אירוכסי אדימיני :
 ואם דאנר אורטמא אורטסילר אולסיניג אול ריניג גוזלריני אול בישירן | אציקטן
 ורנינינה אורלוגינדן מולך פא אולדורמטפה אני : ושמתו דקונרמין מן
 כישוימיני אול פישנה דמשפחסינה | דפכרמין אני דא גימלא אול אוגלריני
 ארטינדן | אומנה ארדינדן אול מולך ניג | אורטסינדן אורלוגיניג : והנפש
 דאול ג'ן פי מנירילסה אול קוצילרנה דאול בילריגילרנה אומה ארטינדן |
 דורמין בישוימיני אול ג'נה | דפכרמין אני אורטסינדן אולסיניג : והתקדשתם
 דאירוכסי פולוגיו דפולוגיו אירוכסילר | פי מנמין יי סגריניג : ושמתם
 דסקלגיו רסימלימיני | דקולגיו אלריני | מנמין יי אירוכסי אמוצי סיוני :
 פי פי פישו פישו פי קרנפה אמסיני | יא אנסיני אולמא אולדורילסין |
 אמסין יא אנסין קרנדי | קנלרי פשינא אולא : ואיש דפישו פי נואפליב
 אטמה כמיני פילן פישניג | פי נואפליב אטמה | כמיני פילן ארטיניג *
 אולמה אולדורילסין | אול נואפליב אמפן פישו דאול נואפליב אמפן כמין :
 ואיש דפישו פי ימסה כמיני פילן אמריניג | עייפין אמסיני אמיני | אולמא
 אולדורילסילר אמיני | קנלרי בשלרינא אולא : ואיש דפישו פי ימסה
 בליני | פילן אולמא אולדורילסילר אמיני | איקרחליק קילדילר | קנלרי בשלרינא
 אולא : ואיש דפישו פי ימסה ארפב פילן ימבון כמיניג | איקרחליק
 קילדילר אמיני | אולמה אולדורילסילר | קנלרי בשלרינא : ואיש דפישו
 פי אלסה כמיני דא אנסיני ארנציליפדיר אול | אומקה פודורסילר אני דפירני
 אלרן | דפולמסין ארנציליב אורמניורה : ואיש דפישו פי ורסה ימבין
 תינרנה | אולמה אולדורילסין | דאול תונרני באלרניג : ואשה דכמין פי
 יובקלשסה גימלא תונרניג פירינא דורט איקרפ יממגא אני | דאולדריגין אול
 כמיני דאול תונרני | אולמה אולדורילסילר קנלרי בשלרינא : ואיש דפישו
 פי אלסה קיז דרדשיני | קיזו אמסיניג יא קיזו אנסיניג דגורסה עייפני דאול
 גורסה אני עייפני ארנציליפמיר אול | דפסילסילר גוזלרינעה אוגלריניג
 אודוסלריניג

כא

קרושים

אולוסלריניג | עייפין קיז קרדשיניג אצמי | גונתיני צפסין : ואיש דפיש
 פי יטסה נדה כטיני דאצסא עייפיני וצוגריני אצמי | דאול אצמי קנלריניג
 צוגריני | דבסילסילר אצסי אורטסינדן אולוסלריניג : וערות דעייפין קיז
 קרדשיניג אמניג אצמין | פיס פי יוכוניג אייפיני אצמי | גונתלרין צפסילר :
 ואיש דפיש פי יטסה ינגצפני | אנצסיניג עייפיני אצמי | יוזקלרין צפסילר |
 מחרימלר אולסילר : ואיש דפיש פי אלסה קרדשיניג כטיני נדה גיפי
 דיר אול | קרדשיניג עייפיני אצמי | מחרימלר בולסילר : ושמתם דסקלניז
 גומלא רסימלרימני | דא גומלא שרעטלרימני דקוליניז אלרני | דקיסמסין
 סיניז אול יר | פי מן גטריידירמן סיניז אורנא אוטרימנא אנדה : ולא
 דיוורמניז רסימלרי בילן אול אולוסניג פי מן סיכודירמן אלדיגונן | זירא
 גומלא בולרני קילדילר | דבנדים אלרן : ואמר דאיטמים סינזה | סיז
 מרסלניז ירלריני דמן וריים אני סינזה מרסלמנה אני | יר אני מורגן סיז דבל |
 סנימן יי טגריניז | פי איירדים סיניז אול אולוסלרן : והבדלתם דאייריניז
 ארסינה אול הלל תונריניג מונדר תור גא | דארסינה אול
 מונדר קישניג הלל גא | דאירנצי אטמניז גנדרניניז תונרפילן דא קוש בילן
 יא גומלא בילן פי קרמילדר אול יר אוסמונה | פי איירדים סינזה מונדר
 אטמנה : והייתם דבולוגיז מנה אירויכסילר | פי אירויכסידיר מן יי |
 דאיירדים סיניז אול אולוסלרן בולמנה מנים : ואיש דפיש יא כטין פי
 בוקסה אלרנה קמצי יא בילדני | אולמה אולדוהאסילר | מש בילן משלסילר
 אלרני קנרני בשלרינא :

פרשת אמור

כא ויאמר יי אל משה אמור אל הברנים בני אהרן ואמרת אליהם
 לנפש לא יטמא בעמיו : דאיטמי יי משה נה | איטקון
 אול בהן לרנה אולגלרינא אהרן גיג דאיטמן אלרנה | אולונה מונדר בולמסין
 ואו אולוסלרינדה

אָמֹר

אויבֿקלײַנדֿה : כִּי פִי אַנְצַק יִקְוִינֶה אֹל יֹבֹק אַנְר | אַנְסִינֶה יֵא דֵאמְסִינֶה |
יֵא אֹנְלִינֵא יֵא קִינֶה יֵא קֶרְדְּשִׁינֶה : וְלֹאחֹתוּ דִקְוִי קֶרְדְּשִׁינֵא אֹל פִּי יִיז
אֹל יֹבֹק אַנְר | פִּי פֹלְטְדִי קֹנֵא גֵה | אַנְר טִיפּ מִנְדֶר פֹּלְסִין : דֵא
מִנְדֶר פֹּלְסִין קֹנֵא (וְטִיפּ כְּמִינֶה) אֹלִסְלֶרִינֶה | יִגִּיל פֹּלְמֶנֶה אֹל : לֹא
יִרְקְמִסְנֶלֶר יִרְמַק בְּשֶׁלְרִינֶה | דִפְנֶרִין דְכִי כַקְלֶרִינֶג טִירֶש אַרְמְסִינֶלֶר |
דֵאטְלֶרִינֶה צִימְסִינֶלֶר צִימְסִין : קֶרוּשִׁים אִירֹכְסִלֶר פֹּלְסִיגֶלֶר טֶגְרִלֶרִינֶה |
דִיגִיל אַטְמִסְנֶלֶר אֶדִין טֶגְרִלֶרִינֶג | זִירֵא אֹמְלוֹ קֶרְפֶּלֶרִין יִיז נִג קֶרְפֶּנִין
טֶגְרִלֶרִינֶג אֶלֶר יֹבֹקְלֶשְׁטִירִיִדֶרֶלֶר | דִפֹּלְסִינֶלֶר אִירֹכְסִין : אִישֶׁה זֹנֶה כְּמִינֶה
נֵא פֹזֹק יִלְלוּנִי אַלְמְסִינֶלֶר נֵא כֹרֹלֶגֶן כְּמִינֶה אֶרִינֶן אַלְמְסֶלֶר | זִירֵא
אַרִיכְסִדִיר אֹל טֶגְרִסִינֵא : וְקֶדְשֶׁתוּ דֵאִירֹכְסִין אַטְפִין אִנִי | זִירֵא קֶרְפֶּנִין
טֶגְרִינֶג אֹל יֹבֹקְלֶשְׁטִירִיִדֶרֶר | אִירֹכְסִין פֹּלְסִין סֶנֶה | פִּי אִירֹכְסִדִיר מִן יִי
אַרִיכְסִין אַטְוִי סִינִי : וְבֵת דִקְוִי פִהֵן פִישִׁינֶג אַנְר בְּשֶׁלְסֵא אַזְמֶנֶה |
אַטְסִינֶג פֶּהֵלִינִי אֹל פֶּכֹל אַטְדִיר | אֹמְקֶה פִיִדֶרֹלֶסִין : וְהִכְהֵן דֵאֹל
פִיִיב פִהֵן קֶרְדְּשֶׁלְרִינֶן | פִּי קִיִּילְפֶה בְּשִׁי אֹיכְטֶנֶה אֹל טִלְמַכּ יִגִי | וְדֹלְדֹרְסֶה
קֹלוּנִי גִיִסְנֶה אֹל קֹדֶשׁ אֹפֶרְקֶלְרֶנִי | בְּשִׁינִי אַצְמִסִין דֵאֹפֶרְקֶרִינִי יִרְמַסִין :
וְעַל דֵהִיִן אֹלִי גִזֵן גֵא גִלְמִסִין | דְכִי אַטְסִינֶה נֵא אַנְסִינֶה מִנְדֶר פֹּלְמִסִין :
וּמִן דֵאֹל מִקְדֶשׁ רֵן צִיִקְמִסִין | רִיגִיל אַטְמִסִין מִקְדֶשִׁין טֶגְרִסִינֶג | זִירֵא
טִיגִי טִלְמַכּ יִגִינֶג טֶגְרִסִינֶג אֹיכְטֶנֶה דִירֹ מִנְמִין יִיז : וְהוּא דֵאֹרְכְמִינֶנִי
פִיִלְקֶלְרִי פִילֵן אֶלְסִין : אַלְמֶנֶה טִירֶנִי נֵא כֹרֹלֶגֶנִי נֵא פֹזֹק יִלְלוּנִי נֵאִזְנֶנִי
פִיִלְרֶנִי אֶלְמִסִין | פִּי אַנְצַק פִי קִינֶה אֹלִסְלֶרִינֶן אֶלְסִין אֹזֹנֵא כְּטִין נֵא : וְלֹא
דִיגִיל אַטְמִסִין אִירֹלִינֶנִי אֹלִסְלֶרִינֶה | פִּי מִנְמִין יִיז אִירֹכְסִין אַטְוִי אִנִי :
וִידְבֶר דְכֹזֹלְרִי יִי מִשֶׁה נֵא דֶמֶה : דְבֶר סֹזְלֶגִין אֶהֶרֶן גֵה דֶמֶה | פִישִׁי
אַרִלִינֶנֶן דִוִּירֶרִינֶה פִּי פֹלְסֶה אַנְדֶה דִילְלֵא יֹבֹקְלֶשְׁמִסִין יֹבֹקְלֶשְׁטִירֶמֶה קֶרְפֶּנִין
טֶגְרִסִינֶג : כִּי פִּי גִימְלֵא פִישִׁי פִּי אַנְדֶה דִילְלֵא יֹבֹקְלֶשְׁמִסִין | סֹקֹרֶר כִישִׁי
נֵא מִזְפֶל נֵא אַפְסִיפּ פֹּבֹמְלִי נֵא אַרְמִיק בֹּבֹמְלִי : אִז יֵא פִישִׁי פִּי פֹלְסֶה
אַנְדֶה סִינֶק אַק יֵא צֹלְק קֹל : אִז יֵא קֶמְפֹר יֵא אִינְגֵא (כֹדִירִ) יֵא אַק
טִישְׁכֵן

כב

אמר

מושבן גויזנה יא קוטורלי יא אגרי פובוקמלי יא טשן : כל ג'ומלא
 פישו פי אנדה חיללא אוילוגינן אהרן אול פהן ניג ו יובוקלשמשין יובוקלשטירמנה
 אוילו קרבנלין יי' ניג ו חיללא איסא אנדה ו קרבנין סגריסיניג יובוקלשמשין
 יובוקלשטירמנה : לחם קרבנין סגריסיניג קודש לרינדן אול קודש לריניג ו
 לבין אול קודש לרדן אשסין : אך קב אול פדרגה גלמסין ו דאול מופת
 מה יובוקלשמשין ו זירא חיללא ור אנדה ו דיגיל אטמסין מקדש לרימני ו פי
 מנמין יי' ארוכסי אטיוצי אלרני : וידבר דסוולרי משה אהרן גה
 דאוילגלרינא ו דג'ומלא אוילגלרינא ישראל ניג :

כב וידבר דסוולרי יי' משה גא דמה : דבר סוולגין אהרן גה
 דאוילגלרינא דאידוילסגלר קודש לרינדן אוילגלריניג ישראל ניג ו דיגיל
 אטמסינר ארוכסי אדמני ו פי אלר קודש אטירדלר מנה מנמין יי' : אמר
 אימקון אלרנה דוילרניזנה ו ג'ומלא פישו פי יובוקלשסא ג'ומלא אוילוגיננדן
 אול קודש לרנה פי קודש אטררר אוילגלרי ישראל ניג יי' גה ו דמונדלריני
 פולסא אויסטינה ו דפסיליר אול ג'ן אדרימנדן ו מנמין יי' : איש פישו
 פישו אוילוגיננדן אהרן ניג ו דאול ג'זם דרדלי יא זב ו קודש לרדן אשסין ו
 דיניצא פי טמיו בוליר ו דאול טייגן ג'ומלא מונדר ג'ליגא ו יא פישו גא פי
 ציקסה אנדן טופמני אוילוקניג : או יא פישו גא בי טייסא ג'ומלא
 קוילגננא פי מונדר בוליר אניג בילן ו יא אדס גה פי מונדר בוליר אניג בילן
 ג'ומלא מונדרלריניגה : נפש ג'ן פי טייסה אגר ו דמונדר פולסין אול עקשם
 גא דגין ו דאשמשין אול קודש לרדן ו פי אנצק יובסה אטיני סוכלר בילן :
 ובא דבטסה אול קניש דמיו אוליר דאנדן סוגנה אשסין אול קודש לרדן ו
 זירא אשדיר אול : נבלה נבלה ני גא טרפה אשמשין מונדר פולמנה
 אניג בילן ו מנמין יי' : ושמו דסקלסינלר סמלובומני ו דא צפמסינלר אניג
 אוצק גינח ג'רו מוני דאוילרלר אניג בילן אגר יגיל אטמלר אני ו מנמין יי'
 ארוכסי אטיוצי אלרני : וכל דהין יפנני' אשמשין קודש ניומוספירי פהן ניג
 גא אירנמי אשמשין קודש ני : וכהן דכהן אגר בטון אלסה ג'ן ססין
 אלגנין

אמיר

אלגין אכעסניג אול אשסן אנדן | דרוגני אוניג אלר אשסינר אשינדן :
 ובת | דקוי פון ניג פי בולכה יט פישנה | אול אירמנינדן אול קודש
 לרניג אשססן : ובת | דקוי פון ניג פי בולכה טול יא כורולגן | דאורליק
 בולמסה אנר | דקנססה אוינה אמסיניג ישליקלרי גיפי | אוממנינדן אמסיניג
 אשסן | דהין יפניג אשססן אנדן : ואיש | דפיש פי אשסה קודש ני יגלישליק
 בילן | דארמטירסן פשינג'יסן אוסטונה | דורסן פון גא אול קודש ני :
 ולא | דגיל אממסינר קודש לרין אוגלנלריניג ישראל ניג | נני פי
 אירסלר יי גה : והשיאו | דצמטמטירסלר אלרנא פשמליק ג'ורומני |
 אשגלרינדה קודש לרין הן | פי סמין יי אירוקסי אטוצי אלרני :
 וידבר | דסולרי יי משה גא דמה : דבר סולגין אהרן גא דאוגלנלרינה |
 דג'מלא אוגלנלרינה ישראל ניג דאיסקון אלרנה | פיש פיש ג'מעטירסן
 ישראל ניג דאול גריפסן ישראל דאופי יובקלשטירסה קרפניני וגמלא איניטלריני דג'מלא
 ג'ומרטליקלריני | פי יובקלשטירסלר יי גא עולנה : דרצונכם בילגניו
 בידן סגלם ארפכ ני סיגירדן קוילרדן יא דאצבילרדן : כל ג'מלא פי
 אנדה חיללי יובקלשטירמניו | זירא קבוליקקא בולמו סוגא : ואיש
 דפיש פי יובקלשטירסה שלמים קרפניני יי גא | אירמנה איניט יא
 ג'ומרטליקמה | סיגירדן יא קוירן | סגלם בולסין קבוליקקמה | היז חילרי
 בולמסין אנדה : עורת | סוקור ני גא קורני גא סמני גא סינירליני גא
 אויולגני גא אנרי פובוקליני | יובקלשטירמניו פולרני יי גא | דאומלו קרפן
 דרמניו אלרכן אול מזבח אוסטונא יי גא : ושור | דאוגניא קוי ארטיקלי יא
 אפסוקלי | ג'ומרטליק קולגין אני | דאינימפה קבול בולמסטיר : ומעוד
 דאולגן ני גא ינצילגן ני גא אויולגן ני גא ביצילגן ני יובקלשטירמניו יי גא |
 בוריגודה קרמניו : ומיד | דקולונדן יט אוילוסניג יובקלשטירמניו קרפניו
 סגריניניג ג'מלא בולרדן | זירא פי ציפלמקלרי אלרדה חיללי אלרדה | קבול
 פולמסלרדיר סוגה : וידבר | דסולרי יי משה גא דמה : שור אוגו
 יא קוי יא אצפי פי דוגסה | דבולסין ירי גנילר אנסיניג יאנינדא | דאול
 ספיוניג'י גונדן דאומא גא קבול פוליר קרפנינה | אומלו קרפן יי גא : ושור
 דאוגו

כג

אמור

ראגוזי יא קוי | אני דא פלטיני | סוימני פיר גונדה : וכי דאנר קרפן
 אטמני שובולפ קרפני יי גא | מורדיני אוצון קרפן אטניז : כיום אול
 גונדה אשליסן | מלדימני אנן ארמנה דנין | מנמין יי : ושכרתם
 דכמלני מצוה לרימני | דמליני אלרני | מנמין יי : ולא דיגיל אטמני
 ארוכסי ארימני | דארוכסי פולרמין אורמסינדה אוגלניניג ישראל ניג |
 סנמין יי ארוכסי אטניזי סוני : המוציא אול צינגן סוני מיסר גרינדן
 פולמה סונגה סגריגה | מנמין יי :

(כג) וידבר דסודרי יי משה גא דמה : דבר סולגין אוגלניניג
 ישראל ניג דאימון אלרגה | ועלרי יי ניג פי צקריניסו
 אלרני צקרימלרי קודש ניג | פולדירלר אלר ועלרים : ששת אלטי גונדה
 קולניסין איש | דאול ייניג גונדה שבת שבתון צקרימק קודש | הן איש
 קולמני | שבת דיר אול יי גא | גומקא אוטורשליניג דא : אלה פולדירלר
 ועדרי יי ניג צקרימלרי קודש ניג | פי צקריניסו אלרני ועדריניגה : בחדש
 אול פרוני עדה און דודניג גונדה אול עיניג | אול אפי עכשם ארסינה |
 פסח יי גא : ובחמשה דאון פשיניג גונדה אושבו עיניג | חגי אול
 מצלניג יי גא | ידי גינלר מצלר אשניז : כיום אול פרוניג גונדה צקרימק
 קודש פולסין סונגה | הן קוללוק אישיני קילמני : והקרבתם דיבוקלשטריניג
 אומלו קרפן יי וא ידי גינלר | אול ייניג גונדה צקרימק קודש | הן
 קוללוק אישיני קילמני : וידבר דסודרי יי משה גא דמה : דבר סולגין
 אוגלניניג ישראל ניג דאימון אלרגה | פי גלסניג אול ייגה | פי מן וריידירמן
 סונגה דאורמני אורניני | דגטריניג אילפ אורניניג פולמסיני אול פהן גא |
 והניף דכלסין אול פולמני אוגונה יי ניג מורדיני אוצון | כפחנינדן אל שבת
 ניג | סלסין אני אול פהן : ועשיהם דמליניג סלגן גונגיניגה אול פולמני
 סגלס קוי פיר ישר עלגה יי גא : ומנחתו דמנחסי אפי פאי אוניג |
 א זכ קרישילגן יג בילן | אומלו קרפן יי גה קוקי ספוליקניג | דקרימני
 יי שרפ דודניג פאי אול כויפניג : ולחם דאמב גא קודולן אריש גא ארפה
 בשו

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אמר

בשמי אשמניו | גנדיסניה דגין אישבו גונגו | גמירניגזנא דגין קרפנין
סגריגזניג | רסימי דוניגניג דוורלריגזנה | ג'ומלא אוטורשליגזיז רא : וספרתם
דסניגז אוונגזנה ספחינן | אול שפת ניג | גמירנן גונגזיזן | אול סללמק
פולסני | ידי שפת לר תממלר פולסנילר : עד ספחינה דגין | אול דינגי
שפת ניג | סנניג אללי גון | דויבוקלשטיריגזיז ני מנחה יי גה : ממושכוהיכם
אוטורשליגזיזן גמיריגזיז סללמק אוטמניי אבי | אבי אלושי אונניג | אויב
פולסנילר חמן פישסנילר | אילפלר קרפני יי גה : והקרכתם דויבוקלשטיריגזיז
אול אוטמפ בילן | ידי סגלם קוילר פירר ישראל | דפונה סגייר פלסי פירו
דקוצקלר אבי | פולסנילר עולה יי גה | דמנחה לרי דקוימקלרי אוטלו קרפן
קוקסי קבוליקניג יי גה : ועשיתם דקיליגזיז אולגיני אצפילרניג פירני חטאת
קה | ראבי קוילר פירר ישראל שלמים קרפנינה : והניף דסלסין אול פהן
אלרני אול אילפלר אוטמני בילן סללמק אוונגזיז יי ניג | אבי קוילר בילן |
קודש פולסנילר יי גה | אול פהן גה : וקראתם דצקיריגזיז גנדיסניא אישבו
גונגניג צקירמק קודש פולסין סזנה | הין קוללוק אישיני קולמניז | רסימי
דוניגז ג'ומלא אוטורשליגזיז רא דוורלריגזנה : ובקצרכם דאורניגזנה
יריגזניג אורניג | טבוסמנין קירין טרלובוניג אורניגדה | דפשיגין אורניגניג
בשקלמנין | ירלינה דגריפפה במושכין אלרני | מנמין יי סגריגזיז : וידבר
דסולרי יי משה נא דמה : דבר סולגין אויגלניא ישראל ניג דמה |
אול דינגי עדה פירינה אול עניג | בולסין סזנה שפתון | סניגמקליגי
גניצטרמקניג צקירמק קודש : כל הין קוללוק אישיני קולמניז | דויבוקלשטיריגזיז
אוטלו קרפן יי גה : וידבר דסולרי יי משה נא דמה : אף
מב אונינה אישבו דינגי עניג | אול וילמקלר גוני דיר אול צקירמק קודש
בולסין סזנה | דקוניגזיז ג'ולריגזיז | דויבוקלשטיריגזיז אוטלו קרפן יי גה :
וכל דהן איש קולמניז גנדיסנידה אוישבו גונגניג | זרא גוני וילמקלריגזיז
אול | בפרה אטמנה איסמניגזנה | אלרינה יי סגריגזיז ניג : כי פי ג'ומלא
אול ג'ו אגר קניעמסה גנדיסנידה אישבו גונגניג | פסיליר אוולסיריגזיז : וכל

ד'ומלא

כר

אמור

וְגַמְלָא אִיל גִּין כִּי מְסַחֵה הָן אִישׁ גְּנֻדִיסְנֵדָה אִישְׁכִּי גֻנְנֵגִי | דְּקִיפֵי אִמְרָמִן
 אִיל גִּנְנֵי אִמְרָמְסֵדֶרן אִילֻסְכִּינֵי : כֹּל הָן אִישׁ קִלְמֵנִי | דְּסִימֵי דִינְנֵג
 דְּוִוְלֵרִיגִינָה | גִּמְלָא אִמְרָשְׁלֵרִיגִי כֵּא : שְׁבַת שְׁבַת שְׁפַתוֹן דִּיר אִיל סִינָה |
 דְּמִינֵי גִּמְלָרִיגִינִי | סֻקְוִינָה אִיל עֵינֵי עֲכָשֵׁם רֵאוּ עֲכָשֵׁם דֵּן עֲכָשֵׁם גֵּא
 דְּגִין | שְׁבַת אִדְרִיגִי שְׁפַתִּינִי גִי : וִירְבֵּר דְּסֻוֹלְדִי יְיָ מִשָּׁה גֵּא דְמָה :
 דְּכֵר סִוְלֵגִין אִמְרָמְלֵרִינָה יִשְׂרָאֵל גִּיג דְּמָה וְאוֹן בְּשִׁוְנֵגִי גֻנְנֵדָה אִישְׁכִּי דִינְנִי
 עֵינֵי | חֲנִי אִיל כְּפֵלֵרִיגִי | יְדִיגֻנְדֵר יְיָ גַּה : בְּיוֹם אִיל בְּמִוְנֵגִי גֻנְדָה
 צְקִרְמֵן קֹדֶשׁ | הָן קִלְלוֹק אִישְׁיִי קִלְמֵנִי : שְׁבַעַת יְדִי גֻנְדֵר
 יִוְבֻקְלִשְׁמִירִיגִי אִמְלֹו קֶרְבֵּן יְיָ גַּה | אִיל כְּפִינְנֵגִי גֻנְדָה צְקִרְמֵן קֹדֶשׁ בִּוְלִסְטֵן
 סִינָה | דִּיִּוְבֻקְלִשְׁמִירִיגִי אִמְלֹו קֶרְבֵּן יְיָ גַּה סִיִּלְכְּפִסֵּר אִיל | הָן קִלְלוֹק אִישְׁיִי
 קִלְמֵנִי : אִרְהֵ פֹלְחֵדִירְלֵר וְדִלְרִי יְיָ נִיג | כִּי צְקִרְגִיסִי אִלְרֵי צְקִרְמֵקְלֵרִי
 קֹדֶשׁ נִיג | יִוְבֻקְלִשְׁמִירְמֵנָה אִמְלֹו קֶרְבֵּן יְיָ גַּה עֹלָה דְּמִנְחָה שְׁלָמִים דְּקִימְקֵלֵר |
 כְּמִין גֻּנְנֵגִי גֻנְנֵדָה : מִלְכֵר שְׁבַת לִרְיֵנֵן בְּשַׁקָּה יְיָ נִיג | דְּכְפִשִׁישְׁמִירִיגִי
 בְּשַׁקָּה | כִּי גֻרְסִינִי יְיָ גַּה : אִךְ מִשֵּׁב אִון בְּשִׁוְנֵגִי גֻנְנֵדָה אִיל יְדִינְנִי
 עֵינֵי | טֹפְלֵנִי גֻנְדָה אִיל יְרִיגֵי מְכֻסֻּלֵינִי | חֲגֵ אִמְיִינִי דְּגִין יְיָ נִיג יְדִי
 גֻנְדֵר | אִיל בְּמִוְנֵגִי גֻנְדָה שְׁבַתוֹן | דֵּאִיל כְּפִינְנֵגִי גֻנְדָה שְׁבַתוֹן : וְלִקְחַתֵּם
 דְּאִלְיִינִי אִוְוִינָה אִיל בְּרִוְנֵגִי גֻנְדֵן בִּוְרֵן | (סְבַח־לִיק) גְּמִישֵׁן סִיִּלִּי אִנְצֵנִי
 כֹּרְמֵלר יְפִרְקֵלִרֵינִי כְּפִינְנֵן מְלִין יְפִרְקֵלִי מְכֻנְנֵי דְּסִלְלִין אִוְוִינֵי | דְּכִוְנֵינֵי
 אִלְרֵינָה יְיָ נִיג יְדִי גֻנְדֵר : וְחַגְתֵּם דְּחֵג אִמְיִינִי אִנִּי חֵג יְיָ גַּה יְדִי גֻנְדֵר
 יְלֵדָה | כְּסִימֵי דִינְנֵי דְּוִוְלֵרִיגִינָה | אִיל יְדִינְנִי עֵדָה חֵג אִמְיִינִי אִנִּי :
 בְּכַתּוֹת סְפָה לְרָא אִמְרָוִינִי יְדִי גֻנְדֵר | גִּמְלָא אִיל יְרִלִי יִשְׂרָאֵל דֵּה
 אִמְרָוִינֵלְר סְפָה לְרָא : לְמַעַן אִנְיֵ אִוְעֵן בִּילְגֵלְר דְּוִוְלֵרִיגִי כִּי צִלְשִׁלְרָדָא
 אִמְרָוִינֵדִים יִשְׂרָאֵל אִוְגֵלְלֵרִינִי | צִיגְרֵנִי מֵדָה אִלְרֵי מִסִּיר יְרִינְדֵן מְמִין יְיָ
 סְנֵרִיגִי : וִירְבֵּר דְּסֻוֹלְדִי מִשָּׁה וְדִלְרִין יְיָ נִיג | יִשְׂרָאֵל אִוְגֵלְלֵרֵנָה :
 כֵּר וִירְבֵּר דְּסֻוֹלְרִי יְיָ מִשָּׁה גֵּא דְמָה : צֹו סִמְדֵלְגִין יִשְׂרָאֵל
 אִוְגֵלְלֵרֵנָה | דֵּאִלְסִינֵלְר סְפָה מְמִין וְחֹון גִּי | אִיסְכְּנֵבִין צְקִמָּה
 יִרְיָקָה

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אביר

ירמקתה יגדירמה צירק דיים : מהיז צירקטין פירדסניה אול שחרתליפניג
 אהל מועד רא | ירשמינסון אני אחרו עקשם בן ארמנה דגין אלדינה יי נג
 דיים | רסימי דונינג דוולרינגנה : על אול טמיז אלטין שמידן אסטנא |
 ירשמינסון אול צירקלני אלדינה יי נג דיים : ולקחת דאלגין אונז
 דפישרגין אני און אזי מלון אפמבר | אזי אירזשי אונניג פולסן אול ביר
 מלון אפמב : ושמת דקניגין אלרני אפי ירשמינסון | אלטי אול ירשמינסון
 אול טמיז טרפיו אוקסניה אלדינה יי נג : ונתת דורגין אול ירשמינסון
 אוקסניה טמיז טמיז | דבולסין קרפנה טוטסניה אולו קרפן יי נה : כיום
 אול שבת גונדה אול שבת גונדה ירשמינסון אני אלדינה יי נג דיים |
 קמינדן אוגלנרינג ישראל נג שרמי דונינג : והיתה דבולסין אחרו נה
 דאוגלנרינג | דאשסינר אני אירוכסי ירדה | פי קודשי קודש לרניגדיר אול
 אגר | אולו קרפנלרינדן יי נג | רסימי דונינג : ויצא דציקטו אוגלי
 ישראל כמינג | דאול אוגלי מיסורלי פישניג | ישראל אוגלנרינג ארסינדן
 דטלשמילר אבילדה | אוגלו אול ישראל כמינג | דאול ישראל פישני :
 יקב דפלגירי אטמי אוגלי אול ישראל כמינג אול שם ני דקרנדי | דגטירדיר
 אני משה גא | דאטי אנסינג שלמית קווי רברי נג שכמינדן דן נג : ויניחוהו
 דקוידיר אני סקלובה | ביין אולמנה אלרנה | פוירוני פילן יי נג : וידבר
 דכולרי יי משה גא דמה : הוצא ציגרגין אול קרנבציני אבילדן ציכרי |
 דמיסונלר גמלא אול אשטפנר קולריני פשי אוקסנא | דמופלסילר אני
 גומלא אול ג'מעט : ואל דאוגלנרינג ישראל נג כולגין דמה | פישני
 פישני פי קרנסא מניסיני דצפסן גונחיני : ונקב דטרנצי אדון יי נג |
 אולמה אורדוולסין ומש אטמה מש אטסילר אסטנא ג'ולא אול ג'מעט נציפי גריפ
 עלי ירלי | קרננינגה שם ני אורדוולסין : ואיש דפישני פי אורסה
 ג'ולא ג'נין אדם נג | אולמה אורדוולסין : ומכה דאורוכצי ג'נין מורניג
 אורסון אני | ג'ן ארנינה ג'ן : ואיש דפישני פי ורסה חיללא
 דוסטנא | נציפי קלדי עלי קלינסון אגר : שבר סניק אוננינה סינק |

כה

אמור

גזו אורנינה גזו דיש אורנינה דיש ! נציפי ורסה תיללא אדם גה עלי ורילסין
 אגר : ומכה דאורוכצי תיורני אנדסין אני ו דאורוכצי אדם ני אורחורוסין :
 משפט פיר שרעט בולסין סונגה ו נציפ גריפ עלי ירלי בולסין ו פי מנמין
 יי סגריגיו : וידבר דכזלרי משה אוגללרינא ישראל ניג ו דציגרדילר אול
 קרנבציני אבולדן ציברי ו דמפלדילר אני מש פילן ו דאוגללרי ישראל ניג
 קולדילר נציפי סימלדי יי משה גה :

פרשת בהר

(כה) וידבר יי אל משה בהר סיני לאמר : דכזלרי יי משה גה
 ; סגריגה סיני ניג דמה : דבר כולגין אוגללרינא ישראל
 ניג דאימון אלרגה ופי גלסניז אול ורגה פי מן ורירדמין כונגה ו דשמטה
 בולסין אול יר שמטה יי גה : שש אלטי יללר סצמן טרדובונגי ו דאלטי
 יללר פוטגין בורלליגניז דמפלגין מכסוליני : ובשנה דאול ידניגי ילדה ו
 שפת שפתון בולסין ורגה ו שמטה יי גה ו טרלובונגי סצמין ו דבורלליגניז
 פוטמגין : את אורניגניז פייגני אורמגין ו דא דגלרין בורללריגניז
 צופלמגין ו שמטה ילי בולסין ורגה : והיתה דבולסין שממסי אול
 ירגי סונגה אשמגה ו סנה דקולוגה דכרבשיגה ו דאירגמנא דמוכפירנא
 אול טירילגנלר פירגנה : ולכהמתך דתווריגה דפיפה פי וריגדה ו בולסין
 גומלא מכילי אשמגה : וספרת דסנגין אוונגה ידי שמטה לרין ייללרניג ו
 ידי יללר ידי ברטלר ו דבוללרלר סנה גונלרי ידי שמטה לריניג אול ייללרניג
 קורק טוקין יל דא : והעברת דגצירגין קוצקורמק שופר ססיני אול ידניגי
 עירח ו אוונגדה אול עיניג אול כפורים גונגדה ו גציריגיו שופר ססיני
 גומלא וריגידה : וקדשתם דאורוכסי אמיגיו אול אלליגניז יילניג סנה סנה
 דצקוריגיו מעפליק ירדה גומלא אוטווינצילרינא ו יובל דיר אול בולסין סונגה
 זין
 דקייסיגין

כהר

דְּקִיָּמָה דֵּר פִּישֵׁי טוֹמֵבִלְיִנְהָ וְ דֵּהר פִּישֵׁי מִשְׁפַּחְתִּינָה קוֹמִינָה : יוֹבֵל יוֹבֵל
 דִּיר אֹל יִלִּי אֹל אֶלְיִנְגִי יִלְנִיג בּוֹלְסִין כִּינְגָה וְ כֶצְמִנִי דְאוֹרְמִנִי פִינְלִרִנִי
 דְצוֹפְלִמְנִי דְנִלְרִנִי נְאֻמְבֵּרְלִרְגָא : כִּי בִי יוֹבֵל דִּיר אֹל וְ קוֹדֵשׁ בּוֹלְסִין
 כִּינְגָה וְ אֹל מְרִלְיִבְדֵן אֶלִּיפִּ אֲשֵׁנִי כִיִּב מְכֻבֵּלְנִי : בִּשְׁנַת יִלְרִנְהָ
 אֹלְשִׁפּוֹ יוֹבֵל נִיג וְ קִיָּמָה דֵּר פִּישֵׁי טוֹמֵבִלְיִנְהָ : וְכִי דְאֶגֶר כְּמִבְּנִי כְּמִיב
 דּוֹכְמִנְהָ וְ יֵא כְּמִין אֶלְמָה כְּמִין אֶלְכָּג קוֹלִנְדֵן דּוֹכְמִנִי נִיג וְ קִיָּנְמִנִי פִישֵׁי
 קְרִדְשִׁנִי : בְּמִכְפֵּר כִּנִי פִילָן יִלְרִנִיג אֹל יוֹבֵל דֵּן כִּינְגָה וְ כְּמִין אֶלְגִּין
 לְיֹבֵלְגָא דִּינִי קְמִינְדֵן דּוֹכְמִנִיג וְ כִּנִי פִילָן מְכֻבֵּל יִלְרִנִיג כְּמִסִּין סְגָה :
 לְפִי צוֹקְלִינְהָ גוֹרָה אֹל יִלְרִנִיג צוֹק אֶמְבִּין כְּמִיבִנִי וְ דְאוֹלִינְהָ גוֹרָה
 אֹל יִלְרִנִיג אֵז אֶמְבִּין כְּמִיבִנִי וְ זִירָא כִּנִּין מְכֻבֵּלְרִנִיג אֹל כְּבִייר סְגָה :
 וְלֵא דְקִיָּמָה פִּישֵׁי קְרִדְשֵׁי דִּינִי וְ דְקוֹרְקִמִין מְגִרִינִין וְ זִירָא כְּמִנִּין יִיָּ
 מְגִרִינִי : וְעִשִׁיתִּם דְּקִיָּמָה דְּמִיָּלְרִימִנִי וְ דֵּא שְׂרַעְמִרְמִנִי סְקִלְגִין דְּקִיָּמָה
 אֶלְרִנִי וְ דְאוֹמְרוֹרְסִין אֹל יֵר אֹיכְטִנָּה אֶמְיִלִּיב פִּילָן : וְנִתְנָה דְּוִירִיר אֹל יֵר
 מְכֻבֵּלְנִי וְ דְאֶשְׂרָסִין מִיָּגוֹנְצָה וְ דְאוֹמְרוֹרְסִין אֶמְיִלִּיב בִּינִין אֹיכְטִנָּה : וְכִי
 דְאֶגֶר אֶיִּסְכִּנִי נֵא אֲשֵׁלִּים אֹל יִדְנִיגִי יִדְרָה וְ מִנְהָ סְצֻמְסִק דְּמוֹפְלִמְסִק
 מְכֻלִּימִינִי : וְצוֹיִתִּי דְּסִיכְלִרְמִין אֶרְגִּישִׁמְנִי כִינְגָה וְ אֹל אֶלְמִינְגִי יִלְרָהוּ
 דְּקִלְר אֹל מְכִינִי נְמִמִּוֹר אִינִין אֹל יִלְרָגָה זּוֹרְעִתִּם דְּכֶצְרָסִין אֹל כְּפִינְיִנְגִי
 יִלְרָא וְ דְאֶשְׂרָסִין אֹל מְבִיָּדֵן אֶסְבִּינִי וְ אֹל דּוֹקוֹינְגִי יִלְנָה דִּינִין יִרִישִׁבִּינְגִי אֵא
 גִּלְגִּיב מְכֻסִּילִי וְ אֶשְׂרָסִין אֶסְבִּינִי : וְהֵאֲרִין דְּאוֹל יֵר כְּמִיָּלְמִסִּין פִּלְשְׁפִּרָה
 (אֹמְרוֹרִיב) זִירָא מְגִימְדֵר אֹל יֵר וְ אֶנְגִּיא גְרִיפֵלְר גִּיבִי דְּאוֹמְרוֹרְשֵׁלְר גִּיבִי (אֹמְרוֹרִיסִין)
 סִיזֵלְר פִּינְגָמָא : וְכֻכֵּל דְּגִימְלָא יִרִינְדָה טוֹמֵבִלְיִנְגִינִיג וְ כִּילְסִילִיק וְרִינִיגִין
 אֹל יִרְנָא : כִּי כִּי זּוֹגוֹרְטִלְסָא קְרִדְשִׁיגִין דְּסֻמְסָה טוֹמֵבִלְיִנְדֵן וְ
 דְּגִלְסָה כִּילְס אֶמְיִבְצִי אֹל יוֹבֹק אֶגֶר וְ כִּילְס אִיִּדְסִין סְמִנְגִי קְרִדְשִׁינִי : וְאִישׁ
 דְּפִישֵׁי בִּי בּוֹלְמָסָה אֶגֶר כִּילְס אֶמְבִּצִי וְ בִּיטְסָה קוֹבְטִי וְ דְּוִירִישְׁמָא כִּילְסִילִינְגִי אֵא
 וְחֻשֵׁב דְּחֻסָּב אֶמְסִין יִלְרִין כְּמִיבִנִיגִין וְ דְּקִיָּמָה אֹל אֶרְמִנְנִי אֹל בִּישִׁינָה בִּי

כז

כה

סממי אגר | דקמסין מוטובלוגינה : ואם דאגר יטמסה קובמי קמטרמנה אגר |
 דפולסין סמיכו קולונדה אול סמין אליוציניג אני | אול יוכל ילנה דגין |
 דציקסין יוכל דא | דקמסין מוטובלוגינה : ואיש דפישו פי סמסה אומירש אבו
 קללי שחרדה | דפולסין ועדסי כילסלוגיניג | סמס פולגנינה דגין ילי סמובניגו
 פיר ייל בולסין ועדסי כילסלוגיניג : ואם דאגר כילס אולנימסא דולגנינה אגר
 תמס ייל | דמומס בולסין אול אב פי אול שחרדה פי ור אגר קלה | בשפמרה
 (ואומורליכו) סמין אליוצינה אני דוקלרינה | כילס ציקמסין יוכל דה : ובתי דאולרי
 אול סלרניג | פי יוקמיר אלרנה קנה צופצוקרה | סמוו בילן אול ירניג סאנילירן
 כילסליק בולסין אגר | דיובר דה כילס ציקסין : וערי דשחרלרי אול לוי
 לילרניג | אולרי שחרלריניג מוטובלוקלריניג | אומורליפ פילסלויג בולסין לוי
 לילרנה : ואשר דאגר כילס אידסא פירסי אול לוי לרדן | דכילס ציקסין
 סמיכו אנוני דשחרי מוטובלוגיניג יוכל דא | זירא אולרי שחרלריניג אול לוי
 לרניג | אוקדיר מוטובלוקלרי | אורטסינה אולגלריניג ישראל ניג : ושדה
 דמירלובו סלסיניג שחרלריניג סמילמסין | פי מוטובלוגי דוקלריניג אול אלרנה :
 וכי דאגר ווגורמלסא דינדש קרדשיג דמסיסה קולו בירגנה | דקוטמנדרניג אני |
 גרב גרפני גרב מוכפירני | דגצינסין בירגנה : אל אלמגין יאניגדן פאיוז נא
 מטלא פאיוזי | דקורקמן סגריגדן | דגצינסין קרדשיג בירגנה : את אכצניג
 ורמגין אגר פאיוזא | דא פידנא ורמגין אשיניג : אני מנמין יוי סגריגיו |
 פי ציגנרדים סיוני מיסיר יריגדן | ורמה סיונה פנען יריני | בולמה סיונה
 סגריגה : וכי דאגר ווגורמלסא דינדש קרדשיג פי בירגנה דמטילסה סגה וקוללמגין
 אני קוללויזן קולניג : כשכיר אירנט גיפי מוספיר גיפי בולסין בירגנה | יילינה
 דגין אול יוכל ניג קוללוק אמסין בירגנה : ויצא דציקסין יאניגדן אול דאוקלגרי
 בירגסינה | דקמסין משפחסינה | דמוטובלוגינה אטלריניג קמסין : כי זירא
 קוללרימיר אר | פי ציגנרדים אלרני מיסיר יריגדן | סמילמסין אולגלריניג קולניג :
 דא ארפנימגין אגר זור בילן | דקורקמן סגריגדן | ועברה דקולוג דקרבשיג

כז

בהר

פי בולסר סנה ו יאנינדן אול אוולסלרניג פי ציפצוירלרניגונה ו אלרדן כמין
 אליגיו קול דערבש : וגם דדיגין אווללרנינדן אול אוטירשלרניג אול טירינגלר
 פירנגיגונה ו אלרדן כמין אליגיו ו דמשפחה לרנינדן פי פירנגיגונה ו פי דוונרסלר
 יריגורה דפולקסינלר סונגה טויטיבליקקה : והתנחלתם דאיליש אליפ אוולשירסיו אלרני
 אווללרניגונה ארטנינדן מרסלמנה טויטיבליק ו דויגנה דגין אלרני קוללניגיו ו
 דקרדשלרניגונה אווללרני ישראל ניג פישו קרדשינה ו ארפלמגין אגר זור בילן :
 וכו דאגר ימסא קיבטי גריפניג יא אוטירשניג פירנגה ו דוונרסלסא קרדשיג פי
 פירנסיה ו דכטילסה גריפפה אוטירשקה פי פירנגה ו יא גוי מיליגיא משפחסינה
 גריפ ניג : אחרי סמילגנינדן כונרה בילסליק בולסין אגר ו פירסי קרדשלרנינדן
 בילס אידסין אני : או יא אנצסי יא אוגלי אנצסיניג בילס אידסין יא יובנינדן
 טניניג משפחסינדן בילס אידסין אני ו יא ימסה קיבטי דאנוי בילס אוילנסין : וחשב
 דחספ אמסין סמין אליוצסי בילן ו סמילרניג יירינדן אגר ו יילינה דגין אול יוכל ניג ו
 דפולסין גומושי סטיכניג סני בילן יילרניג ו גינלרי גיפי אירגניג בולסין פירנסיה :
 אם אגר דגין צוק קלדי אסה ייללרדן ו אלרנה גורה קימסין בילס דיגיני גומושינדן
 כטובניג : ואם דאגר אז קלדי אסה ייללרדן ו יילינה דגין אול יוכל ניג ו דחספ
 אמסין אגר יילרנינה גורה דקמסין בילס ליגיני : כשכיר אירנט גיפי יילדן
 יילגה בולסין פירנסיה ו ארפלמסין אגר זור בילן גולרניגעה : ואם דאגר
 בילס אוילמסא בוגר בילן ו דציקסין יילינה אול יוכל ניג ו אול דאווללרני
 פירנסיה : כי זירא סנה אווללרני ישראל ניג קוללר ו קוללרימדיר אלר ו
 פי ציגנדיס אלרני מיסיר יירינדן ו מנמין ייני טגריגיו :
 (כו) לא קילמניג אוונגיגונה אבקמרו דפסל דמצבה טורגומניג אוונגיגונה דבושמשק
 טש ורמניג יריגורה ו פש אירמנה אויסטונא ו פי מנמין ייני טגריגיו
 את שבת לרימני סקלגיו ו דמקדשימנדן קורקוניג ו מנמין ייני :

בחקתי

כו

אם בַּחֲקוֹתַי תִּלְכוּ וְאֵת רִצְוֹתַי תִּשְׁמְרוּ וְעֲשִׂיתֶם אִתָּם : אֲנִי רִסְמֵלְרִים
 בֵּילָן יִירוֹסְכֵיז דַּא כִּי צֻדָה לְרִימְנֵי כְּמִלְסֵיז וְדִקְלִסְנֵיז אֶלְרֵנִי : וְנִתְתִי דְוִרְמִין
 וְשִׁמְנֵלְרִיגִיזֵנִי וְכַמְלֵרְנֵדָה וְדִוְרִיר אֹל יֵר מְכִסְלֵנִי וְדַאנְצִי אֹל מִוּוִּנְיֵג וְרִיר יִמִּישִׁנִּי :
 וְהִשִּׁיג דְּיִמֵר סִינְגָה אֲנִדִיר בְּסִמְק בְּג בּוּזוּמִנְגָה קִדְרָו דְּבַג בּוּזוּמִי יִמֵר אֲוִלְיֹק
 סְצִמְכָה קִדְר וְדַאשְׂרִסִּיז אֲשִׁיגִיזֵנִי מִוּוִּנְנִצָה וְדַאוּטְרוֹרְסִיז אֲמִילֵפ בֵּילָן יִרִיגִיזֵנִי :
 וְנִתְתִי דְוִרְמִין אֲסִלֵּפ אֹל יִרְכָה וְדִמְרִסִּיז דְּבּוּלְמִז קְלִטְרִמִּיזֵנִי וְדַא בְּסִרְמִין
 יִמֵן כִּי פִינֵי אֹל יִרְבֵן וְכִילִין גְּצִמִּיז יִרִיגִיזֵנִי : וְרִדְפִתֶם דְּקִבְרִסִּיז דְּוִשְׁמֵנְלְרִיגִיזֵנִי
 דְּכּוּשְׂרֵלְר אֶלְדִּיגִיזֵנָה קִלִּין בֵּילָן : וְרִדְפוּ דְּקִבְרֵלְר סִיזֵבֵן בְּש פִּישִׁי יִוִּנִי
 דִּיז פִּישִׁי סִיזֵבֵן מִוּמֵנִי מִוּבְרֵלְר וְדִשְׁוִשְׂרֵלְר דְּוִשְׁמֵנְלְרִיגִיזֵנִי אֶלְדִּיגִיזֵנָה וְקִלִּין
 בֵּילָן : וּפְנִיתִי - דְּסִינְדִּירְמִין סִינְגָה וְדִנְלִירִימִין סִינְגָה וְדִכּוּפְטִירְמִין סִינְגָה
 דְּמִוּרְגִוּוֹרְמִין שְׂרִטְמִינֵי פִירְגִיזֵנָה : וְאִכְלִתֶם דַּאשְׂרִסִּיז אֲסִבִּינֵי אֲסִבִּירְגִיזֵנִי
 דַּאכְפִּינֵי אֶלְדִּינְדֵן יִנְיִג צִיגְרִיפ מִוּבְרִסִּיז : וְנִתְתִי דְוִרְמִין מְשִׁפְנִימֵי אֲוִרְמִיגִיזֵנָה
 דְּכּוּר אִירְמו מִוּרְדִים סִינְגָה : וְהִתְחַלְכְתִי דִּיּוּרְוִרְמִין אֲוִרְמִיגִיזֵנָה וְדְּבּוּלְרִמִּין
 סִינְגָה מְגִרְיָה וְדִסִּיז בּוּלְרִסִּיז מְגָה אֹלּוּסְקָה : אֲנִי מְנִמִּין יִוִּי מְגִרְיָה וְכִי
 צִינְדִרִים סִינְגָה מִיִּסִיר יִרִינְדֵן בּוּלְמִקְמֵן אֶלְרֵגָה קִילְר וְדִסִּינְדִרִים צּוּמְצִלִּין
 בּוּיִנְסִיגִיזֵנִי וְדִיּוּרְוִרְמִין סִינְגָה טִיפ בּוּי בֵּילָן : וְאִם דַּאנְר אֲשִׁימְסִיז מְגָה
 דְּקִלְמִסְנֵיז גִּוּמְלָה אֲוִשְׁבוּ מְצֻנָה לְרֵנִי : וְאִם דַּאנְר רִסְמֵלְרִימֵי כּוּר אֲמִסְנֵיז
 דַּאנְר שְׂרַעְטְלִרְמֵי כּוּר אִירְסָה גִּוּיִגִּיזֵנִי וְקִלְמִמְקָה גִּוּמְלָה מְצֻנָה לְרִימְנֵי וְבּוּמְגָה
 סִיז שְׂרִטְמִינֵי : אִף דִּגִּין מִן קִילְרִמִין מִוּנֵי סִינְגָה וְדִמִּין אֲטְרִמִין אֲוִסְמִוּגִיזֵנָה
 קְלִטְרִמִּין אֹל כּוּבּוּק כְּסִילִיקֵנִי וְדַאוּד קִיזִדִּירְמָה כְּסִילִיקֵנִי וְטִבּוּסִיוּצִילְר גִּוּלְרֵנִי
 דְּסִיזְלִמִּינְצִילְר גִּוּנִי וְדִסְצִרְסִיז בּוּשְׁמָה אֲוִלְוִיגִיזֵנִי וְדַאשְׂרֵלְר אֲנִי דְּוִשְׁמֵנְלְרִיגִיזֵנִי :
 וְנִתְתִי דְוִרְמִין כִּישִׁימִימֵי סִינְגָה וְדִסִּירִלְרִסִּיז אֶלְרִינָה דְּוִשְׁמֵנְלְרִיגִיזֵנִי וְ
 דַּאֲרְפִלְנִירְלֵר סִינְגָה דְּוִשְׁמֵנְלְרִיגִיזֵנִי וְדִקְצִרְסִיז דְּבּוּלְמִז קִוּבּוּכִי סִינְגָה : וְאִם
 דַּאנְר בּוּלְרִנָה דִּגִּין אֲשִׁימְסִיז מְגָה וְדַאֲרִטְמִירְמִין אֲוּוּטְמִלְמָה סִינְגָה וְדִי מִזֵּב
 יִוּקְלִרִינִי אֲוּצֵן : וְשִׁבְרִתִי דְּסִינְדִּירְמִין אֲוּמְמִלִּיגִין קִוּבּוּכִיגִיזֵנִי וְדִוִּרְמִין
 גּוּבְלִרִיגִיזֵנִי

119 v°

בַּחֲתִי

גִּבְרֵי יִשְׂרָאֵל הָיִינוּ יְהוָה אֱלֹהֵינוּ בְּקִרְבְּנוֹ : וְתָם בְּפִיטָר בּוֹשָׁקָה קִיבְּטֵנוּ
 בְּרָמָז יִרְיָנוּ מִכְּסוּלֵינוּ | בְּאַנְצִי אֹל יִרְיָנוּ וְרָמָז יִמְשִׁינֵנוּ : וְאִם דָּאֵנָר יִירוּסְגִינוּ
 בִּירְגָמָה אִיצוּר בִּילָן | בְּפִלְמָסְגִינוּ אִשִּׁיטְמָה מְנָה | בְּאַרְטְמִירִימִן אִיסְמִיגִיזְגָה
 אִירְמָק | יְדֵי קֹזֵב יִזְקֵלְרִיגִינוּ אִיצוּן : וְהַשְׁלַחְתִּי בְּפִירִימִן סִיזְנָא אֹל מִיזְנִיג פִּיגִיגִינוּ
 דְּטֹבֵב אִמְרָ סִיזְנִי | בְּפִכְר תְּמִירִיגִינוּ | דָּאֵז אִמְרָ סִיזְנִי | בְּנֹרֵן בּוֹלִירְרֵד יִזְלֵלְרִיגִינוּ :
 וְאִם דָּאֵנָר בּוֹלֵר בִּילָן אִוּגוּטְלִמְסִיגִינוּ מְנָה | בְּיִירוּסְגִינוּ בִּירְגָמָה אִיצוּר בִּילָן :
 וְהַלְכְתִּי בְּיִירוּרְמִין דְּגִין מִן בִּירְגָמִיזְגָה אִיצוּר בִּילָן | בְּאַנְרִמִין סִיזְנִי דְּגִין מִן |
 יְדֵי קֹזֵב יִזְקֵלְרִיגִינוּ אִיצוּן : וְהַבְּאֵתִי דְּגִמְרִימִן אִיסְמִיגִיזְגָה קִילִיץ אִיזִן אִלִּיזְצִי
 אִיצוּן שְׂרָמְנִיג | בְּמִפְלִגִירְסִין שְׁחַרְלִירִיגִינוּ | בְּפִירִימִן אֹלְטָ אִירְטִיגִיזְדָהוּ דִּוְרִלִיסִין
 קִוְלִיגָה דִּישְׂמִנְנִיג : בְּשִׁבְרִי סִינְרִיגִימִרְדָה סִיזְגָה אִוּטְמָב קִוְטִינִי בְּפִישִׁירְרֵלֵר
 אִוּן כְּטִינְלֵר אִיסְמִיגִיזְנִי בִּיר תְּנִירְרֵדָה | בְּקִיטְרִירְלֵר אִשִּׁיגִינוּ צְפִי בִּילָן | בְּדָשְׂרְסִין
 דְּסִימְסִין : וְאִם דָּאֵנָר מִיזְנִיג בִּילָן אִשִּׁיטְמָסְגִינוּ מְנָה | בְּיִירוּסְגִינוּ בִּירְגָמָה אִיצוּר
 בִּילָן : וְהַלְכְתִּי בְּיִירוּרְמִין בִּירְגָמִיזְגָה אִיצוּר קַחְרִי בִּילָן | בְּאַוּגוּטְלִרְמִין סִיזְנִי
 דְּגִין מִן | יְדֵי קֹזֵב יִזְקֵלְרִיגִינוּ אִיצוּן : וְאַכְלָתִם דָּשְׂרְסִין אִוּגִלְרִיגִינוּ
 אִמְטִינִי בְּקִיזְלִירִיגִינוּ אִמְטִינִי אִשְׂרְסִין : וְהַשְׁמַדְתִּי בְּקִיפִי אִירְדִמִין בְּמָה לְרִיגִינוּ
 בְּפִכְרִימִן קִוִּישׁ סִיפְטִלְרִיגִינוּ : דִּוְרִימִין גִּבְרֵי יִשְׂרָאֵל | גִּבְרֵי אִיסְמִיגִיזְגָה
 אִירְנִצִּילְפִלְרִיגִינוּ | דְּכֹר אִירְדִּי בִּילְגִים סִיזְנִי : וְנִתְתִּי דִּוְרִימִין שְׁחַרְלִירִיגִינוּ וְרֹן |
 דִּוְרֹן אִמְרִימִן מִקְדָּשׁ לְרִיגִינוּ | בְּקִבּוּל אִטְמִמְרִיר קְרִפְנִלְרִיגִינוּ קִוּקִיסְנִי : וְהַשְׁמַתִּי
 דִּוְרֹן אִמְרִימִן מִן אֹל יִרְנִי | בְּמִגְמִינְלֵרְלֵר אִיסְמִיגִיזְגָה דִּישְׂמִנְלִירִיגִינוּ | אֹל אִוּטִירְנֵלֵר
 אִנְדָה : וְאַתְכֶם בְּסִיזְנִי סְצִרְמִין אִוּיִסְלֵרְדָה | בְּסִוְבִירִימִן אִירְדִיגִינוּ קִילִיץ |
 בְּבּוֹלִיר יִרְיָנוּ וְרֹן | בְּשְׁחַרְלִירִיגִינוּ בּוֹלֵרְלֵר תֵּרֵב : אֹז אֹל וְכִטְמָה בְּמַס אִמְרָ
 אֹל יִרְשְׁמִלְרִינִי | גִּיזְמֵלָא גִינְלִירְנֵדָה וְרִנְלִירְנֵדָה | סִיזְנִי יִרְנֵדָה אִוּלִיפִי דִּישְׂמִנְלִירִיגִינוּ |
 אֹל וְכִטְמָה מְנִין בּוֹדֵר אִוּלִיר | בְּתַמְסִין אִמְרָ שְׂמִטָה לְרִינִי : כֹּל גִּיזְמֵלָא גִינְלִירְנֵדָה
 וְרִנְלִירְנֵדָה מְנִין בּוֹלֵר | גִּי מִינִין בּוֹלְמִירִי שְׂמִטָה לְרִיגִינוּ | אִוּטִירְנֵדָה
 אִיסְמִיגִיזְגָה : וְהַנְּשִׂאֲרִים דָּאֹל קִלְנֵלֵר סִיזְנֵדָה | בְּגִטְרִימִן יִמְשְׁקִילִי גִוּגִלְרִינֵדָה |
יִרְלִירְנֵדָה

בחקתי

כח

וְלַחֲנִיכָה דוֹשְׁמַנְלְרִינִיג | דְּקוֹבֵר אֶלְרֵי אַוּוִי שׁוֹבֹלְרֵנִיג | יִפְרָקְנִיג | דְּמַצְרֵלְר קִילְצִמֵן
 מַצְמֵסִי גִיפִי | דְּמִישְׁרֵלְר דְּבֹלְמֹז קִיבֹבְצִי : וְכִשְׁלו | כְּסוֹרֵינִיגְלְר דֵּר פִּישִׁי קִרְדֵּשׁ
 בִּילֵן | מִישְׁפִּי אֶלְרִינֵרְן קִילְצִנִיג | דְּקִיבֹבְצִי יוֹקְסִיר | דְּבֹלְמֹז סִינְגָה מִירְמַק אֶלְרִינִיג
 דוֹשְׁמַנְלְרִינִיג : וְהַנְּשֵׁאִירִים | דְּאוֹל קִלְגֵּלְר סִינְגָה | צוֹרִירֵלְר גּוֹנְחֵלְרִי בִּילֵן :
 וְלַחֲנִיכָה דוֹשְׁמַנְלְרִינִיג | דְּדִגִּין גּוֹנְחֵלְרִי בִּילֵן אִמְדִּירִינִיג | בִּירְגֵּלְרִינִיג צוֹרִירֵלְר |
 וְהַתּוֹרו | דְּאִיקְרֵר אֶשְׁרֵלְר גּוֹנְחֵלְרִינִי | כֵּא גּוֹנְחִין אֶשְׁלִירִינִיג | מְנַמְקֵלְרִי בִּילֵן |
 מְנֵלְרִי מְגָה | דְּדִגִּין נָגִי פִי יוֹרִירֵלְר | בִּירְגֵּמָה אוֹצוֹר בִּילֵן : אִף | דְּגִין מֵן יוֹרִירִמֵן
 בִּירְגֵּלְרִינִיג אוֹצוֹר בִּילֵן | דְּגִמִּירִמֵן אֶלְרֵי יִרְיָה דוֹשְׁמַנְלְרִינִיג | דְּאוֹל וְכַמְטָה סִינְגִּיר
 אוֹל יִפּוֹק גּוֹנְחֵלְרִי | דְּאוֹל וְכַמְטָה בִּישְׁמִירִירֵלְר גּוֹנְחֵלְרִינִיג גִּירוֹמוֹנִי : וְזוֹכְרֵי
 דְּסִנְיִרְמֵן שְׁרִטִּמְנִי פִי יַעֲסוֹב בִּילֵן | דְּדִגִּין שְׁרִטִּמְנִי פִי יַצְחֵק בִּילֵן | דְּדִגִּין
 שְׁרִטִּמְנִי פִי אִבְרָהָם בִּילֵן סִנְיִרְמֵן | דְּאוֹל יִרְעִיבֵא סִנְיִרְמֵן : וְהֵאֲרִץ | דְּאוֹל יִרְ
 בְּמִישִׁילִיר אֶלְרֵן | דְּתַמֵּס אֶמֶר שְׁמֵטָה לְרֵינִי וְבוֹן בּוֹלְגֵּלְרִינִיג אֶלְרֵן | דְּאֶלְר
 בִּישְׁמִירִירֵלְר גּוֹנְחֵלְרִינִיג גִּירוֹמוֹנִי | אֲנִיג אוֹצוֹן פִּי שְׁרַעְמֵלְרִימְנִי כוֹר אֶמְסִילֵר |
 דֵּא אֲנִיג אוֹצוֹן פִּי רְסִימְלְרִימְנִי כוֹר אוֹרְטִי גִּנְלְרִי : וְאִף | דְּדִגִּין בּוֹנִי קוֹרְמֵן
 בּוֹלְגֵּלְרִינִיג יִרְיָה דוֹשְׁמַנְלְרִינִיג | פִּי כוֹר אֶמְסִמְדִּיר אֶלְרֵי דְּאִירְנִמְדִּיר אֶלְרֵי
 מְבוֹסְמֵנָה אֶלְרֵי | בּוֹמְגָה שְׁרִטִּמְנִי בִּירְגֵּלְרִינִיג | זִירֵא מְנִמִּין יְיָ מְנִירִלְרִי : וְזוֹכְרֵי
 דְּסִנְיִרְמֵן אֶלְרֵנָה שְׁרִטִּמֵן פּוֹרְגֵּלְרִינִיג | פִּי צִיגְרִים אֶלְרֵי מִיסִיר יִרְיָה גּוֹזְלֵרְנִיג
 אוֹל אוֹלוֹסְלְרִינִיג | בּוֹלְמֵנָה אֶלְרֵנָה מְנִירִינִיג | מְנִמִּין יְיָ : אֵלֵה | בּוֹלְרִירֵלְר אוֹל רְסִימְלֵר
 דְּאוֹל שְׁרַעְמֵלְר דְּאוֹל תּוֹרְלֵר | פִּי וְרֵי יְיָ אוֹזוֹנִיג אֶרְסִינָה | דְּאֶרְסִינָה אוֹנְלֵלְרִינִיג
 יִשְׂרָאֵל נִיג | מְנִירִינִיג סִינִי נִיג קוֹלִי בִּילֵן מִשְׁהָ נִיג :

כֵּן | וְיִדְבֵר | כְּסוֹלְרִי יְיָ מִשְׁהָנָה דְּמָה : דְּכֵר | כּוֹזְקִין אוֹנְלֵלְרִינִיג יִשְׂרָאֵל
 נִיג דְּאִימְמֵן אֶלְרֵנָה | פִּישִׁי פִי אִירְסָה אֲנִימֵן | מְנִימִין בִּילֵן גִּנְלֵר יְיָ
 נָה : וְהִיָּה | דְּבּוֹלְסִין מְנִימִין אוֹל אֲרָפֵב | יִגִּרְמִי יִשְׁמֵן דְּאֶלְמִישׁ יִשְׁמָה דְּגִין |
 דְּבּוֹלְסִין מְנִימִין אֶלְרֵי מְסִקֵּל גּוֹמּוֹשׁ | מְסִקֵּי בִּילֵן אוֹר קוֹרֵשׁ נִיג : זֵאם | דְּאֶגֶר
 מִישִׁי אֶסָה אוֹל | דְּבּוֹדְסִין מְנִימִין אוֹמוֹן מְסִקֵּל : זֵאם | דְּאֶגֶר | בִּשׁ יִשְׁמֵן דְּגִינְרֵמִי
 יִשְׁבָּה

120 v°

בִּרְקָתִי

יִשְׁפָּה דְגִין וּ דְבּוּלְסִין קְיִסִיג אֹל אֶרְפֵּי יַדְמִי מִמְּקַל וּ דְמִיִּשְׁנָה אֹן מִסְקַל :
 וּאִם דְּאֶנְר בִּיר עֵידֵן דְּבִשׁ יִשְׁפָּה דְגִין וּ דְבּוּלְסִין קְיִסִיג אֹל אֶרְפֵּי וּ בִּשׁ מִסְקַל
 גּוּמִישׁ וּ דְמִיִּשְׁנָה קְיִסִיג אֹיִן מִסְקַל גּוּמִישׁ : וּאִם דְּאֶנְר אֶלְמִישׁ יִשְׁמֵן דְּיוֹגְרִי
 אֶנְר אֶרְפֵּי אִיפֹא דְבּוּלְסִין קְיִסִיג אֹן בִּשׁ מִסְקַל וּ דְמִיִּשְׁנָה אֹן מִסְקַל : וּאִם דְּאֶנְר
 יִרְלִי אֶסֶה אֹל קְיִסִיבֵן וּ דְמִוּגְוִסִין אֶנִּי אֶלְדִּינָה אֹל בְּהֵן נִיג וּ דְמִיִּסְלִסִין אֶנִּי
 אֹל בְּהֵן וּ גְנָה גּוּרָה בִּי יִמְסָה קֹיכְטִי אֹל אֶנִּישׁ אֶמְבִּנְנִיג וּ קְיִסְלִסִין אֶנִּי אֹל בְּהֵן :
 וּאִם דְּאֶנְר תּוּרֵר אִיפֹא בִּי יִבּוּקְלִשְׁטִירִירְלֵר אֶנְדֵן קֶרְפֵן יִיִּי גַה וּ הֵר נָא בִּי גּוּרָסָה
 אֶנְדֵן יִיִּי גַה בּוּלְסִין קֹדֶשׁ : לֹא תִכְדִּיל אִידְמִסִין אֶנִּי דְדֵגִישְׁמִסִין אֶנִּי
 יִכְשִׁינִי יִמְנָא יֹא יִמְנָנִי יִכְשִׁינָה וּ דְאֶנְר דְּגִישְׁטִירְמָה דְּגִישְׁטִירְסָה תּוּרֵנִי תּוּרֵנָה וּ
 דְבּוּלְסִין אֹל דְּדֵגִישְׁטִירְמָסִי בּוּלְסִין קֹדֶשׁ : וּאִם דְּאֶנְר גִּזְמִלָא מִוּגְדֵר תּוּרֵר אִיפֹא
 בִּי יִבּוּקְלִשְׁטִירְמִסְלֵר אֶנְדֵן קֶרְפֵן יִיִּי גַה וּ דְמִוּגְוִסִין אֹל תּוּרֵנִי אֶלְדִּינָה אֹל בְּהֵן
 נִיג : וּהַעֲרִירֵךְ דְּמִיִּסְלִסִין אֹל בְּהֵן אֶנִּי וּ גְרַב יִכְשִׁינִי גְרַב יִמְנָנִי קְיִסִיגְצָה אִי בְּהֵן
 עֲלִי בּוּרְסִין : וּאִם דְּאֶנְר בִּילְסִי אִידְמָא בִּילְסִי אִידְמָא אֶנִּי וּ דְאַרְטִמִירְסִין בְּשִׁינְגִיִּי
 קְיִסִיג אִיפֹאֶנָה : וּאִישׁ דְּכִישִׁי בִּי קֹדֶשׁ אֶמְסָה אֹינִי קֹדֶשׁ יִיִּי גַה וּ דְמִיִּסְלִסִין אֶנִּי
 אֹל בְּהֵן וּ גְרַב יִכְשִׁינִי דְגֶרַב יִמְנָנִי וּ גְנָדֵר בִּי קִסְלָסָה אֶנִּי אֹל בְּהֵן עֲלִי מִירְסִין : וּאִם
 דְּאֶנְר אֹל קֹדֶשׁ אֶמְפֹּכִילְסִי אִידְרָסָא אֹינִי וּ דְאַרְטִמִירְסִין בְּשִׁינְגִיִּי גּוּמִישׁ קְיִסִיג אִיפֹאֶנָה וּ
 דְבּוּלְסִין אֶנִּי : וּאִם דְּאֶנְר מְרִלֹבִינֵן מִוּמִכְלוּגִינִי קֹדֶשׁ אֶמְסָה בִּישִׁי יִיִּי גַה וּ
 דְבּוּלְסִין קְיִסִיג אִיפֹאֶנָה גּוּרָה וּ אִוְרִלֹבִי סְבִינִיג אֶרְפֵּלְרִינִי וּ אֶלְלִי מִסְקַל בּוּמִישְׁפָּה :
 אִם אֶנְר יִילִיבֵן אֹל יִוּבֵל נִיג קֹדֶשׁ אֶמְסָה מְרִלֹבִינִי וּ קְיִסִיגְצָה מִירְסִין : וּאִם
 דְּאֶנְר אֹל יִוּבֵל בֵּן סִוְגֵרָה קֹדֶשׁ אֶמְסָה מְרִלֹבִינִי וּ דְחִסְפֵּי אֶמְסִין אֶנְר אֹל בְּהֵן אֹל
 גּוּמִישְׁנִי וּ אֹל קֶלְגֵן יִילְרָגָה גּוּרָה וּ יִילִיבֵן דְגִין אֹל יִוּבֵל נִיג וּ דְאַפְסִילְסִין קְיִסִיבֵן :
 וּאִם דְּאֶנְר בִּילְסִי אִידְמָא כִילְסִי אִידְמָא אֹל מְרִלֹבִינִי אֹל קֹדֶשׁ אֶמְפֵּן אֶנִּי וּ דְאַרְטִמִירְסִין
 בְּשִׁינְגִיִּי גּוּמִישׁ קְיִסִיג אִיפֹאֶנָה דְמוּקְסִי בּוּלְסִין אֶנְר : וּאִם דְּאֶנְר כִילְסִי אִידְמָסָא אֹל
 מְרִלֹבִינִי וּ דְאֶנְר סְטָסָה אֹל מְרִלֹבִינִי אֹוּגָה בִּישִׁינָה וּ כִילְסִי אֹלְמִסִין אֶרְמִיק : וּהִיָּה
 דְבּוּלְסִין אֹל מְרִלֹבִינִי וּעֲדָסִי צִיקְמִינִינָה יִוּבֵל דֵּה קֹדֶשׁ יִיִּי גַה וּ מְרִלֹבִינִי גִיבִי אֹל תְּרָם

נִיג

בַּחֲקֵי

כט

נִגְוָהוּן גַּה בּוֹלְסִין מוֹטוֹבְלוֹנִי : וְאִם דְּאֵנְר סָמִין אֲמֵן מְרֻלֹבְנִין פִּי דְהַגִּיל מְרֻלֹבְנִין
 מוֹטוֹבְלוֹנִין | קוֹדֶשׁ אֲמָסָה יְיָ גַּה : וְחֹשֶׁב דְּחֹסֶפ אֲמָסִין אֲנֵר אֹל
 פִּתּוֹ | מְרִין אֹל קְנִיסְגִיג | יִלְיַנְה דְגֵן אֹל יוֹבֵל נִיג | דְּרֹסִין קְנִיסְגִי אֹל
 גִּינְדָה קוֹדֶשׁ יְיָ גַּה : כִּשְׁנַת יִלְיַנְדָה אֹל יוֹבֵל נִיג קִימְסִין אֹל מְרֻלֹב |
 אֲנֵר פִּי סָמִין אֲלֵרִי אֲנִי יֵאֲנִינְרִין | אֲנֵר פִּי אֲנִיג מוֹטוֹבְלוֹנִי אֹל יִרְנִיג |
 וְכֹל דְּגִוְמָלָא קְנִיסְגִי | בּוֹלְסִין אֹל קוֹדֶשׁ מְסַקְלִי בִילָן | יִגְרָמִי
 אֲנִירְבֵּ בּוֹלְסִין אֹל מְסַקְלִי : אֲדָךְ טַב מִיגְוִין פִּי מִיגְוִין בּוֹלְסָה יְיָ גַּה אֹל
 תוֹנְרָה | קוֹדֶשׁ אֲמָסִין פִּישִׁי אֲנִי | גְּרַב אֹוּגוֹ גְּרַב קוֹי יְיָ נִיג דִּיר אֹל :
 וְאִם דְּאֵנְר אֹל מִינְדֵר תוֹנְרִין אִיסָא דְכִילֵם אִידְסִין קְנִיסְגִי בִילָן |
 דְּאֵרְטִירְסִין פִּשְׁנִיגִיסִי אִיסְמִינָא | דְּאֵנְר כִּילֵם אֹוּלֹנְמָסָא דְכְּמִילְסִין קְנִיסְגִי
 בִילָן : אֲדָךְ טַב גִּוְמָלָא חֲרָם | פִּי חֲרָם אֲמָסָה פִּישִׁי יְיָ גַּה גִּוְמָלָא
 פִּי אֲנִיג | אֲדָם הֵן יֵא תוֹנְרִין יֵא מְרֻלֹבְנִין מוֹטוֹבְלוֹנִיג | סְמִילְמָסִין דְכִילֵם
 אֹוּלֹנְמָסִין | הֵר חֲרָם | קוֹדֶשׁ קוֹדֶשׁ לְרִנְיָדִיר אֹל יְיָ גַּה : כֹּל הֵר
 חֲרָם פִּי חֲרָם בּוֹקְסָה אֹל אֲדָם הֵן כִּילֵם אֹוּלֹנְמָסִין | אֹוּלְמָה אֹוּלְדוֹוִלְסִין :
 וְכֹל דְּגִוְמָלָא אֹוּנְדְסִי אֹל יִרְנִיג | אִירְלוֹוִינְרִין אֹל יִרְנִיג יִמִּישִׁינְרִין אֹל
 אֲנִיגִי | יְיָ נִיג דִּיר אֹל קוֹדֶשׁ יְיָ גַּה : וְאִם דְּאֵנְר כִּילֵם אִירְמָא כִּילֵם
 אִירְמָא פִּישִׁי אֹוּנְדְסִין | פִּשְׁנִיגִיסִין אֲרִמְטִירְסִין אִיסְמִינָה : וְכֹל דְּגִוְמָלָא
 אֹוּנְדְסִי סִינְרִיגִי יֵא קוֹינִיג | הֵר גַּא פִּי גְצָסָה מִיבִינָה אֹל מִינְקִיג | אֹל
 אֹוּנְנִי | בּוֹלְסִין קוֹדֶשׁ יְיָ גַּה : לֹא אֲרִאמְסִין אֲרִסִינָה יִכְשִׁינִי יִמְנָה
 דְּדִישְׁמִירְמָסִין אֲנִי | דְּאֵנְר הִישְׁמִירְמָה הִישְׁמִירְסָה אֲנִי | דְּבּוֹלְסִין אֹל
 דְּהִישְׁבִּיגִי בּוֹלְסִין קוֹדֶשׁוֹכִילֵם אֹוּלֹנְמָסִין : אֵלָה בּוֹלְדִירְלֵר אֹל מְצֹלֵר |
 פִּי סִימְרֵרִי יְיָ מִשָּׁה גַּה אֹוּגְלִרְיִנָה יִשְׂרָאֵל נִיג | מִגִּינְדָה סִינִי נִיג : אֵלָה
 תְּמִצּוֹת אֲשֶׁר צָוָה יְיָ אֵת מֹשֶׁה אֶל בְּנֵי יִשְׂרָאֵל בְּהַר סִינִי :
 בְּרוּךְ יְיָ לְעוֹלָם אָמֵן וְאָמֵן |

חית

וידבר

